

THE TENNESSEE BAPTIST.

A FAMILY NEWSPAPER DEVOTED TO RELIGION, SCIENCE, LITERATURE, COMMERCIAL AND GENERAL INTELLIGENCE.

J. R. GRAVES, Editor.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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THE TENNESSEE PULPIT.

THE SKELETON OF A SERMON.

"Ye are my epistles."—PAUL.

This was the language of the great Apostle Paul, (who, in his own eyes, was less than the least of all saints) in an address to the Corinthian church, the members of which had been some of the most abandoned characters; and to whatever place the Apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts who were living epistles, and so eminent as to be known and read of all great, as to render it evident to every one: The drunkards were become sober; the dishonest, just; the miser liberal; the peddler, frugal; the libertine, chaste; and the proud humble. To these the Apostle appealed, for himself and fellow-laborers, as letters of commendation; who were living epistles at Corinth, and as lights in the world.

In an epistle there must be paper, or parchment, a pen, ink, a writer, and somewhat written.

1st. The paper, or parchment, we may consider, in these divine epistles, as the human hearts which, some prelate, is as clean as a white sheet, it is as black as sin can make it on the other. It may appear clean like a white sheet, but it is full of filthiness and defilement within.

2d. The pen may be well compared to the ministers of the gospel, who are used in those living epistles as such, and may scarcely fit to write with, or any way to be employed in so great a work.

It seems they have been trying for many years to make good pens at the Universities: but after all the ingenuity and pains taken, the pens which are made there are good for nothing till God has nibbed them. When they are made, it is well known the best pens will mending. I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3d. The ink used in these divine epistles I compare to the influences of divine grace on the heart; and this flows freely from the pen when it has a good supply from the fountain head, which we constantly stand in need of; but sometimes you perceive the pen is exhausted and almost dry. Whenever any one of you find it so, and are ready to say, O what a poor creature this is, I could preach as well myself; this may be true; but instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say, 'Lord give me a little more ink.'

But if a pen is made well, and quite fit for use, it cannot move of itself; there must be an agent to put it into motion, and

4th. The writer of these glorious and living epistles is the Lord Jesus Christ. Some people talk about, 'and are very curious' in fine writing; but there is something in the penmanship of these epistles, which exceeds all that was ever written in the world; for, as the Lord Jesus spoke, so he writes, as never man ever spoke or wrote. One superior excellency in these epistles is, that they are all so plain and intelligible, as to be known and read of all men, and the strokes will never be obliterated.

As pens cannot move of themselves, so we profess, when we take on us this sacred character, to be moved thereunto by the Holy Spirit, nor can we move to any good purpose without his divine assistance.

Lastly. In all epistles there must be somewhat written. Many things might be said here, but I shall conclude the divine inscription of these epistles in repentance, faith, and holiness. RE-

pentance is written with a broad-nibbed pen, in the old black letter of the law, at the foot of Mount Sinai. Faith is written with a crow quill pen, in fine and gentle strokes, at the foot of Mount Calvary. Holiness is gradually and progressively written; and when this character is completely inscribed, the epistle is finished, and sent to glory.

THEY WON'T KNOW IT.

There was a wicked purpose in a wicked heart. There were forebodings of evil results, especially of exposure. But they were silenced by the thought, 'They won't know it. But they will know it. Great numbers will know it.'

1. God will know it. His eye is as a flame of fire. Naked and open are all hearts before him. He knows that wicked purpose already. Think of this, that that purpose is an object now distinctly visible to the most exalted, glorious, and holy Being in the universe.

2. Satan will know it. He knows it now, and glories that a rational soul, infinitely indebted to God, can so willingly dishonor his noble nature by sinning against him. If that hateful enemy of the soul did not first excite the spark, he will not fail to put all the fuel he can upon the flame, and it will be no fault of his if there be not as fierce a blaze as ever burned in a human bosom.

3. Conscience will know it; knows it already, and has already begun its whispers of rebuke. And if that sinful purpose goes on ripening, louder and more severe shall be its voice. Conscience is a witness posted in the depths of the soul, beholds sin at its starting point, is a faithful witness, and will not withhold its testimony.

4. Fellow-men will know it. They cannot, indeed, see the heart, but that wicked purpose is a fire whose tendency is to burn out, whose tendency is to urge the soul on to acts which shall reveal themselves to men, and by which men shall know what wicked purposes there were in the soul. The secrets of many a wicked heart have been laid open to the public eye by the development which has been made of them by those open acts which they have investigated. But, if men will not know here, they certainly will hereafter. It is the purpose of the Infinite Judge that 'the secrets of all hearts shall be revealed,' and men shall thus know what sinful beings men have been.

5. Angels too shall know it. That sinner would not relish well the thought that an angel's eye was at this moment keenly fixed upon that secret purpose of sin. He would wish to crush the viper by an instant blow, and make his soul void, as soon as possible, of such an offender. But that secret sin the angels shall know, for they will all be present at the judgment, and to their withering rebuke will be exposed the hidden wickedness of men's hearts.

6. The dwellers in perdition are likely to know it. That secret, wicked purpose is a token of perdition. It shows which way the current of the soul is setting. It adds another weight to the burden of sin. It helps to sink still deeper the already sinking ship. And landing him, as it is likely to do, in the bottomless abyss, his companions then will know how he came there and among the causes of ruin will appear that wicked purpose.

"They won't know it." But they will. Who? Unnumbered millions. By the highest Being in the Universe, and by the lowest shall it be known. It shall be known in eternity. There is no escaping its being known, widely known, universally known, known forever. God regards every sin as so important an event in his moral government as to deserve his special notice, and his special censure; and the weight and severity of that censure will be indicated by making the individual sin known. Who, then, can weave a covering for sin that God cannot tear off? What sin can be buried so deep that God cannot drag it to light?

"They won't know it." Suppose they, angels and men, were not to know it. Does that alter the nature of the wrong? Does the hue of moral acts depend upon the question of concealment or discovery? Suppose not an angel saw, not a man knew, or ever should, the act of theft that robbed you of a precious jewel. Does that make it less a crime?

"They won't know it." But care will be taken that you shall know it. If all the universe are ignorant of it, you will have knowledge enough of it. You will know more of it than merely a pleasurable purpose of doing a pleasurable act. You shall know it as an act of rebellion against God; know it as

an act of resistance against infinite authority; know it as a deep and dreadful wound upon your moral nature; and a wound which Infinite Justice may leave forever unhealed. PASCAL.

TEMPERANCE.

QUERIST.

Is it lawful for me as a Christian to traffic in ardent spirits, or may I do it and not sin?

The civil law, indeed, allows it, so that a man engaged in trade offends no ordinance of his country; but the Christian acknowledges a Law-giver greater than Caesar and an authority higher than that of man. We will propose some practical and plain questions for our prayerful consideration on this important subject.

Are not the usual effects of this traffic, every where evil?

May not the test of Christ apply to trades and employments as well as to men? "Wherefore by their fruits ye shall know them?"

Judging the traffic in ardent spirits by this divine test, does it not appear to be evil?

While engaged in this traffic, do we glorify God or do good to men?

Are not its tendencies such as must dishonor God and do evil to men?

The Apostle (Gal. 5: 19, 21.) enumerates the works of the flesh: such of these are these: "hatred, variance, wrath, strife, murders, drunkenness, revellings and such like," and declares that "they which do such things shall not inherit the kingdom of God." Do not these works, and such as these, spring invariably and constantly, if not necessarily from the traffic in ardent spirits?

The observation of the writer compels him to answer these questions in such a way, as makes his judgement answer that I may not traffic in ardent spirits, without sin.

Is it edifying, or may I do it, consistently with my profession, as a Christian?

The question is so far involved in the first; that if that be answered correctly; this must be settled in the same way, for of course it is inconsistent for a professor of Christianity to live in the commission of sin. But consider it as an independent question, as there may be things that are "lawful and yet edifying not." (1 Cor. 10: 23). Then let us pray over questions:

What is the influence of this traffic upon the dealer himself?

Do the associations, which it causes, promote personal piety or, the reverse? Are they consistent with a high state of christian enjoyment and with faithful christian labor? Are the sensibilities enlivened, or blunted? Is the conscience kept tender, or made gross?

Is this employment compatible with spirituality of mind? with devotion of heart? with love to the brethren? and love to our neighbor?

Is the man engaged in this business likely to be zealous for God? watchful for the honor of his church? and for the increase of the souls of men?

While we derive our richest gains, from a trade which prospers us in property as we injure others, can we "grow in grace and in the knowledge of the Lord?"

Can we love our neighbor as ourself while we are ministering to his hurtful appetites and are getting rich upon his vices?

Can we expect the blessing of God and the enjoyment of his spirit while we are countenancing and encouraging those against whom the almighty has denounced bitter woes? Isa. 5: 11 and 22.

Is the traffic in ardent spirits expedient for me as a christian, or may I do it and not offend my weak brother?

No man, now-a-days: least of all a professor of christianity, can claim to be indifferent to the effects of his conduct and example upon others.

What influence, then, has the example of professing christians, engaged in this traffic, upon others, in and out of the church?

That there are numbers, in our churches, who are deeply grieved by such conduct is manifest and where no duty requires an act, the christian principle would seem to say "abstain from that which grieves the brethren."

But aside from this, we ask, does not this traffic afford an example that is injurious to the church of Christ, and to the souls of men? If a professor of christianity pursues a business which promotes ungodliness and leads to crime, can he be said to let his "light so shine before men that they may see

his good works and glorify his Father which is in heaven?

Can men be said to be the "salt of the earth" whose influence is thrown against those graces which the Holy Spirit imparts and in promotion of those sins which Heaven denounces?

Let all who are interested in this subject (and it concerns all who love the Lord Jesus) ponder with prayer those questions and seek the teachings of the Holy Ghost to guide them right.

If the trade in ardent spirits is not expedient for a christian: or if it does not edify; or if it be not lawful; in either alternative may we not hope that the day will soon come, when there shall be no dramselling professor in any of our churches? Christian Index.

OUR RUTH.

SOMETHING TO DO.

It is a sad truth, that with all the reputed strength and talent, and influence in the church, it yet has the benefit of so little. Multitudes, with leisure, health and money, join themselves to the church, and thus profess to devote their all to the service of God, and yet, save in the influence of their name are scarcely felt in the impression the church makes on the world; and in this matter of a name, we think, is a widespread, but fatal delusion. This profession of having consecrated all to God many persons think, this calling myself a Christian, with my influence, my means, and my station in society, without actually using any of them, is doing what the gospel requires—is serving God. What kind of service, we would ask, would an earthly potentate think he received from a professed ally, who raised his standard, to be sure, but who never sent a man into the field to fight his battles, and who shrunk from the slightest advocacy of his claims?

Many persons offer, as an excuse for their inactivity, that there is nothing for them to do. Now, it cannot be, that this is always, or even ordinarily, the result of modesty; that the sense of one's unimportance is so great, as to 'throw all perception of the sin and sorrow in the surrounding world. Does it not argue, rather, in most cases, a callousness and worldliness, that have so grown as to blind the eyes to the real enemies of the cause of Christ? Has not suspicion of the world, and of the tempters within and without, gradually subsided? Have not the siren songs of earthly pleasure begun to lull the soul into insensibility? Has not Delilah at last discovered where the strength lay, and betrayed the strong tower to his enemies? When the Christian discovers less work to do as he goes on, he may be sure it is himself that is growing weak. The field is the world; it is wide and open, and in the right-minded and ready, it is not only full of opportunity, but of reward for labor. To specify the work to be done, is not now an object; that were a task itself; but we would call to all to be up and doing. Exercise is a condition of religion, as it is of physical life, and he that finds little to do or does little, has need to stir himself, if happy, he has not fallen into the awful state of complete insensibility. Presbyterian.

When Mr. Rice was travelling as an agent in the cause of foreign missions, he was once in attendance at a public meeting of the Shiloh Association, held in Culpeper county, that part of it now forming Rappahannock. He had been urging the claims of the heathen on the sympathies and efforts of christians with his accustomed eloquence and effect; but among his hearers was a brother of the name of Jonathan Waters, an excellent man, but somewhat eccentric, a great stickler for sound doctrine, and perhaps not altogether uninfected with the anti-ism somewhat rife at that day in his neighborhood. When asked what he thought of the cause, he replied he could tell better if he knew what sort of gospel was to be sent to the heathen. Brother Rice had not preached to them; he had only spoken to them on the subject of missions.

"Well," says Mr. Rice, 'suppose I preach to-night.' Arrangements were accordingly made for holding the service at a private house. A goodly number were present, and among them brother Waters, seated at some distance from the speaker. The text was announced,—John x: 27, 28,—'My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' The preacher had proceeded a little way, when brother W. became bent in the posture of deep thought. By and by, he raises his head, and fixes his eyes on the speaker; soon his mouth is agape; a little after, he hitches forward his chair, and gradually approaches the table, until, at length, he is under the very lips of the charmer. In due time—Luther Rice, I understand, seldom preached long sermons, the discourse was concluded; but no sooner was the 'Amen' out, than the good brother, inflicting a 'right smart' slap on the shoulders of Mr. R., exclaimed, 'Well, brother Rice, YOU CAN PREACH!'

Brother Waters from that evening to the day of his death, was known as one of the warmest friends of christian enterprise in all his religion. He continued as firm a believer as ever in the Lord do his own work; but insisted no less strongly that it was the part of a true friend of Christ to obey his Master's commands. Baptist Guardian.

A Pedobaptist minister in Tennessee, who has been writing and preaching against the Baptists, is said to have submitted to immersion.

We almost every week receive intelligence, through our exchanges, of converts from the errors of Pedobaptists.

A brother from Virginia informed us a short time since, of the baptism of a lady of high rank, in the old Dominion. Circumstances connected with this event are worthy of record. As her husband was a man of considerable influence, and withal one of the wealthiest in that region of country, (our correspondent thinks he is said to own some 1,600 negroes, but this we think to be a mistake,) the Presbyterians were anxious to get her into their Society, and were about to get her to take their paper. A ministering brother passing through that country called on the family and prevailed on her to take the "Religious Herald," a Baptist paper published in Richmond, Va. The next tidings he heard from her, was that she had humbled herself as a child, submitted to the ordinance of baptism, and united with the 'sect ever where spoken against.' What evidence this of the salutary influence of religious papers, in enlightening the ignorant and confirming the faith of the wavering! What encouragement does it afford to observe the injunction, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper: or that, or whether both shall be alike good."

"UNCLE JACK."

We have seen several versions, recently, of the anecdote related of this old African Baptist. He once told a gentleman who puzzled himself about the doctrine of election, as taught in Paul's epistle to the Romans, that he read too fast; advised him to go back to Matthew, do all that was commanded in Matthew, and then come and they would talk about Romans. One Pedobaptist minister, in the west, (Mr. R. Burrow) as we learn through the Tennessee Baptist, brought out this anecdote lately in a discourse against the Baptists; changed the old man's name from 'Jack' to something else, and put in his mouth the most outlandish language. That man ought to be sued for a libel. We knew 'Uncle Jack' well; for he was a parishioner of ours. He could not read, very well, spoke correctly, and understood the Scriptures rather better than some of those erudite preachers who are wont to declaim against Baptists on all convenient occasions. He knew better than to receive infant sprinkling for baptism.

A correct version of this anecdote was published in the Index between '36 and '39.—Christian Index.

A Troublesome Congregation.—One Sunday when the minister of Unity entered the kirk, he was no less surprised than indignantly to find that "John Fleming" had taken possession of the pulpit. "Come down, Jamie," said the reverend, "Come ye up, sir," answered Jamie, "they're a stiff-necked and rebellious generation, 'till, 'till it will lack us both to manage them.—Journal Standard.

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BURNING OF THE GREAT MORMON TEMPLE.

We copy the following from the St. Louis News:

The steamer Ohio had arrived at Nashville from Galena, and was about to start for the city. The Ohio had been lying at the dock since the 15th inst., and had not yet started. The fire broke out at Nashville at three o'clock in the evening, and the building burned about two hours, leaving nothing standing but the bare walls. There can be no doubt but that the fire was the work of a incendiary.

Ladies' Department.

PRIZE ESSAY.

CIVILIZATION OF THE HUMAN FAMILY BY WOMAN,

OR,
The Education of the Mothers of Families!

Translated from the French of L' Aime Martin, for Wright's Casket, by D. E. Bassette, of Albany, N. Y.

BOOK I.
Of the influence of Women and the necessity of their Education.

CHAPTER I.

The influence of Des Cartes upon popular education.

What Genius creates, the people consecrate.—Cicero. For—Begin to perceive that in this doomed world there is nothing good but virtue. I am tired of vice.—Byron's Letters.

Our age is slow to reform. During half a century of agitation, nothing has been decided. It seems that the generous impulse given to the mind, has produced only divisions. We have speculated upon every thing, without establishing principles, and the rules of morals like the refinements of taste and the doctrines of philosophy, have ceased to be laws in proportion as they have become opinions.

Never was the human mind degraded so low, or so highly elevated! Over reaching all excesses to arrive at the truth from the most rational doctrines to the most senseless actions, from the most glorious actions to the most abject doctrines, philosophers, christians, evangelists, royalists, socialists, and jacobins, we are displayed to the world, covered with the tinsel of royalty, the rags of the rabble, and the surplice of jesuitism; holding in one hand, the sublime Charter of the Rights of man, and in the other, the axe of Robespierre, or the sword of Bonaparte, and plunging from one fall to another, from repentance to repentance, till we become indifferent to all the objects of our adoration. Then overleaping all prejudices, and renouncing all privileges, intelligence has resumed its place, and civilization has advanced; but then again, we have made of reason an idol, of propriety a crime, of industry a moral of terror a polity, and of Marat an apostle: Virtue has had its places of execution, and crime its apotheosis.

Strange blindness! We can expect nothing less, than that a situation so extraordinary, should give birth to maxims of wisdom. It is long since Des Cartes appeared upon the stage, unfolding and reuniting his mind, in the presence of the civilized world, admitting nothing without studying and judging it, renouncing the dogmas of the schools, and seeking truth in the light of reason.

In the mean time, this original impulse has influenced the destiny of Europe. The revolutions produced by genius in the world of thought, naturally end in an actual revolution in society. Until that time, credence or belief had been the measure of wisdom. All matters, philosophical and theological, were decided in four words, "The master said so." The doctrines of Aristotle were held as sacred as those of Christ. They were supported by syllogisms, but when this manner of reasoning no longer sufficed, another was sought, and the stake and faggot were for some ages, the last reason of the teachers as artillery is that of kings.

Des Cartes demanded "investigation," (cited them to trial,) and this single thought gave, as it were, a new sense to Europe. For the first time, they dared to contradict the authority of the master, and the whole intellectual world became subjected to the authority of reason. A little volume of a hundred pages, the examination of conscience, by an officer of twenty three, mediated under a tent, and completed during the leisure of profound solitude, changed the destinies of the people, and of the kings. Ay, the people and the kings! And yet he attacked only the errors of the school; but upon these errors taught with authority, reposed the whole social system. Des Cartes thought only to reform their philosophy, and not to change the state of society. What then were the powers of the world, and how have they crumbled before the first examination of Reason?

The philosophic mission of Des Cartes was sublime, but incomplete; he discovered the principle by which we are to be freed from error, but was deceived as to the principle, that is to restore us to truth. "To arrive at truth," said he, "we must for once re-

nonce all received opinions, and reconstruct our systems of belief." This admirable work, considerate France attempted, which suddenly delivered her from castes and privileges, superstitions and prejudices, from all the errors and vices which devoured. But when the time came, to rebuild these ruins, each taking his own reason for a guide, unity was wanting. They sought principles, and found only opinions. Then, for want of a common authority, or rather upon the authority of Des Cartes, the reason of each individual was made sovereign, and division, discussion, anarchy, and chaos succeeded.

Such is our situation at present, and these are the evils which we seek to counteract. A difficult and all-important undertaking. It is necessary to deliver man from error and guide him to truth, across the torrent of his passions and opinions, to reconstruct the civilized world upon the basis of the moral world, and to break away from licentiousness, to preserve liberty. Pedants and Legislators can effect nothing. This revolution can be accomplished, neither by tribunes, nor societies, in colleges, nor schools, by laws nor regulations. Let us not expect any thing of kings! Why should they trouble themselves about the future, who have no regard even for the morrow. Let us not trust to the system of public instruction; how can it form good citizens, since we only require it to produce good scholars?

A people without religion, may have schools, and colleges of science, but nothing more. Let us then seek a constant, an indestructible, an indelible power, in love with its work, and entwined with society. Let us appeal to the family and ask of it a support for our domestic institutions, for our country, and for humanity. Man, blinded by his passions, traverses the banks of an abyss, but he cannot wish to expose his offspring. A mother may desire wealth and power for the son of her love, but how would she be horrified if it were said to her, this son now cherished and covered with thy caresses, will make the apology of Robespierre and die upon the scaffold. The rising generation is forever lost, unless each family is enlisted in favor of truth!—Truth! the only life of the soul, and the only hope of the human race. But what voice is it, whose touching eloquence is to mildly insinuated into the deep recesses of the soul? Who will teach our children those eternal truths that no revolution can overturn? There is in each family, an unknown divinity of irresistible power and inexhaustible goodness, which lives only in our life, whose whole joy and happiness is identical with ours, and whose strength is founded in love: it is her that we will invoke. But before offering up our desires to her, before asking of her the glory of our country and the happiness of our children, we ought to know what has of late been done in matters, so new and so important. It will be time to call the workman, when we know the extent of the work.

Napoleon one day remarked to Madame Campan, "The ancient system of instruction are worthless; what is wanting to the good education of our youth?" "Mothers," replied Madame Campan. "Ay, indeed," exclaimed the Emperor, as the idea lighted up his countenance, "that is the perfect system of education, you must form mothers competent to educate their children!"

This profound maxim is the chosen theme of the present work. Expecting nothing further from the generation now upon the stage, hoping nothing further from our popular education, we in turn repeat, "It is necessary to form mothers competent to educate their children!"

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TENNESSEE BAPTIST.

NASHVILLE, TENN.

"THY KINGDOM COME."

Nashville, October 19, 1848.

ADDRESS

To the Readers of The Baptist.

We have returned from a tour of four months, to enter alone upon the arduous and responsible duties of an editor of a religious periodical.

A religious paper, read by, at least, ten thousand persons, is an engine of incalculable power, bearing directly upon the mind, sentiments and opinions of men.

By what arithmetic can we compute the influence of such a power, for good or for evil, acting upon such a susceptible element.

We have, in view of these things, marked out

nified, and make fair show of pedantry. Others wish us to write so that common and uneducated people can understand—they hate the stiffness and dullness of the schools.

One complains about the sermons. "Thinks better ones might be written; 'he dont want to see them in his paper. We leave them out a few weeks.

Letters begin to come in from a distance, with the inquiry, "Why dont you continue the sermons? my neighbor was converted, instrumentally, by reading one."

We now take our own way for a while, listening to none, and soon opinions are expressed by these conceits that the paper will go down in six months!

We have, in view of these things, marked out

OUR COURSE. Our course will be an independent one. If we turn to please this, or that one, we shall please none.

We shall endeavor to conduct the paper, so long as we are associated with it, for the benefit of the largest class.

The wants of the many, rather than the conceits of a few, will guide us. Our columns will ever be open to correspondents of every class.

The scholar, the Divine and the poet truly welcome, and invited to make the paper interesting by their productions, and the uneducated brother is no less cordially welcomed, and his communications will be ever gladly received, if we have to send them to the grammar school.

We are willing to do it for the information.

We shall go boldly forward with strong faith and confidence, that we shall win the approval and co-operation of all those who truly love our Lord Jesus Christ, and the extension of his cause.

We shall devote more of our time, in future to the paper, and labor with much prayer, much patience, and all our prudence.

As we learn from the spirit of the Bible, that we should only pray such prayers as we are willing to work out, we write upon our banner, this day, our prayer, it is, "THY KINGDOM COME."

For this we find it in our heart to pray, and for this to labor. Will our brethren forget and remember us—forget us when the feel like fault-finding, and remember us in their prayers? May your editor presume to ask so much?

"ATTEMPT GREAT THINGS—EXPECT GREAT THINGS."

We are now making a tremendous effort to get our paper out of debt, and place it on a firm and independent basis.

It has been struggling between wind and water, in various hands and forms, for ten years. It is time for this question to be decided.

"Will the forty thousand Baptists of Tennessee, sustain a denominational paper?" Do they wish their paper in the present enlarged size? This is the last effort, we shall, or have the means to make. If it fails, the trial ceases.

To relieve it of its indebtedness we have incurred \$300 more, in enlarging it to its present size; that we may offer to the denomination, the cheapest religious paper in the whole South. Two things will enable us to do this.

1st. Five Hundred New Subscribers. If 100 brethren will feel interested enough to send us, each five new subscribers at \$2.00. Are there not one hundred brethren in Tennessee who love their paper well enough to do this?

2d. If Old Subscribers will pay up their arrearages. Dear brethren, we are confident you will do it. 'Tis but just and right. Think one moment. We have labored and toiled two years, to keep up your paper, without any remuneration whatever, and more than that, have contracted a debt to pay for the printing of it. What more could we have done? What more can you do? You have decided, God help you do it.

TO OUR SISTERS. We appeal, usually, to who ever appealed to you, for a good cause, in vain? One sister, lately, sent us the Index fifteen new subscribers! Have we not sisters in Tennessee, that esteem their paper? How many will send us five new subscribers, and \$1.00? Will every one who may do so, we will send for one year, one copy of the Mother's Journal and Family Visitor, edited by Mrs. E. C. Allen, N. Y., or we will send, in their names, our Missionaries in the Indian Territory, 2,400 pages of religious and denomina-

tional tracts, for circulation among our Indian churches! They are asking us for books and tracts. How many sisters will pledge five within 6 months? Send us your name. We wish to know who prizes the "Tennessee Baptist," and loves to do good. We will publish a list of the names of the brethren and sisters, one for each. Whose shall be the longest?

THE WESTERN REVIEW. It is always unpleasant to differ with our brethren, and above all with a brother editor for whom we entertain the highest personal and christian regard. We know it makes a bad impression upon the world, to see professing christians turning their weapons against themselves, while foes are fiercely assailing them on every hand.

Still we must make a few remarks touching an article found in the August No. of the Western Review, edited by J. L. Waller and R. R. Lillard.

1. Mr. Waller takes great exception to our course in allowing the communications of "Fidus" to appear in the Baptist. He intimates that our course "was not remarkable for its friendship and courtesy towards a brother Editor."

2. That we permitted and approved of "a coarse and virulent" personal attack upon the Review in our columns, before publishing his article. We are convinced from the tenor of the article before us that Mr. Waller indited it with no pleasant, or even amicable spirit. We must assure him, that we have no concessions to make,—no pardon to ask. We can see no injustice done the Review. What is our crime? Admitting the communications of Fidus, to the spirit of which Mr. W. objects, as virulent, &c. We answer:

1. Neither Mr. Waller, nor any other brother, or editor, may assume to dictate to us, whose communications we must publish, and whose reject. That is a question we shall ever claim the province to decide.

We know Fidus to be a responsible brother, and possessed of the confidence of a large and respectable body of our denomination. He is able to answer for himself, and doubtless is willing to atone for every wrong he may have been convinced that he has done the Review. We say, in the face of the censures of the Review, that Fidus is ever welcome to our columns.

2. We published the articles of Fidus before the article commented upon. Very well, but did not Fidus himself request the publication of the offensive article, and request it to be read with especial reference to his articles? Where is Mr. W.'s ground of complaint? The English advocate chooses to make his plea first, and introduce his evidence afterwards; while the American counsellor prefers, first to introduce his testimony, and then make his plea. Mr. W. decides that the first course is "not remarkable for its friendship and courtesy!" Truly, indeed, Mr. Waller was greatly desirous for an opportunity to censure the "Baptist!" We must forsooth, tell our writers that they must introduce their testimony before they tell what they wish to prove, or Mr. W. will denounce them as discourteous!

3. But the article of Fidus was not exactly to the mind of Mr. Waller. It was "coarse, virulent, and personal." Will our bro. Waller read his article in the August No. of the Review, and the articles of which he complains, and say which is more coarse, virulent, personal or abusive? Will our readers, who have any doubts or curiosity about this controversy, do the same? Then let them compare the articles of Mr. W.'s friend "Veritas" with the August No. of the Review, and the articles of Fidus and then give their verdict! No brother would hardly institute a comparison. The language of Fidus would be but the cooing of a dove, amid the roaring of lions.

We wish our position to be understood by our brethren, and by Mr. W. While we do not entirely commend the temper of our brother Fidus, his positions we, now, do endorse: We regret the acerbity of his articles. He intimated, with fear, too much of the spirit of the article he had under review. We deprecated the article from the Review, as calculated to do harm, and injure the feelings of the best of brethren. We endeavored to soften its effect, by assuring our brethren that we did not think brother Waller intended to injure feelings. For this, kindly intended as it was, he seems to give us a thrust instead of a "thank." We there-

fore recall it. We are compelled to think, after reading "The Administration of Baptism," in the August No., that Mr. W. did intend, in his former piece, to hurt somewhere, at least to make those brethren of the Muscle Shoal Association ashamed of their productions. They wrote at the request of the Association. The language of the Review must have been highly offensive to them. This is our sober second thought, about the first article of the Review.

We now endorse Fidus' opinion that the Review intended to make those writers ashamed of their positions and productions.

We believe with "Fidus" that this is the all important question of the age,—the most momentous of any that, at present, commands the attention of the Baptist church.

We believe that a wrong position, and wrong action upon this question will bring all the denunciations of Hull-um upon our churches.

We "endorse" Fidus' position in reference to Associational action. The Association may give opinions and advice, but not decide or legislate for the churches. The Muscle Shoal Association was only asked for its opinion, not its legislation.

We "endorse" the opinion of Fidus, that the question should be discussed, with the proper spirit, in our churches, and public prints, for the times call for its immediate settlement.

That our editors and reviewers should take the proper stand,—that stand which experience alone would dictate, if the Bible were silent.

We close with a remark concerning the article before us. We deplore and deprecate its spirit, and its language. It is not worthy of our bro. Waller. It honors neither his heart, his pen, nor his pages. Such articles are dark spots upon the disc of our Kentucky sun. The article before us is of a darker type, and more beneath the character of a Christian Review, than anything we have ever yet seen darkening its pages. There is a direction in the article that plainly discovers its intention. It is manifestly to abuse, and to hurt the feelings of a worthy brother, whose only offence is that he demurs from the expressed opinion of Mr. W. but copies his spirit. As bro. W. objects to anything coarse and virulent in our columns, we will not, in this case, for his good opinion, transfer the article before us, from the Review, there is nothing in it that we can commend.

In regard to bro. W.'s position upon this question, we think it unfortunate in the extreme. We can say what a southern pastor lately said, in the Recorder, about bro. Ryland's views upon "dancing." "Even if he is conscientious in entertaining the views he does, as doubtless he is, it were far better for our churches and the cause of God, that they should be unexpressed and the more so, emanating from such a source." We hope that this will close further discussion between the Review and the Baptist. We hope bro. W. will remember that he is now engaged with his brethren, and treat them as such.

ENCOURAGING! THE BRETHREN WAKING UP!

We have long been wishing, that our brother Elias Dodson would travel through our State, from the flattering accounts given of him, and his efforts by bro. Meredith, Baker and others, but no doubt Carolina needs his labors, and the Recorder is worthy of them. We have found "the man" in the person of bro. Obediah Dodson, the brother of Elias. He has taken it into his heart to work, while he is passing along, for the Baptist. He sends us this week, from Arkansas, the names of Thirty-Three new subscribers, as the result of a little effort at one meeting! We never heard of Elias doing that. God speed them both. The brethren at the Big Hatchie Association pledged for us Seventy-Five new subscribers before the first of January next. They are the right kind of pledges,—for they send the money unless they can get the subscribers. One brother, "Rambler," proposes that each minister in the Western District send five new subscribers, before the first of January, and sends five, and bro. Hurt responds to it by sending five. Will not all the others respond?

Read an interesting letter from our devoted and zealous bro. Lea, missionary of the West Tenn. Convention.

QUESTIONS FOR THE CONSIDERATION OF THE ADVOCATE. We copy a short editorial from the Methodist organ of this city, which appeared in that paper during our late absence from the city. It is distinguished by the usual courtesy, christian spirit, and truthfulness of the editors of the "Nashville Christian Advocate." It was the introduction to the famous letter of their accomplished McMoresville correspondent:

"We give publicity to the following article, that our readers may know in what manner the little splenetic and bigotted man of the Tennessee Baptist employs himself while abroad, and how truthful and honorable are his efforts to injure sister denominations. It is not necessary here—where both parties are known—to say that his statements about bro. Slater have not even a shadow of truth. Mr. Graves, with all his recklessness, made no such statement here.

We have several communications enquiring into the truth of many of Mr. Graves' statements recently made at a distance from this place, but they are all entitled to equal credit with that to which we have alluded."

We make no comment upon the spirit, or dignified language of the above. They are just such as any one might expect of the editors of that sheet, from a three weeks acquaintance. Three things we notice in the above.

1st. That "his statements about Mr. Slater, have not even the shadow of truth!" This must be looked into. It refers to the declaration of their bro. Slater, that he could stop the river Jordan with his foot!

2d. "Mr. Graves, with all his recklessness, made no such statement here," i. e. that Mr. Slater should have said that he could stop the river Jordan with his foot; and,

3d. The questions with which his correspondents and dear brethren harass him.

Now in regard to the first, we ask the editors of the Advocate a plain, straight forward question, which we wish them to answer in plain straight forward manner, if it is not asking them to deviate too far from their usual course.

Question 1st. Did, or did not, your bro. Slater, the preacher in charge of the McKendree church, boldly deny in a sermon preached in Marshall co., Tenn., the possibility of John's baptism having been administered by immersion, from the fact, that it was established upon geographical authority, that the Jordan was a small insignificant stream, a mere branch, the current of which he could stop with his foot! (What a foot!) Consequently it did not afford sufficient quantity of water in which to immerse! Will the Advocate answer yea or nay? We would inform our readers that this was the substance of the statement we made in McMoresville. The letter of the Methodist sloemaker of McMoresville, we publicly denounced before a thousand people in that community, and in his presence, as a tissue of misrepresentations.

2d Question. Do you say that we never made the statement contained in the above question, in a public congregation in this city? Yea or nay.

3d. Will your correspondent, or will you, for your correspondent, Rev. W. Jenkins, of Thompson's Creek, Tenn., deny that he, Mr. Jenkins, did in the same neighborhood, and about the same time, when preaching against immersion, boldly declare that John could not have immersed in the Jordan, because it would have been impossible or highly dangerous, owing to the depth and rapidity of its current, and the precipitousness of its banks? This is the substance of our statement in reference to Mr. J. We never said that Mr. Slater asked aid of Mr. J., or that this transpired in this city, but in a county "not far" from Nashville. The "brogan marker" was doubtless abstracted in the thoughts of lusting the shoe of that foot. What a last!

We stated that Mr. S. was preaching for the Methodists of the neighborhood, and Mr. J. for the Presbyterians. Will Mr. J. deny the above?

While we are asking questions we will put another.

Question 3d. Did, or did not, your bro. Slater, assert in a sermon preached at the above place, on the subjects of baptism, in substance, that the Baptists knew they could not sustain immersion by the common version of the Bible, consequently they had introduced into their school, in this STATE (!) a new TRANSLATION, in which the word BAPTIZO was rendered immerse?

and did he not prove it by appealing to his bro. Yarborough, who attested to its truth?

We have no desire to injure these men. We may have been misinformed. If they have stated such things to the prejudice of the Baptists of Tennessee, they can deny them. If they have been guilty of such things, we owe it to our brethren, and to the cause we love, and are set to defend, to expose them. We have a question or two to ask concerning another Methodist preacher in this city, when these are disposed of.

4th. While we are in the country, it seems that the editors of the Advocate are vexed and harassed by divers questions from their brethren. (Quere.—Why have they not published some of them? They would be, doubtless, highly interesting.) We do not know what they are, but can surmise, from things we heard, that troubled some of the Methodists in West Tennessee, probably some of the following:

1st. "When did John Wesley leave the Episcopal Church?"

2d. "Was he ever a Bishop?"

3d. "If not, by what right did he ordain Coke and Ashby?"

4th. Are the ministers and bishops of the Methodist church, authorized to baptize, either, by the statutes of the church of England, or, of the Methodist church? Do tell.

5th. Can a deacon of the Methodist church ordain one a Bishop?

6th. Can a deacon of the Presbyterian church ordain a Bishop in the Methodist church. How then did Wesley ordain Coke?

7th. Wherein did Mr. Meacham slander Mr. Wesley?

We have posted these from the "unsettled account" of long standing. New Series.

8th. What individual privileges has a member of the Methodist church, save to pay the taxes imposed upon him with out representation on his part! What voice in the deliberations of the church? Is he a freeman? Can he vote on the reception or exclusion of a member? Can he vote on the choice of his pastor? Is he represented in your conferences, or law-making bodies?

9th. Was not the government of the apostolic churches republican? and each church a sovereign body?

10th. Is the government of the Methodist Episcopal church republican, and each an independent church a sovereign and independent body?

11. Were not the ministers, pastors and bishops all equal in authority, in the apostolic church?

12th. Are all ministers, pastors and bishops equal in authority in the Methodist church?

These will be sufficient to employ the minds of the editors for one week. We know that many of their brethren are troubled in spirit about them.

We shall keep the twelve questions contained in this article standing one month, unless they are answered. Toplady published a notice of Wesley's forgery for twelve. Did he not?

REV. E. STRODE. We were delighted with the effort of our young Bro. Strode, last Sabbath morning, in the 2d Baptist Church. It did great credit to his head and heart, and induces us to augur well for his future usefulness and success in the ministry. Our brethren will remember that bro. Strode was ordained during the last session of Bethel Association, in Clarksville. We hope some Church in Middle Tennessee will be fortunate enough to secure his services, and settle him permanently with them.

OUR TRAVELLING AGENT, Geo. Burnham, will take the field in a few days to collect all dues for the "Baptist." All who send us their arrears before called upon by him may observe our "terms in advance," \$2 00. All called upon by him, will be charged, invariably \$2 50, according to our published terms.

FIRST ISSUE. The first issue of the Southern Pub. Soc. is before us, entitled "The Advantages of Sabbath School Instruction." By Rev. C. D. Mallory. It is a well written little work, and well adapted to create an interest in our denomination, in favor of Sab. Schools. We wish it a wide circulation. 'Tis a good beginning. God speed the infant society.

THE BAPTIST REGISTER. In December last, with at the least one hundred engagements we offered the first No. of the Southern Baptist Register to the patronage of the denomination. We seized upon this little omnipotent yearly family visitor, and covered it from a patent pill crier, into a Baptist preacher. Would you not like this company in your family? Was it not a praiseworthy enterprise? Will you not encourage it? The almanac finds its way into almost every abode, from the stately mansion to the meanest hovel of our broad land. The devil has used it long enough. Think, what has been the character of the almanacs, circulated by millions, for years past? There is the Cockeret, the Comber, the Jim Crow, the Fisher, all filled up with obscenity and profanity, polluting and vitiating the minds of the youth into whose hands they fall. Are these the works you would encourage, we ask Southern Baptists? Are they profitable for your soul? Are they proper as constant reference books for your daughters?

The next class we notice is the series of Patent Pills and Quack Medicines. These degrade the land. They are published to glaze away. We object to them, because the nostrums they profess are, usually, humbugs.

Next comes the common yearly almanac, dry as shavings, containing the eclipses and weather, filled with advertisements of crockery, dry goods and hardware. We would willingly lay these aside for something better, because they are unprofitable and worthless, save the calendar table.

2. They are twice paid for. The advertiser pays the publisher the full price, and the buyer another, for that he does not want, and which does him no good—unless of drug stores and in shops. Why not, when you give the yearly done for an almanac, get one that will impart some valuable information, that may benefit and instruct you, in the doctrines of the Bible and advance the cause of Christ? Is not the Southern Register calculated to do this? Send fifty, or one hundred, and scatter them in your neighborhood next year, and thus make the experiment.

Last year 5,000 copies were issued and nearly all distributed.

It received from the press and from prominent brethren, the most flattering encomiums. "It is most admirably designed."

"Whoever saw so much in so little?"

"It should be in every family in the land."

"We hope that the editor will issue one yearly."

"It is, most emphatically, a Baptist Document."

As a proof of its popularity in Virginia, the Editor of the Baptist Recorder copied all the essays, in numbers, into his paper. Brother Potts, principal of the Armstrong Academy, has sent in his order to supply his Indian churches. The highest commendation we have to offer, is the fact, that it has been furiously assailed by the editors of the Methodist Advocate, of this city, and by Pedobaptist ministers in the State, as a most fearfully dangerous weapon in the hands of Baptists against the traditions of Rome and Padoima, in all its stereotyped and varying forms.

We wish to issue an edition of 50,000 copies this year, and furnish a few for each church in the South. Let each church immediately send in her order for 50 or 100,—say, one for each member, and one to give away. While brother would not be pleased to do this? What our more wealthy brethren can order a dozen for their own distribution. We hope that the clerk of each church, in Tennessee, and the South will see how large an order, (with the money) he can send us before the middle of November. It will be ready for distribution by the 1st of December. We wish to know how large an edition to publish. We defer its publication so as to be able to give the complete statistics of the Baptists in the South for 1848.

The Register will be an invaluable document on this account, as this information can be obtained from no other source.

TERMS: For 100 copies, \$8 00 For 1 dozen copies, 1 00 For 1 copy, 10 cents. For table of contents see advertisement.

EDITORIAL DEPARTMENT. The work will contain 52 pages! Essays will be prepared on the following subjects:

I. Review of our history and progress for 1848.

II. Six unanswerable arguments against infant sprinkling, with twelve reasons why Baptists oppose it.

III. Twelve hard knots that Pedobaptists can neither untie nor cut.

IV. A new discovery by a Pedobaptist. Immersion instituted by Christ for Pagans, only!

V. The true history of the Baptism of Roger Williams,—showing that the baptism of no one descended from him.

VI. RE-BAPTISM. Should Baptists receive the baptisms of unbaptized Pedobaptists?

VII. No. I.—The Church at Jerusalem was not a Pedobaptist church in the days of the apostles.

VIII. No. II.—The Churches of Galatia were not Pedobaptist churches.

IX. Specimens of the inconsistencies of Pedobaptists in opposing immersion,—and a very large foot!

X. The question settled. Immersion established beyond contradiction by one text, to be the only apostolic mode.

XI. The Lord's Supper not a test of Christian fellowship.

XII. The claims of the Tennessee Baptist Publication Society.

tion Society.—Now brethren do you want large additions of this work circulated in your year? Propose it to your church at next meeting—on raise 5 or 10 dollars and send to the agents, Graves & Shankland, and you shall receive extra copies for your own use, repay your pains.

TO CLERKS—OR MINISTERS. We are wanting immediately, the statistics of the Muscle Shoal Association, of the District Association, and of all the Associations in Middle Tennessee. Don't wait for minutes, but answer the questions below and send us at our expense.

We, bro. Segars, of Knoxville, favor us with the statistics of the Association of East Tennessee for 1847.

Churches in Tennessee Remember! To give us, 1. The names and full names of each Pastor in church, and date of ordination. We wish to publish them. It will be an valuable reference, as was of the Association 3. No. of members, 4. Deacons, 5. Church no. 6. No baptisms, 7. Total sum, 8. Of and Post Office. Brethren send us quickly, our papers. Each one complying shall also a copy of the Register. We shall publish orders each week.

NOTICE THIS—NOT A DUN Next month we shall send out Agent to, 1st. To collect the dues this year. As we shall make out bills during this month, we make following proposition:

Each brother in arrears, sending the amount, your paid, before he will them, will be charged only at rate of \$2 00 per year. All arrears, owing for six months, or for a longer period, will be charged, in full, at \$2 50, according to our published terms. We are compelled to do this by force of circumstances! We hope will avail themselves of the liberal position.

OUR AGENT—BRO. DODSON. This venerable and aged brother now travelling in Arkansas as a sent and self-paid colporteur of religious and Baptist books. He is engaged a most laudable and to our denomination, most important work. He is forth unsalaried and unsupported, pending upon the intelligence of brethren. We say intelligence, because just in proportion as brethren understand the good work in which he is engaged, and the influence of his labors, they will encourage and support by buying them. We say to our brethren there and elsewhere, that we bro. D. to be a worthy, faithful, zealous minister of God, whose labors have been owned and blessed, abundantly. May God support bless him there. Old subscribers remit, through him, to us with safe

Revival Intelligence. "Thy Kingdom Come."

TENNESSEE. "Conversion in our Churches." Spring Hill, 36; Denmark, 55; Berry, 24; Brownsville, 75; Elm, Smith's Fork, 50; Mount Olive, Bethel, 16; Wolf Creek, 18; Egypt Unity Church, 61; Concord Church, 2d Baptist church, Nashville, 6; Spic creek, 10; Colton Grove, 19; Anty 34; Union church, 44; Salem, 10; Hope, 10; Caney Fork, 14; Car creek, 34; Dancyville, 22; Tu creek, 23; Friendship, 20; Braw Fork, 6; Prosperity church, 42; 1 erford's creek, 42; Emon, 40. W number 567. Doubtless 1000 been added to the churches in Tennessee within the last two months—the work every where going on.

KENTUCKY. Mount Pleasant, 50; Crab Orchard, 63; Cartwright's Creek, 20; Newberry, 40. Total, 173.

SOUTH CAROLINA. Little Salt Ketcher, 20; Red 26; Goose creek, 24. Total 70.

MISSISSIPPI. Last week's report. From the Western Chronicle, we learn the following:

J. H. Lowrie reports 29 baptisms Lebanon church, 21; Hernandez ct 21; bro. Halleburton's church, 40 Nonconform church, 2; 2 of which C. Presbyterians; Swardville, 70; Hill, 7; Gallie, 25; Providence Salem, 35; Grabbal, 25; Ephesus Enon, 9; Hopewell, 4. Total, 237.

ALABAMA. Shoal Creek, 17; Bluff Creek Cane Creek, 15. Total, 53.

MISSOURI. At Spring Grove, Benton co. GEORGIA.

Lagrange, 23; Antioch, 55; western co., Antioch, Troup & Western Baptist Association 500 members by baptism; Hat 59; Bethlehem, 33. Total, 209.

LOUISIANA. Concord church, 35; N. Prov 21. Total, 56.

VIRGINIA. Liberty Hall, Hanover co., 68 TEXAS.

Washington county, 40; New Creek, 42. Total, 52.

ARKANSAS. 125 the result of five meetings

THE TENNESSEE BAPTIST.

THE TENNESSEE PUBLICATION SOCIETY.

President.
CHARLES K. WINSTON, M. D.
Vice-President.
JOSEPH H. SHEPHERD.
Corresponding Secretary.
J. R. GRAVES.
Recording Secretary.
SAMUEL M. SCOTT.
Treasurer.
A. B. SHANKLAND.
Agents.
GRAVES & SHANKLAND.

THE CHARTER OF THE TENNESSEE PUBLICATION SOCIETY.

This Charter was introduced as an amendment to an act to incorporate the Richmond Presbytery.

SECTION 4. Be it enacted, That O. K. Winston, J. H. Shepherd, R. B. C. Howell, J. R. Graves, J. W. King, S. M. Scott, D. D. Bell, H. G. Scovel, A. W. Meacham, L. H. Milliken, E. Collins, M. W. Hayes, E. Sandiweg, Jonathan Wiseman, Matthew Hillsman, H. Blackman, and A. B. Shankland, be, and are hereby created, a body corporate and politic, and shall be known as such by the name of the Tennessee Publication Society, and shall have the following powers, viz:

- 1st. The power to have and enjoy rights incident to corporate succession.
- 2d. The power to sue, and to be sued, defend, and be defended, in any court of law, or equity in this State, or the United States.
- 3d. The power to make, and use, a common seal.
- 4th. The power to hold, purchase and convey such personal property, or real estate as may be necessary to complete the purposes of the Society, not exceeding the sum of ten thousand dollars.

REMARKS.
[The Trustees also will be responsible for the security of all sums invested in personal property or real estate, such as a Publishing Establishment, Press and Type, &c., and also that it yield such a per cent as to fulfill the intention of the 6th section, i. e. the wear, and 6 per cent.]

6th. The power to appoint such officers and agents as the business of the Society may require, and to allow them a suitable compensation.

7th. The power to make by-laws for the government of the Society [for Managers, for such this Board virtually is] and the transaction of its business, not inconsistent with the laws of this State or of the U. States.

8th. The power to receive by gift, grant, devise, or in any other way, such sums as may be appointed, or granted for the objects of the Society, and the same to expend or use in strict accordance with the will of the donors, pursuant to the provisions of this Charter, and the by-laws enacted by the said Society, [i. e. Board of Managers.]

Sec. 5th. The objects of the Society shall be, the purchase and publication of Bibles, Testaments, Religious and Sabbath-school Books, Tracts, and other publications of a moral tendency, and the same to sell, and distribute gratuitously in the destitute portions of our country, through Colporteurs and otherwise, for which purpose the Society may receive voluntary subscription, donations, or bequests, which shall constitute a permanent fund, (to be invested in the purchase and publication of books of the aforesaid character,) bearing lawful interest, which interest shall be appropriated in books, according to the express will of the donors, provided, in case no direction is given, the interest on all such donations shall be applied in the gratuitous distribution of books according to the discretion of the Managers of this Society.

F. BUCHANAN,
Speaker of the House of Representatives.

J. R. ANDERSON,
Speaker of the Senate.
Passed, 2d Feb., 1848.

F. T. ESTELL, Chm.
Committee of Enrollment.

BY-LAWS OF THE TENNESSEE PUBLICATION SOCIETY.

1. The officers of this Society shall consist of a President and Vice President, Corresponding and Recording Secretary, and Treasurer, to be elected by ballot at each annual meeting. But in case of a failure to elect, the acting officers shall continue to discharge the duties of their respective offices; until an election take place.
2. It shall be the duty of the President to preside over all the deliberations of the Society, keep order, decide all questions of precedence, and in case of an even ballot, give the casting vote.
3. In the absence of the President, it shall be the duty of the Vice Presi-

dent to discharge all his duties, and, in case of the absence of both a President pro. tem. shall be chosen.

4. It shall be the duty of the Recording Secretary, to keep, in a durable book, a faithful record of all the business transactions, which book shall be at all times subject to the inspection of any member of the Society.

5. It shall be the duty of the Corresponding Secretary, to conduct the correspondence, prepare and present all reports, except those of the Treasurer, and notify the members of the regular meetings of the Society.

6. It shall be the duty of the Treasurer to receive and keep all the funds of the Society, subject to its order, and for the faithful performance of his duty, give bond and sufficient security. He shall also publish in the Tennessee Baptist, each month, the amounts received, and make quarterly reports to the Society.

7. Five members shall constitute a quorum for the transaction of all the business of the Society, except for the election or removal of its officers or members, which shall require a majority of the whole.

8. The Society shall hold three quarterly meetings, on the first Tuesday in January, April, and July, at such place as the President may designate, and one annual meeting on the first Tuesday in Oct. Provided, That at the suggestion of any member, called meetings may be held.

9. This Society shall make at its annual meetings, a full report of all its transactions, to the Publication Board of the Baptist General Association of Tennessee.

10. This Society, being the special organ for the Baptist Denomination of the State of Tennessee, and of as many other States as may desire to cooperate in its purposes; as such, may be memorialized, petitioned and instructed, and all such memorials, petitions, or instructions, shall always be duly considered and acted upon impartially.

11. This Society shall not publish any books, except such as may be approved by the Publication Board of the General Association of Tennessee.

12. Any person or persons, contributing the sum of \$25 or upwards at any one time, to the funds of this Society shall be entitled to receive books annually to the amount of the interest accruing each year, upon the sum contributed. Provided, That any individual pledging himself to pay \$100 by annual instalments of \$10 or more, until the whole sum is paid, shall be entitled to receive interest, in books, upon the sum paid in, and when the whole amount of \$100 is paid, he shall be entitled to receive in books annual interest thereof, perpetually.

13. Any Church or Society contributing to the funds of this Society shall be considered Auxiliary, and shall be entitled to receive, or direct the interest in books on all sums from \$25 and upwards.

14. The interest on all sums contributed to this Society shall be reckoned from the first quarterly meeting after the receipt thereof, to the ensuing annual meeting, and if not called for within the first quarter following, shall be added to the general fund, for gratuitous distribution.

15. The meetings of this Society shall be opened with prayer, and all its business transacted according to parliamentary usage.

Communications.
For the Tennessee Baptist.
WASHITA Co., Arkansas, }
Sept. 26, 1848. }

BROTHER EDITOR:
I arrived at the Baptist Convention held in this State, with the Brownsville church, at which time and place the Synode Association held her session. Here I had the pleasure of seeing quite a respectable number of humble Godly ministers and laity, and some from other States, whose labors were owned and blessed of God; a goodly number professed to find peace in believing in the Saviour. Last night there were between twenty five and thirty mourners, but by Bayless, whose labors have been greatly blessed and owned of God in these regions, will give you I expect a more full account of the meetings. I shall therefore only say, I left the meeting in progress this morning, for other meetings in the South and South West. I find the society here far superior to my greatest expectations; it appears also to be a country of health and plenty. I would advise all who wish to move, to come and look for themselves. The most of the people here are of the right stripe, but the country is new and it is too early in the fall to collect much money for any religious purpose, but I have sold more books than I expected, and procured several new subscribers to your paper, (33rd) and have collected some from the old ones, who say they have been ready to pay for some time, if they had known how to have contrived to send the money to you; my advice to such would be for them, where there are several in a neighborhood, to appoint one efficient agent to send on the money, and where that is not the case, let each become his own agent and send on the money in due time, for I wish the paper to continue and to be circulated throughout the breadth and length of the land.

Yours, &c.,
OBADIAH DODSON.
For the Tennessee Baptist.

It is ever a pleasant privilege to me to be able to communicate to you and your numerous readers, revival intelligence. The Lord has of late been doing great things for us in these ends of the earth, whereof we are glad. A nine days meeting was closed with the church at Pleasant Hill, Marshall co., on the 12th of Sept., which resulted in the hopeful conversion of fifty eight souls; fifty six were added to the church, of that number forty seven were buried with Christ in baptism. Since that time a nine days meeting was held with the church at Rutherford's creek, Maury county, which resulted in the hopeful conversion of forty three persons, forty two were added to the church. To God be all the glory.

I have recently attended the Liberty Association which closed its annual session with the church at Enon, Ala., on the 16th of September; the most perfect harmony pervaded the whole action of the body, and the interview was altogether pleasant. It is truly delightful to associate with brethren where there is such unity of sentiment. Peace is enjoyed by every church—they are practically missionary—almost every church sent up something to supply the destitute with the living ministry. They unanimously voted to send two delegates to the triennial convention to meet in Nashville, next May, after passing several other resolutions the Association adjourned. Several of the ministering brethren staid and preached to the church—the results of which was a glorious revival of religion; christians were humbled; the work of the Lord was most gloriously revived, sinners were made to tremble and crowd to the anxious seat to ask christians to pray for them; there were during the meeting more than forty professions; twenty eight were added to the church; twenty five of which number were baptized in Flint river, where there was much water. Several things of thrilling interest occurred during this meeting, of which I presume brother Taliaferro will give you an account. On Monday morning, the 2d inst., having taken leave of my Alabama brethren I set out for Tennessee, and late on Tuesday evening, after two days hard driving, I reached Carter's creek, (my home,) the next day, I joined both Hanks and McKnight in a protracted meeting with the church at Knob Creek, where I am now laboring, though much worn down, having with the exception of a few days labored constantly for the last three months in protracted meetings. Our meeting here is one of unusual interest; up to this date (Friday evening, 6th inst.) twelve have been added to the church; between twenty and thirty have asked the prayers of the church, and the interest is increasing daily. May the Lord continue to revive his work until the wilderness and the solitary place shall be glad—and the desert rejoice and blossom as the rose, is the prayer of

Yours, fraternally,
A. W. MEACHAM.
For the Tennessee Baptist.
LEXINGTON, Tenn., Sept. 28.

BRO. EDITOR:
Having again been appointed by the Baptist Convention of West Tennessee to labor as a missionary, I returned on Wednesday last to the field. My first labors were truly on missionary ground, as may be seen by the following: the particular place to which I now allude is some three or four miles north of Huntington, Carroll county. Some four weeks ago, for the first time, I visited that neighborhood and preached on a Tuesday at a private house, after sermon the landlady said to me, I have not heard a prayer in this neighborhood for three years until today. I then gave an appointment to preach at a house of the nearest neighbor at 4 o'clock the same evening. There God's presence was felt in the congregation. In the close of my remarks I invited those who wished to become religious to come forward and occupy a certain seat, as I wished to talk to them and have prayer before we were dismissed; a young lady came forward and fell on the floor near the seat. At this time a pious old grand mother came on her knees and commenced praying aloud; I stopped singing, and during the old lady's prayer two others came forward this young lady soon arose praising God and went to her friends exhorting them to seek God. I never saw such a time before; there was scarcely a sinner in the house who was not on his knees; three professed faith in Christ that evening; about dark I dismissed the congregation, but they continued singing and praising God until ten o'clock in the night. We protracted the meeting for four days, going from house to house to house, and to the praise of God's grace, ten professed faith in the Lord and Saviour during the meeting. By some means this neighborhood has been visited very seldom by ministers of any order, it being a

slip of country lying between two creeks, (which makes it very convenient for Baptists,) the citizens are respectable and intelligent. At the close of this meeting I promised the congregation, (as many of them did not understand the doctrines as entertained by the Baptists,) that at my next appointment in a short and concise manner I would preach our sentiments, and also give an opportunity for those who might wish to obey the Lord in the ordinance of baptism on my return there, which was last Wednesday. I met with brethren and sisters from the Baptist church of Christ at Concord. After rededicating my pledge, an invitation was given to those who wished to obey the Lord in the ordinance of baptism, when eight came forward and gave satisfactory evidence of a change of heart, and in behalf of the Concord church, the right hand was extended, and on Sabbath morning we met at the creek, previous arrangements having been made for preaching there, I addressed a very large congregation and a more attentive one I never saw; there were parents present who never saw any person immersed before, who had children grown, and many of them never heard a Baptist preach until I came in the neighborhood. This may appear strange to some who have a knowledge of the number of Baptists in W. Tennessee, but no more so than true. God has begun a good work here. After sermon and a short lecture on baptism, we sung a song at the water's edge, and seven of the candidates being in readiness were buried with Christ in baptism. A solemn time I surely never saw. They are making arrangements now to build a house for God. Yours, &c.,

W. M. LEA.
New And Cheap Carpeting.
W. GREENFIELD has just received a new lot of CARPETING, and has a large assortment of several manufacturers to be supplied without going to second hands, states himself that he will be able to furnish at prices to suit—Please call and see. Oct. 20.

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EDWARD H. FLETCHER.
New York, September 23, 1848. Oct. 12-48.

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