ULY 26. 1851.

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The Pulpit.

THE IMPORTANCE OF CORRECT BELIEF.

BY DAVID BREIDENTHAL.

[CONTINUED.]

Belief, we further remark, controls the affections. The affections are awakened to that in which it is believed excellence exists. It is not necessary that it be really known that superior amiableness, wisdom and goodness exist, it is necessary only that that be believed. For if he believed that pre-eminent truth exists in an object, the affections will be as truly and effectually quickened and fastened upon that object as if it were really known. The occasional unhappy affiances which occur in society, where the affections have been excited by an erroneous belief, which the sternness of subsequent knowledge and experience has sadly corrected, furnish painful demonstration that belief, without knowledge, has power to reach and affect the inmost chambers of the heart. If, therefore, belief occupies such pre-eminence, holds such sway, that it directs rational action, determines moral decisions, and controls the affections; if belief has power to affect the intellect, the conscience and the heart; if belief is a principle so predominant and all-ruling, that all external action, internal emotion, and moral convictions are subservient to it, and receive their character from it,—what an insult it is to reason, common sense and philosophy, to say that "it makes no difference what we believe"?

The deleterious effect of erroneous belief upon christian character is, I fear, in too many instances far from being properly appreciated. The impress upon paper does not more accurately correspond to the type which makes it, than does christian character to the system of doctrines believed. The Scriptures speak of a spirit of error as well as a spirit of truth; and it requires not superhuman sagacity to recognize the distinctive character of their fruits. Of the truth of this remark, whoever will attentively consider the peculiarities of character in the different departments of christendom, will find abundant confirmation. It is forcibly said by an Apostle, "God be thanked that ye have obeyed from the heart that mould of doctrine"—so it is in the original—"into which you were cast." As the melted substance when poured into the mould corresponds in its lineaments and modifications to the mould, so the christian character corresponds, in its features and characteristics to the doctrines believed. If the mould be perfect, the casting will be perfect also; but if the mould be irregular and disproportionate, a similar imperfection will appear in the object moulded. If the doctrines of the Gospel be fully and heartily believed, there will result all the beauty and symmetry and proportion of christian character; but if, on the other hand, there be error in the religious belief, there will result disproportion and deformity. If this representation be true,—and since it is the teaching of Inspiration, it may not be questioned,—then how much of disproportion and want of symmetry must exists in the religious character of Christendom, from erroneous and conflicting belief! Not that in any department of the christian world, there is a total destitution of the features and lineaments of the Divine mould; but attached to these how many unsigh ly appendages and deficiencies, how much deformity and distortion! The varied physical deformity, distortion and imperfection which, in the persons of those whom the Saviour restored, infested Judea, could not have possessed more disproportion, want of symmetry and obliquity than, at this day, the religious character of the Christian world. We have now, morally, in the religious character of Christendom, the diminutive disproportion of the withered hand, the glossy dullness of Bartimean blindness, the spotted leper writhing under the painful noisomeness of his reprosy, the possessed foaming and gnashing and pining away, as well as the unsymmetrical, one-eared victim of Peter's impetuosity, and the pale and lifeless son of the city of Nain. Such, therefore, being the effect of erroneous belief upon christian character who will say that "it makes no difference what we believe, if we are only sincere"?

From the nature of our moral constitution, error is necessarily injurious, and thus it will be forever. While man's nature remains as it is, he must suffer, if he imbibe error. We might as well assay to stand upon the bleak coast of an ice-clad region and not be chilled, to inhale deadly miasmata and not sicken, or take coals of fire in the bosom and not be burned, as to imbibe error and not suffer. Error and injury are indisolubly linked together. Poison is not more injurious to our physical, than error is to our moral constitution. What virtue is there in sincerity, by which the inevitable consequences of error can be averted? When a man, through mistake, quaffs a glass of poison believing it healthful water, what does it avail him, as he lies struggling and gasping in the embrace of death, that he partook of the fatal liquid, sincerely believing it harmless? Is not the poison, despite his sincerity, in his system working his death? Had he been less sincere, had he suspected the quality of the liquid, he might have dashed it from his lips and lived; but he sincerely believed it innocent, freely and unhesitatingly drank it; his sincerity, therefore, was his ruin.—When the man of business identifies his interest with a dishonest partner, what does it avail him, as he is wrecked in his fortune, is left penniless and roofless, and his children are crying for bread, that he joined his interest with that partner, sincerely believing him an honest man? Had he been less sincere, had he suspected the correctness of him with whom his fortunes were united, he might have taken precaution, detected the fraud in its incipiency, and thus protected his purse and his property; but he sincerely confided in his honesty, and that sincerity was his ruin. When the hapless victim of a villian's cruelty is butchered in her innocence, does it avail her aught, as she goes stooping and broken-hearted to the grave, and her friends are clothed in disgrace and mouring around her, that she sincerely believed the words of her destroyer? Had she suspected his correctness and honorableness, she might have repelled him, and lived an ornament to her friends and her sex; but she sincerely believed him, and that sincerity was her ruin. O there is now a countless multitude wailing in perdition, because they sincerely believed an error! They looked forward, during their probation, to the time when they would repent of their sins, and secure a hope in everlasting life. They sincerely believed that future day for them would come, and, therefore, they deferred their return to God. But, alas, before that day came, they were cut off in ther sins and irrecoverably lost. Had they suspected that day would never have arrived, they would have betaken themselves, at once and immediately, to the work of securing an interest in the merits of Christ; but they sincerely believed that that time would come, and that sincerity was their ruin, their eternal undoing. Throw your eye over the gloom and the corruption of heathendom. Is there not sincerity there? Ask the idolater, and he will bid you mark the glittering steel as he buries its hilt in his bosom, behold the crimson stream as it flows upon the altar. He will point you, in vindication of his sincerity, to the devotee crushed beneath the wheels of the rolling car, to the pilgrim, weary and way-worn upon his toilsome journey, and to the mother plucking fondness from her bosom, and, amid plaintive cries and piteous lamentations, casting it into the jaws of the devouring crocodile. He will point to the temples scattered over a hundred hills and to the whole structure of heathenism, which darkens, like a cloud, the nations sunk in idolatry. What, however, does their sincerity avail them? Does it give rest to the weary limbs of the pilgrim, take away the pain of the sacrificial knife, soften the torture of the funeral fire, or remove desolateness from the heart of the mother self-wounded and self-bereaved? Their sincerity is their degradation and their misery. With less sincerity, they might question the correctness of their customs, so degrading and revolting, question their obligation to observe them, and comply with them no more. But their sincerity forever binds them to their horrid observances, and is, therefore, their bane. Shall we, then, be told, with the miseries of an error-stricken world before us, that "it makes no difference what we believe, if we are only sincere"? The fact is: O, that it were written upon the memories, the minds, and the hearts of all christians—that the more sincerely an error is believed, the more deleterious it is.

Truth is acknowledged valuable and important in the affairs of time; and shall truth involving eternal interests, be deemed valueless and unimportant? Why is the tribunal of human adjudication the center of excitement so intense and litigation so industrious and violent? Why is that jealous summoning of witnesses from remote localities, from the farm, the work shop, the counting room, and the fireside? Why is that diligent extracting and compiling of evidence, that expenditure of mental tranquility, of time and property? Why is the brow ruffled with suspense, the cheek flushed with anxiety, and the eye and the heart sparkling and throbbing with sleepless solicitude and absorbing interest?—Professedly it is, to ascertain the truth with regard to the position of the parted, the truth with respect to what wrongs were inflicted and suffered, what contracts were made and violated, the truth with respect to what rights were possessed and disregarded. There truth embracing a temporal right, an interest of time, truth having reference to an earthly tribunal is diligently sought, is deemed valuable and important; but truth reaching beyond the ephemeral concerns and contests of time and taking hold of the stupendous and ever-during realities of eternity, truth having reference to the throne of God, to a decision involving issues of destiny, to interests which will continue big with moment and infinite reality when human tribunals with their petty enactments and adjudications have passed into oblivion, truth having reference to God, Eternity and Immortality, is, forsooth, a matter trivial and indifferent, is valueless and unimportant! Why is it that our nation, periodically, is stirred and wrought into commotion, and wave after wave of political excitement rolls in turbulence and agitation over the land, sundering the ties of friendship, breaking the quiet of the domestic hearth and straining by its violence and swelling the very bands of our social compact? Professedly the object is to develope the truth with regard to what principles will best promote the prosperity and secure the perpetuity of our government. Then truth connected with a national organization, which in a day will be wrecked and dissolved, is valuable and important; but truth referring to thrones and thrones, and kingdoms, and scepters, and mansions "eternal in the heavens," is unworthy of solicitude, is a thing trivial and valueless! Truth with regard to what food will best preserve and develope our physical constitution, which will crumble to dust in a day and be forgotten, is important; but truth having respect to the salvation and growth of the soul is a thing of naught; the food of the soul deathless and infinite in capacity, may be dust and ashes! A thousand eyes are fixed, countless minds are engaged in the eager and tireless pursuit of truth in science, in history and in general literature; and shall truth as it is in Jesus who is the Author of science, the truth of the Gospel which is the key to all history, the truth of the Bible, which contains the best and purest literature that the world has known, be disregarded, treated with indifference and deemed valueless?—Why are the wanderings of the man "driven by sea and by land till he founded an ancient city, traced with so much zest, while the achievements of the man of Calvary, who laid the foundations of the Universe and a basis for the reconstruction of the worlds shattered hopes, are so little the object of research and solicitude? Why does the man of classic fondness con with avidity the pages of ancient lore, while the Gospel, a scroll for countless ages wrapped in the transactions of Divinity, and now unfolded by the hand of God, and hung out from the bosom of Eternity, is so often passed by unheeded. Why do the admirers of ancient taste, love to stay upon the banks of the Eurotas and the Tiber, and have no emotions for the swelling of the river of crystal, flowing from beneath the throne of God? Why do the lovers of ancient poesy delight to linger in the groves of Arcadia, echoing to the songs of the muses, while they heed not the Tree of Life, flourishing in the garden of God, whose boughs rustle to the sweepings and strains of angel lyres! The student, for the sake of truth in science, will trim the midnight taper, and expend years of the closest application and severest mental toil. There truth affecting the intellect, is deemed worthy of costly sacrifice, but the truth of the Gospel reaching beyond the intellect, affecting the conscience and the destiny of the soul, is valueless and unimportant; "it makes no difference what we believe"! There is no language adequate to express so miserable an absurdity. It is, as if the the husbandman should industriously exert himself to extinguish a fire consuming an unoccupied, unsightly and crumbling wastehouse, in a remote part of the plantation, while he gazed indifferently and smilingly upon the flames destroying his costly dwelling. It is, as if one should furiously strike away the house-fly from his finger, while he heeded not the wasp whose envenomed sting was in his cheek; as if one should cautiously glove his hand, lest a strolling ray of the sun should fall upon it, and at the same time lay the burning coal upon his eye! Nay, these representations fall far, very far, below the reality.

But we further ask, if correct belief be a matter of indifference, why those efforts of the pious and of the church in all ages of her existence for the dissemination of the truth? Why did the apostles and primitive disciples adhere so tenaciously to the truth and proclaim it, despite of strips, and threatenings, of bars and bolts, chains and death,—despite of the storms of perseention which rolled so heavily an darkly, and dashed so fiercely and destru tively against their naked breasts? Wh did martyrs kiss the stake, and welcom the tortures of the flame, of the gibbet an of the rack, in defence of the truth? Why if it makes no difference what we believe, did they not endorse the creed of the persecutors, and thus throw off their chains walk forth from their imprisonment an avoid their bloody fate? Why have we, t the present day, for promulgating truth, th Tract, Bible, Publication and Missionary Societies? Why do heralds of the Cross, now, abandon the endearments of christia society in their native land, and throw themselves into the bosom of darkness an idolatry? Why are our pulpits occupie by preachers, professed expounders of th truth, and our christian temples frequente by attentive hearers? Those who appreci ate the importance of truth, have powerfu motive to labor for its advancement; but i truth is unimportant, what motive could there be to prompt to effort for its dissemination? The common saying, therefore, that "it makes no difference what we believe, if we are only sincere," casts absurdity, at once, upon all the operations of th Church for propagating the Gospel, and, i it were universally believed, would paralyze all religious effort.

Having thus far considered this common saying as untrue, unphilosophical and absurb, it is perhaps more than time we should proceed to the second part of our discourse,—to show that the saying, "it makes no difference what we believe, if we are only sincere," is *sinful*. IT IMPEACHES THE WISDOM OF GOD. IT IMPEACHES THE AUTHORITY OF GOD. IT DISHONORS THE HOLY SPIRIT. IT IMPEACHES THE VERACITY OF THE HOLY SPIRIT. IT DISHONORS CHRIST. IT DISHONORS THE MISSION OF CHRIST. Is this mere cant, idle declamation! Do we deal in rhetorical extravagance, in the wildness, looseness and heedlessness of fancy? Let us see.

In the devising and execution of every plan, wisdom requires that there be a desirable end. It argues want of intelligence to operate without an aim at all, want of wisdom to operate without a worthy aim. It comports not, in any degree, with wisdom, much less with infinite wisdom, to project without a desirable end. Wisdom also requires that the means be worth less, or no more, than the end. It is plainly unwise to expend more in obtaining an object, than the object is worth when it has been obtained. It is, therefore, essential in every scheme marked with wisdom, that there be a desirable end, and that its attainment costs no more than the end is worth when attained. Both of these elements of wisdom, however, are wanting, in the divine project of securing to man a written revelation, "if it makes no difference what we believe."

If the object of our belief be distinctly a matter of no consequence, then, had the Bible been withheld, we might, in its stead, have believed something else, the Koran, the creed of the Mormon, or some fiction of Heathen Mithology; and it would have made "no difference" as it respects injury to ourselves. "no difference" as it respects our obligation to God, "no difference" as it respects anything else. If our belief be a matter of "no difference," it could not have been in any respect desirable, that we should believe the Bible rather than something else, that we should believe the Bible at all, or that we should at all have a revelation. For, in that case, the Bible would be a superfluous book, its bestowment unnecessary, and the divine operation which secured it to us a work of supererogation. In the divine scheme which has secured to us a written revelation, there was not, according to the common saying, a desirable end, hence it was unwise to project it; and thus does this saying impeach the wisdom of God. But what did the attainment of this end—undesirable and worthless according to the common saying—cost? Why that separating of the Jews from the surrounding nations, that preserving of them, a distinct people for more than two thousand years? Why were those costly rites and providences which so long bound them together against the violence of captivity and revolution abroad, and civil feuds and dissensions at home? "What advantage hath a Jew, or what profit is there in circumcision?" "Chiefly because unto them were committed the oracles of God." All of God's special dealings with mankind, for many hundred years, were confined to the Jews, "chiefly because unto them were committed the oracles of God." For perfecting and preserving a written revelation of the will of God, their nationality was preserved, while kings reigned and fell and empires rose and wrecked around them. With so great care, so great watchfulness, at so great a cost, has the Bible been given to us. Therefore as this common saying teaches that the end is undesirable, it again impeaches the wisdom of God, in that he has accomplished, at so great an expense, an object undesirable and worthless. O when we have considered that this Sacred Record has been preserved in the midst of the convulsions of nations, and the disruptions of society, that it has come down to us, through the lapse of ages, in its beauty and in its youth unmarred and unimpaired by the jars of earth, the attrition of the waves of times, the ingratitude of friends and hostility of foes, that by an ever watchful providence, it has been kept as safely and sacredly as if it had been fostered in the very bosom of God, that through all the mutations and storms of the past it has lived, and now, like the sun over whose disk a thousand tempests have darkly and fiercely rolled and swept, still sheds its rays of light and love to bless and save,—this Book without which time would be dreary and dark, eternity fearful and forbidding, by which as a lamp we expect to be securely conducted thro' the valley and shadow of death, upon the promises of which through grace in Jesus Christ we hope, when the follies and weepings of earth are over, and we are summoned before the tribunal of God, to base our acquital,—that this Holy Volume is made worthless and its bestowment an act of folly, by a saying endorsed by many who are christians and proclaimed by many who are christian teachers,—our heart has been sorrowful, and we have wept for the honor of God, and the frailty and delusion of man!

But the saying, we have remarked, impeaches also the authority of God. God commands us to believe. Repent and believe was the burden of Christ's and the Apostles's preaching. But what are we commanded to believe? If it be not implied in every instance believe the truth, there can be no meaning in the command. God then does command us to believe the *truth;* but this says believe *what you please*, "it make no difference;" does it not, therefore, impeach the authority of God? If, moreover, we may refuse compliance with one divine injunction, we may also with impunity refuse compliance with any other. Then I will neglect the command to pray, and my voice shall never be heard at a throne of grace—the command to observe the Sabbath, makes no distinction between that and other days, and thus contribute to sending out a stream of immorality and death over the land—the command to be benevolent, and my hand shall never be opened to supply the wants of the needy, and the poor shall be driven unfed and unclad from my door, —and neglect every command of the decalogue, and "it makes no difference." What is this but a total rejection of the sovereignty and contempt of the authority of God? There is in christendom, let it be said with humility and sorrow, a lamentable want of compliance with the command which enjoins belief of the truth. On many subjects, as a religious world, we hold views directly opposite; and this necessarily involves error on one side or the other. Many have evinced a commendable but mistaken zeal for christian union,—commendable as it respects the end sought, but quite mistaken as it regards the means of obtaining it.—By such we are often told that the points upon which we differ are minor, unimportant, nonessential and trivial. Thus, however, they defeat, it occurs to us, the very object which they aim to accomplish. It is as inexpedient as a matter of policy as it is untrue in fact. The christian, who, in his zeal for union, cries "nonessential," is as unwise as the General, who, on finding his forces divided by a river difficult of passage, should, instead of directing all vigorously to the work of constructing means to cross it, seek to persuade his soldiery to fold their hands, in ease and indifference, that the river was only a trivial brook! While we regard those things upon which we differ as unimportant and unworthy of our regard, it is plain they will never gain our attention, never share our solicitude for their removal, but undisturbed and unremoved they will continue to vex and mar the peace and strength and beauty of the Kingdom of Christ.

[TO BE CONTINUED.]

If ever, under Divine Providence, there was any mortal man entitled to stand forth, and be regarded, in all coming ages, as the peculiar type of civil and political freedom, or the great and wise advocate of all human enfranchisement, it was George Washington!

Ladies' Department.

"Truth in all Things—Human Improvement the Object—Education of Woman the Means."

We copy the following from T. S. Arthur's Home Gazette, because we fully concur with the gifted author's sentiments; think them exactly right, and perfectly just:

THE SEXES.

"It is generally known that T. S. Arthur denies that woman is equal with man. He believes that the being whom God gave to be his helpmate and companion, belongs to an order inferior to himself, and he lets no opportunity slip to impress the belief upon the minds of his readers.—*The Lily.*

T. S. Arthur says in reply:—"This is news to us, and will, doubtless, be to most of our readers. As we have never held to this doctrine, nor promulgated it, we must respectfully demur to the Lilly's assertion. We have said, and still say, that woman is, mentally as well as physically, different from man. As to the question of *superiority*, that we have never mooted; and, for the very good reason, that we have never regarded the one as superior to the other. What we have said on this subject, we here repeat, and we hope the editor of the Lily will keep spotless the emblem of purity and truth she has chosen for the title of her paper, and not again represent us as holding opinions that are directly opposite to our real sentiments. We quote from a previous number of our paper.

'And what is the difference between man and woman?' is asked by some staunch advocate of the mental equality of the sexes. The difference we answer, is a very marked and important one; as marked in all that pertains to the mind, as it is in all that pertains to the body—for as the body is formed by, and through the mind, *its* difference in the sexes but marks the mental difference. 'But what is the specific difference?' is asked. It is this: Man and woman were created to become *one* in a true marriage union; and therefore they are created with what we may call a conjoining difference, for two things exactly similar could not be so conjoined as to act as one, man with man, or woman with woman, for instance. In becoming one, a spiritual conjunction is meant—a union of mind with mind. Now, man was created with a mind, in which are the constituents of intellect and affection, or, in other words, understanding and will —with intellect, or understanding predominant; while woman was created with a mind in which are the constituents of intellect and affection, with affection predominant.

That this is so, reflection and observation will teach any one of a sound mind. Man, as a general thing, reaches conclusions by a regular chain of reasoning from certain premises; while woman goes by the quicker mode of perception, which is the will's faculty, as reasoning is that of the understanding. We do not mean by this that man always reasons and woman perceives; both have reason, and both perception—but in man the one is predominant, and in woman the other. Man's intellect is stronger, harsher, and harder than woman's, and this is the reason that he has a rougher, stronger body. *In a true marriage union they sustain and strengthen each other, and both act more wisely when action is the harmonious result of the husband's rational conclusion and the wife's perceptions.* That few hold to each other this true and perfect marriage relation, is no argument against the law of conjunction ordained in the beginning.

What madness, then, to seek, as are these insane people, a few of whose sayings we have chronicled, to create an antagonism in woman's heart; to separate her from man: to fill her mind with false ideas as to his wish to enslave and oppress her; to cause her to usurp, if possible, his more dangerous, toilsome place in the business of life—in a word, to separate her from the purer, tenderer, higher and holier uses in society for which God created her woman.

It is not a little remarkable that one of the speakers at the Worcester Convention, made use of this language—"On this subject, *I scorn to talk like a woman.*" That tells for her, her whole story. From the abundance of the heart the mouth often speaketh. In her mind there was an instinctive acknowledgment of the radical difference between man and woman; *but despising her own sex, she was emulous of being a man.*

As for woman's rights and wrongs, she has her share of both; and we are inclined to think the largest share of the former.—But, in the name of all that is just and humane, let her wrongs be righted as quickly as possible—heart and hand do we go for this. At the same time, we beg of those who volunteer, as her advocates, to be well assured that they comprehend the true nature of her grievances and claim for her nothing but what she has a right to claim. For, just in the degree that they err in this respect, will their labor be fruitless."

Now, in all this, we think it would puzzle any one to find the assertion of man's *superiority* to woman. A *difference* in mental conformation is declared; and defect in woman will ever become apparent, when she seeks to usurp man's place in society, while an equal defect will be shown by man when he becomes emulous of woman's position.

TO KILL MINISTERS' WIVES.

One of your correspondents has recently given us some directions for disposing of ministers in a summary way. As he makes no provisions for the widows and orphans, I propose to give a few recipes for killing ministers' wives, thinking, perhaps, after parents are fairly removed, a sympathizing friend will make some provision for the bereaved children.

First, Let the husband's salary be so limited, that she cannot afford herself any permanent substantial help. Ministers and their wives should not be perrticular or worldly-minded, neither is it proper that a minister should *dun;* and if the people do fall behind their pledges some fifteen or twenty dollars or more, they should make up the deficiency by increased retrenchment and self-denial.

Second, There is an extensive class of duties for which a vigilant public will hold her responsible, and which, if faithfully performed, will do much to bring about the desired result. Such as the following in her household arrangements: she must be a model of neatness and order, and her children must be patterns of propriety, amiability, &c. She must be first at the bedside of the sick and dying, and she must frequently visit among all classes of people. She must read a great deal, or she will lack intelligence, and fall behind the times. She must be active in getting up and sustaining female prayer-meetings, benevolent societies, &c. In fact, she must exert a kind of simultaneous and omnipotent influence at home and abroad. Then last, but not least, she must spend a great deal of her time in her closet. Who will pray for the minister when the church forget or neglect it, if she does not? And where, but in the closet, shall she find the strength she needs to sustain her in her own duties?

If this care and labor—this mountain of responsibility—fail to do the work, then give her the *recreation* of moving once in a year or two. This rule will be equally effectual in the case of the minister and his wife. Just as soon as they get a few of the conveniences of life around them, and get a little of the moral rubbish removed, so that by looking through a telescope, they can discover their wereabout, then send them to a new field, and bid them "Try, try, again."

These rules persevered in, will ultimately insure success.—*Prairie Herald.*

THE LANGUAGE OF YOUNG LADIES.—The Rev. A. Peabody, in an address before the Newburyport Female School, which has been published, enlarged upon the use of exaggerated, extravagant forms of speech—saying "splendid for pretty, magnificent for handsome, horrid, or horrible, for unpleasant, immense for large, thousands, or myriads, for any more than two." "Were I," he says, "to write down, for one day, the conversation of some young ladies of my acquaintance, and then to interpret it literally, it would imply that, within the compass of twelve or fourteen hours, they had met with more marvelous adventures, and hair-breadth escapes, had passed through more distressing experiences, had seen more imposing spectacles, had endured more fright, had enjoyed more rapture, than would suffice for a dozen common lives."

Life in time is a probation for life in eternity. Whatever principles a man acts from in this mundane sphere determine his form and quality in that spiritual and celestial empyrean which is his soul's proper home. Consequently, all true elevation or depression of human character must be measured on the scale that marks the intervals between the upper and nether extremes of man's spiritual and celestial or sensual and animal natures. And whatever developes and strengthens by exercise the ruling passions of the one, must be formatively and actively evil; and whatever developes and strengthens by exercise the ruling affections of the other, must be formatively and actively good.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, August 2, 1851.

☞ NO LETTERS *taken from the Post Office unless the* POSTAGE *has been pre-paid.*

GRAVES & SHANKLAND.

☞ We again extend our proposition to all subscribers in arrears for this paper.—If paid by the 1st of September next, without any expense to us, TWO DOLLARS per year will be received, and receipts forwarded without delay. This proposition, if attended to in time, will be a saving of 20 per cent. to subscribers in arrears.

GRAVES & SHANKLAND.

ALL FOR WHAT?

To prop up the unscriptural dogmas, the human tradition of sprinkling, or pouring, and infant baptism for the primitive ordinance of baptism, are our Scriptures wrested and perverted by unsound principles of interpretation, and false criticism—the very weapons by which infidelity triumphs. We have ever opposed these traditions as pernicious in the extreme—no one ever yet has measured the length and breadth of their injury, because they are sought to be sustained upon such horrid writings and perversions of God's word, and unsound canons of interpretation as would overturn all revelation, and throne infidelity in its stead. We have not space here to refer the reader to all the passages wrested to support Pedobaptism,—but see the tortuous reasonings by which John is made to sprinkle, instead of immerse—see their criticisms upon the Greek prepositions—upon Baptizo—and then the skepticism of the creed that rejects John's ministry from the Christian dispensation! See the blessing of little children wrested into their baptism! See the baptism of believers in the commission, converted into infant baptism, God's word added to! &c., &c., almost *ad infinitum*.

Our eye just now fell upon several singular remarks of Dr. Peters, which prompted us to take up the pen and oppose a dissent. He is attempting to counteract the immersion doctrine taught in the narrative of the Eunuch's baptism.

1. He says that the eunuch must have had the idea of *sprinkling*, and not *immersion* in his head, for he had just read in Isaiah, "So shall he *sprinkle* many nations." Now how does Dr. Peters know this? Luke does not tell us so; but on the other hand, quotes one passage which is in the 53d chapter of Isaiah, while the verse alluded to by Dr. P. is in the 52d!

But suppose the eunuch had read both chapters, would he have got the idea of sprinkling out of either or both? There is no term that can possibly signify to *sprinkle* in either, and no possible allusion to *baptism of any kind*; the best Pedobaptist critics being judges!

It is not disputed by any that the eunuch used the Alexandrine Greek version of the Scriptures, and does that favor the idea of sprinkling in the slightest degree? What is the term translated by King James' Episcopalian translators? Ans. THAWMASOTAI, from the verb, *thawmaso*, which all lexicons agree in defining, to astonish, to wonder to marvel. See also Prof. Lindsleys' decision to this effect. Our readers see that there is just as much sprinkling in it as in the verb *baptizo*, and yet Pedobaptist logic can put it in. "What is the correct translation? So many nations shall be astonished or amazed at him," &c. So much for one perversion.

2. Again, he says, (to make an impression which he must have known was a false criticism plausible,) "And Jew as he was, and accustomed to this mode [sprinkling] of purification, what else could he have expected, or hoped, but to be baptized in this way?" Must we think that Dr. Peters knew no better, that he intended to deceive or mislead? Can he or any other Pedobaptist find one solitary instance of purification, involving water, in which washing equivalent to immersion, is not employed—the prevailing mode of purification was by *washing* which required *immersion*. In the two books of Numbers and Leviticus, washing is enjoined in sixty-six instances! sprinkling, by water alone, not once!!

Well may Grotius, the most eloquent Pedohaptist scholar and divine of his age, when commenting on Heb. ix. 10, the terms "divers washings," is used because of the different persons and things washed, and not because of the *sorts* of washings, for there is but one way of washing and that by dipping." So much for his second perversion.

3. But, if possible, more glaring and palpable of all, determined at the havoc of all language, to carry his point, he says: "The account says they came to some water. The Greek word here translated *certain* is *ti*, which does not indicate, as the English reader might imagine a *well-known* fountain of water. It means simply *some* or *any* water, and has sometimes the sense of diminutive. So here it might be rendered with strict propriety, "they came to a *little* water."

Tis. neuter *ti*. is an indefinite adjective pronoun, and when followed by a noun expressed, clearly conveys the idea of a certain or *particular* person, place, or thing. That owing to his or its importance, marked position, or location, is *well known* or understood. Instead of being a diminutive, when it stands alone, it has the sense of aliquis, or quidam—an emphatic force, denoting *some great one, some great thing!*

Let it be remembered here, that the noun to which *tis*. belongs is *expressed*. We have in the above definition expressed the conclusion to which we have arrived, [illegible] an examination of its use, by several classic authors, and nearly five hundred instances in which it occurs in the New Testament [illegible]

A few of them where its subject occurs we will now give:

Bear in mind that Dr. Peters decides that it means *some*, in the sense of *little*, and that it might be rendered with strict propriety *little!*

EXAMPLES AND TESTS.

Mark v. 25. A *certain* (*tis*) woman, who had an issue of blood, &c. Was not this a particular, well known woman, well known, owing to her peculiar disease? or was it a *little* woman?!

Mark xiv. 51. And a *certain* (*tis*) young man followed him, &c., was not this a particular, a definite, a well known personage? known from his character and position, or was he a *little* young man?!

Luke i. 5. "A *certain* (*tis*) priest, named Zacharias." Does not *tis* mark a *definite* personage here? or was he a *little* priest, a some priest, or any priest?

Luke vii. 2. And a *certain* centurion.

Luke viii. 2. "*Certain* (*tis*) women which had been healed."

Luke viii. 27. A certain man which had devils."—Was not these women, and this man, known and notorious? Dr. Peters contends that it was a *little* man who had devils!!

Luke x. 25. A *certain* (*tis*) lawyer stood up." Was he a *little* one, or a *particular* one?

Luke x. 33. But a *certain* (tis) Samaritan.

Luke x. 38. "He entered into a *certain* village, and a *certain* woman named Martha, &c. Was not this a definite, particular village, and a particular woman?

Acts iii. 2. "And a *certain* man lame, &c. Was not this man a marked, and well known personage?

Acts xiii. 6. They found a *certain* (tis) sorcerer. Was not this sorcerer a well known, a marked, and important character? We could fill a column with similar examples. We now compare the one under review with the above.

Acts viii. 36. And they came to a *certain* water, "ti hudor." We contend the "significatio pregnons" is a certain *well known, particular*, stream, or body of water. It must have been for several reasons:

1st. His road lay through a *desert* country; and if there was indeed a stream, or pool, or even a spring, it must have been noted—well known, from the fact of its location.

2d. The road was one considerably travelled, and on this account the water must have been well known.

3d. There was water enough for both Phillip and the eunuch to *go down* into, for Luke says the first came "*epi*" to or *upon* it, and after coming to it they "*both* went down *into it*," and the spirit says he immersed him, and a body of water sufficient for this, in this place, would have been marked and well known.

Yet, in the face of the plainest rendering of the term, Dr. Peters, to support affusion, declares that *tis*, in this passage, with the strictest propriety, could be translated "A LITTLE"!!!

4th. Another perversion equally at war with sound criticism and common sense is his upon the prepositions *into* and *out of*. He would have *eis*, in this place mean *to*, and "*ektou hudatos*" *from the* water.

All we have to say to such infidel cavilling is, unless *en* means *in*, and eis into, and ex *out of*, we can take the infidel ground and deny that Christ ever was laid in, i. e. into the grave of rock, or ever arose "*out of*" it.

☞ It is worthy of notice that the same prepositions employed to describe the burial and resurrection of Christ, are employed to describe the *action* of Christian baptism!! Here we find four plain palpable perversions of the Scriptures, false criticisms, in one solitary paragraph! All for what? To support the dogmas of a party, and beguile and deceive the ignorant! We also see, in doing this, a wide door and broad ground is opened—given to infidelity and atheism—the legitimate fruits "*semper et ubique*" of *Pedobaptism*.

THE SPIRIT OPPOSED TO US.

"And laid many and grievous complaints against Paul, which they could not prove."

We clip the following from the Advocate of this City to let our readers see the light in which Methodists regard us. Mark, this has the endorsement of the Advocate, and is a fair specimen of the weekly abuse of us by this sheet and its correspondents.—Read it:

"Baptismal regeneration is a really comfortable and convenient doctrine for the proud and stubborn hearted; and more particularly as it is practised by the close communion Anabaptists. The Roman Church claims apostolic succession, and to be *the* Church. She holds baptismal regeneration, and that none can be saved without baptism. The close communionists claim back beyond them to John the Baptist, and also to be *the* Church; and hold that immersion in water is the *only* true mode of baptism, and that none but the regularly baptised have any right to the Lord's table.

"Now, most assuredly, if water baptism is necessary to qualify any one for a participation in this sacred ordinance, it must be essential to salvation; it must have a cleansing efficacy. If none but the regularly immersed are fit to approach the sacramental table, most undoubtedly none others are fitted for the kingdom of God. It then is conclusive, that none can be saved without immersion; and as none can be saved without regeneration, they must be immersed, that they may be regenerated—which at once runs into the strongest baptismal regeneration." Here you find a difference between the Roman Catholics and the close communionists, in words, but not in substance. It is a net invented and used by aspiring and ambitious men, to catch the unwary and ignorant, and cause them to enter, not into the strait and narrow way that leads to eternal life, but into the one that lays fast hold upon everlasting death; and thousands are caught therein.

☞ This is but a faint sketch of this doctrine; and although practised by the close communionists themselves, they hurl with unrelenting and bitter malignity upon the Methodists; and a considerable portion of them, although professing to be the true and only Church, and of course to have all the religion among them, show no charity for any but their own folks; and by their publications, secret insinuations, pouring garbled extracts from Methodist works, and poisonous words into the ears of the poor, the unlearned, and of females, they endeavor to deceive and proselyte all that will yield an attentive ear to, and receive, the double distilled venom that flows in honeyed and hypocritical accents from their oily tongues, like those of the deceitful arch fiend of hell, when throwing his lures for, and winding his toils around, poor unsuspecting Eve, whilst unprotected by her husband. No doubt the Devil's manners were soft, mild, and persuasive.

"In the same manner do the proselyters, the worthy sons of their venerable and worthy sire, act, in endeavoring to effect the downfall and ruin of all who do not believe precisely as they do, and who of course are in error, (they being the judges.) And where they have succeeded, they place them in a worse condition than their father placed poor Eve, by his hypocrisy and lies.

"This being the case, we have a just right to come to a full conclusion, that as the founders of these Anabaptists held the doctrine of baptismal regeneration, they imparted it to, and inculcated it into, their members; and that the very same doctrine is now held by the close communionists, who are the offspring of one or both of these turncoats. The tree and branches are very apt to partake of the nature of the root. Furthermore, if the Church of England is the legiumate daughter of the mother of abominations only, (and the Baptist Almanac for 1850, says she is,) the Anabaptist Churches of this country are the legitimate daughters of this Church, with all her corruption; and if the one is the legiumate daughter, the others are most assuredly the legitimate grand-daughters of the Church of Rome, with all her abominations. She holds baptismal regeneration; so does her daughter, the Church of England, and so does the grand-daughter, the Church of the close communionists. A dutiful daughter is very apt to pattern after her mother. Mecca produced a Mohammed; France, a Petro de Bruis; Friesland, a Menno Limonis; Phrygia, a Montanus; Rome, a Novatian; Armenia, a Paulus; England, a John Smythe; Vermont, a Joe Smith; Rhode Island, an Ezekiel Holliman and Roger Williams, all founders of new sects. Were these highly enlightened and heaven-favored ones to be one thousandth part as earnestly engaged in obeying one command of Him whom they call their master and Lord, viz: 'To search the Scriptures,' as they are in scanning the books and doctrines of Methodists, Presbyterians, and others, to find some little word or sentence to garble and pervert, in order to proselyte the illiterate members of other denominations, and thereby make them, as Christ says, two-fold more the children of hell than ever before, (they rejoice more over one proselyte than over ten converted sinners,) they would show by their fruits more of the spirit of Jesus and less of the proud Pharisee, who said, 'Lord, I thank thee, that I am not as other men," &c.—They would not claim to themselves the prerogative of possessing infallibility, (like the Pope of Rome,) acting as the supreme judges of, and dictating to the nations of the earth, with all the arrogance of the sovereign Pontiff, the vicegerent of God, when he commands one of his abject menials to stop and kiss his foot. A good deal of the old lady's spirit appears to be in her grand-daughter. Though deep may be their knowledge of the hidden mysteries of religion, and abundant the favors bestowed upon them by the Almighty, the organ of precaution must be but very slightly, if at all, developed, or they would not suffer so much pride, arrogance, egotism, and presumption to escape from beneath the flimsy cloak of their boasted republicanism, with which they attempt to hide them from the world.."

PHILO-ALETHEIAS.

October 31. 1850.

THE BAPTIST MEMORIAL.

The July Number is upon our table, and we find it an interesting issue. It is preeminently what it purposes to be, a Monthly Record of all the important events transpiring, presenting a useful and entertaining variety. Price only $1 per annum. Address Rev. Z. P. Hatch, 142 Nassau street, New York. By-the-bye, Brother Hatch, where are those Premium Essays? We have been waiting, lo! these many months with intense interest for them. We will write one for the pleasure, if no one will for pay, or pay one-fourth of the premium, rather than not see them.

PROFESSOR EVE.

We are authorized, says the Gazette of this City, by Dr. Winston, to say that Professor Paul E. Eve, of Augusta, Ga., and late Professor of Surgery in the Louisville "Old School," has accepted a chair in the Medical Department of the University of Nashville, and may be expected in our city at the opening of the Course, the first of November proximo.

Professor Eve will bring with him a high reputation as an accomplished scholar and gentleman, and his character, combined with those of the other members of the Faculty of the Medical School cannot fail to ensure for that Institution, when it goes into operation, high respectability abroad.

Communications.

For the Tennessee Baptist.

CHINA.

CANTON, Dec. 13th, 1850.

BROTHER GRAVES:

I have been promising myself the pleasure some time of writing a short communication for your paper. You know, I presume, that I was born within a few miles of Nashville—just up there in Sumner county. And that but a few years ago—just 48 the 17th day of February last. I feel some considerable regret since I returned to Canton, that I did not visit Nashville, and make your personal acquaintance while in my native land; and visit your State University at Murfreesboro', and my old acquaintances at Shelbyville, where I commenced preaching and was ordained in 1827. But I am again in my Mission field, where I hope to continue now until the end of my days. This day last year myself and lady had taken up our rout towards China; and traveled by stage from Versailes to Frankfort, Ky., on our way. And now, though my journals are not worth much, for the sake of filling out my letter, Let me give you my journal of to-day:—Preaching to-day. *Uet-tung Chapel*, 35 to 50 hearers. After lesson this morning we had preaching as usual. The assistants memorized the Catechism relative to the ten commandments. Then we read Acts 28: 22–31. from which Chow Seen Shang gave some account of Paul going to Rome and preaching the gospel. 2. He explained to the hearers what the Kingdom of God is—Christ, the King, his disciples the subjects, and the Scriptures the Law of the Kingdom. 3. He preached to them the things which concern Jesus Christ. The ordinances, privileges and duties of the gospel—faith, repentance, baptism, prayer and other duties.

Young Seen Shang commenced the public services from Luke 9: 56, "For the son of man is not come to destroy man's lives but to save them." The day has been rather damp and dull, and consequently there were not many people as usual; but they gave good attention. Then we gave the tract entitled, "*Gospel Selections*," Vol. 3, and eight entire Testaments.

Female Meeting.—Mrs. Roberts attended her female meeting in the afternoon at the residence of Chow Seen Shang where five or six grown women and some girls met her, to whom, after singing, she communicated the Gospel through an interpreter. At the close of the services, Chow Seen Shang gave some explanations about secret, family, and public prayer, and then we prayed with the congregation, before dismission. My health is very good today, but my breast is very weak; I did not preach to-day, but stood at the helm, to guide affairs, or do the head work. After dinner Mrs. R. and myself went to the Hoey tong temple in Honam, and distributed some tracts, and took a walk for exercise. The first edition, after revision, of 2000 copies, was received from the printer to-day, of the tract entitled, "*Gospel Selections*," vol. 3, and 2000 copies were ordered of vol. 1, of the same work. The tracts that our mission prints at Canton run principally in two series. The first is called "*Gospel Selections*," which are suitable to be patronised and circulated by the funds granted us by the American Tract Society. We now have four tracts in this series. The second series is denominational, and treats on Baptism, including all our essays and communications, in which the words for baptism are used. I found it necessary to have a series of this kind, unless we would exclude the natives from the advantages of written communications on the subject; and I presume they need all the information we shall be able to communicate on this important ordinance, both by preaching and writing; and indeed many portions of the Holy Scriptures, quoted in many excellent religious essays by the native assistants would have to be excluded from the press, and consequently from the perusal of the people without this second series, entitled "*True doctrines' instruction.*" We have two tracts in this series now, and intend to have another soon. We want some funds, with which to publish this denominational series. I think $100, for twelve months, would be enough. Would it not be practicable for the Tennessee Baptist Publication Society to grant us a hundred dollars for this object? If not, could not some of our Tennessee friends, among your readers, do so? Brethren, try! I think if a few of you would make such an effort for us as Bro. Owen did, when I was at Sommerville, Tenn., the hundred dollars would soon be forthcoming. Pray for us, and send us more missionaries, and may the God of mercy, grace, and peace, be with you and yours, in the gospel,

I. J. ROBERTS.

P. S. I hope my name is yet on your free list, and that I shall continue to have the pleasure of receiving the denominational paper of my native State. I hope the editor, or some other friend, will yearly send a copy of the Tennessee State Anniversaries to the Canton Baptist Mission; and will the President kindly send us the minutes, annually, of the University at Murfreesboro', and also send us as many suitable missionaries from there as possible? Bro. Editor, please publish my address. I fear my friends, in Tennessee, have forgotten it. They hardly ever write to me! Let them direct their letters, minutes, and papers, as follows:

I. J. ROBERTS,
Care of, Canton, China.
I. T. SMITH, Esq.,
No. 101 *Wall street,*
New York.

REM.—We regret very much that Bro. Roberts did not visit Tennessee, for several reasons: to afford us the pleasure of forming a personal acquaintance with him, and above all, that he might have become acquainted with Tennessee Baptists. As his eye may see this, we would add, we saw his brother at the Convention, who was well, but had lately lost his wife. We hope Bro. R's. requests will be attended to, and that he will consent to write to us at least quarterly.

For the Tennessee Baptist.

ON THE INFLUENCE, USES AND TEACHINGS OF HOPE.

(From an Unpublished Manuscript.)

Hope is the expectation of Good,—the reaching forward of the mind after desirable objects. It is the ideal substitute or representative of happiness yet in the distance,—the foretaste of blessings unattained,—the *Present* light reflected upon the soul from the sunshine of the Futnre.

We would not attempt to trace the origin or investigate the nature of this universal and ever-present faculty of the mind: this were a task too difficult if not equally unprofitable. Attention to its operations as experienced in our own hearts or observed in its effects upon others would lead to a better appreciation of its benign influence than all the speculations which *ingenious philosophy could present*. The field of its operations is the world of every day observation, and its influence is exhibited in every condition and stage of human existence from the onset of life forward.

It is omnipresent in all modes and conditions of society. It sallies out with the unlettered laborer to his daily toil,—it sits by the sage in his profound investigations. It beams quietly from the domestic fire-side, and it shines like a beacon light in the kingly palace. It arouses the rude savage from his lisless slumbers to

"Beat the thicket where the tiger slept,
And seek the lion in his dreadful haunt;"

and it stirs up the onward and enterprising Anglo-Saxon to the subjugation of nations or to the conquest of empires from the wild dominion of unexplored nature. It makes the burning plains of the South habitable,—it renders the bleak mountains of the North populous: it mitigates the summer's heat, and it tempers the frosts of winter.

It is with us in every period of existence, from the cradle to the grave. It dances in hazy light before the vision of dreamy Infancy; it mingles in the gleeful sports of Childhood; it allures to the stirring adventures of Youth; it goes before to level the rugged way of Manhood, and it brightens and smoothes the declining slope of Old Age. It beautifies and adorns Life, it divests Death of its darkness and terror; it irradiates the Present, and, penetrating the intervening veil, pours attractions upon the unknown and mysterious Future.

* * * * * *

If there were no other use of hope yet the bare possesion of so constant and soul-cheering, a faculty were a blessing to man claiming his highest gratitude.

The Creator might have made us without any faculties except those which relate to the present. He might have given us no sense or conception of any thing beyond the sphere of every day life. He might have left the Future to us an utter blank, or endowing us with a consciousness of something beyond, he might have clothed it with such a gloomy uncertainty that every step forward into the "dread unknown" would have been attended with misgiving and fearfulness. On the contrary he has made the distance cheerful to the view, robing it with charms which allure us forward,—charms superior to anything relating to the present and for the attainment of which the latter are viewed merely as the stepping stones. So that although we were justified in doubting the *promises* of hope and in inferring that since "man never *is*" therefore he never *will be* "blest" yet we should be forced to acknowledge the bounty of the kind Father who

"Gives that Hope to be our *blessing now.*"

The uses of hope as a source of happiness is to be found first in the actual enjoyment which it exercise affords. And here it should not be confounded with the mere passive "*wish*," which is inoperative in inducing action, and frequently leads to disquietude and repining; nor with that kind of dreaming stiled revery, which, however it may imuse our day-slumbers, never rises to active and intelligent enjoyment; neither with Fancy the creations of which, bright and varied as they may be for the time, carry a consciousness of their ephemeral nature with them and dissolve altogether at the touch of reality. Hope rises immeasurably higher than these: its distinguishing characteristic is its *permanency*. It is the continuous reaching forward with agreeable expectation,—the sustained anticipation of happiness ever in view It is indeed a *protracted* foretaste of good connected with objects the actual possession of which would perhaps afford but a temporary enjoyment. And who has not experienced the calm content, the buoyant pleasure, the exalted happiness, accompanying the exercise of this powerful and benign faculty? What disappointments has it not relieved, what pangs and sorrows has it not assuaged, what misery has it not averted!

In the second place, Hope conduces to happiness by inspiring to physical and mental *Activity*,—a condition essential to real enjoyment.

Bodily exercise is of itself pleasure (that is when the constitution is free from the morbid condition brought about by habitual idleness) and at the same time increases the capacity for enjoyment by contributing to health. Hope stirs up the whole physical man to action, it puts his frame in healthy motion, induces agreeable muscular tension and accelerates the circulation of the blood, sending the "fluid life" to course its way in free and more joyous currents, thus infusing animation and delight throughout the system; while at the same time it dispels the wearisome languor of inanition and wards off the attacks of disease with its train of countless ills. It is often indeed a panacea to the sick, restoring the wasted energies of the body when all the arts of medicine have failed.

But it is in awakening the activity of mind that hope is still more conducive to human happiness. Activity is the characteristic quality of mind. Its enjoyment consists in action. It can never indeed be wholly inactive or in a state of absolute rest, for then it would cease to exist, but in proportion as it tends to this condition it falls short of happiness, till it becomes *miserable*, (a term which might be applied to that peculiar kind of passive suffering resulting from the loss of happiness, in contradistinction to that active suffering, or torment, which follows a wrong or abnormal exercise of mental activity.) This misery, this undefinable dearth of happiness might, speaking speculatively, almost be said to spring from a foreboding consciousness on the part of the soul of the dying out of its energies, of a tendency towards the cessation of its activity, the loss of its very existance. The feeling of enui for instance originates from the want of objects to keep the mental energies in due exercise, and the wretchedness of this state of mental torpor is too well known to need description. It is as it were the gaspings of the soul for the breath of life. Supply some stimulous and the mind throws off the deadening incubus and rejoices in renewed activity.

Hope is such a stimulous. It calls up desirable objects and gives them the appearance of attainability and the mind forthwith starts in quest of them and finds happiness in the pursuit.

But hope is conducive to happiness not only by exciting to pleasurable activity the mind as a whole, but also by calling into generous exercise its several faculties.—Benevolence burns with a warmer and loftier flame, Ambition becomes more courageous and exalted, love stronger, purer, and holier, desire for Truth buoyant and joyous; while joy itself is awakened to renewed ecstacy in hopeful view of the *permanency* of its object.

But in addition to its utility as a source of happiness we find this faculty of the mind to be practically useful as a means of success in the various pursuits of life.—Whatever may be said in regard to the *objects* of desire all will admit the great advantage of an unfaltering hope towards their attainment.

Urged by its elastic force the youthful mind glides rapidly and successfully thro' the elementary principles of science. Impelled by its power the student of riper years courses along the stream of knowledge in the successful quest of Truth, or launches forth into the sea of Discovery, almost certain to find a reward commensurate with the intrepidity of the adventure. By it the man of ambition is borne forward and upward on his ascent up the hill of fame until he can grasp the laurel. It lifts the child of adversity above his lot and enables him to win for himself an independence despite of the reverses of the "blind goddess." It marshalls the soldier on to victory, and it buoys up the patriot amid repeated disasters to grapple again and again with the powers of tyrany until the heaven-resounding shout of a freed nation proclaims the triumphant issue.

But its highest and sublimest *Use* is where it leads the christian on in the campaign of life to the conquest of sin and the "prince of darkness," and, in the great battle of death, gives him the victory over the pale and ghastly monarch; while the freed spirit, now at the end of her toil and conflict, goes forth in rapturous triumph to her promised reward.

B—. W—D.

[CONCLUDED NEXT WEEK.]

For the Tennessee Baptist.

To the Churches composing the South-Western, District Association.

DEAR BRETHREN;

It seems expedient that I should address you at this time on a subject of importance, I mean that of Indian Missions, which was agitated at our last session, a subject every way worthy your prayerful consideration.

1. From the fact that the Indians possess immortal souls, which must live in eternity either in a state of happiness or misery.

2. It needs no argument to prove that, in their present uncultivated state they have no proper conceptions of God, or the way of salvation.

3. And if left in this condition without the Bible and a living ministry, they must inevitably perish.

4. They have not the means to sustain the Missionary among them, and if they had, in their present state they would have no inclination to do so, hence the necessity of sending them the Gospel, so that they may hear of salvation through Christ, and as faith comes by bearing, and hearing by the word of God, &c., you will see at once the importance of sending among them faithful and pious self-denying men, to tell them about Jesus and him crucified.

5. And as we are commanded to be fruitful in every good work, if we carry out the injunctions of our Master, we must contribute of our substance as the Lord hath blessed us, to this among the noblest of causes.

We hope you will bear in mind the resolution passed at your last session, to sustain a native preacher among some tribe of Indians. You will further recollect that the delegates pledged $52 50, to be paid at our next session, which will soon be here, this amount, it is true, was an individual matter, your delegates having no authority from you to act in this matter, they, therefore, subscribed such sums as they were willing to pay, and this accounts for its not appearing in the minutes. We believe brethren, that you will be pleased with what your delegates have done and not only send up to your next annual meeting the amount pledged, but with it an amount sufficient to make at least $100, the sum necessary to sustain a native preacher. We are well satisfied that this sum can be raised, if you lay hold of it with a will and do your duty. But to effect this we must act from principle and systematically, for without it all our resolutions, at associational meetings, will avail nothing therefore much depends on pastors and deacons of churches. The subject must be presented and explained by them before the churches will take hold of it properly. Therefore, let this be done at the earliest possible day. We would further say, that we hope you will authorise your respective delegates, that will compose your next Association, to subscribe an amount sufficient to make one hundred dollars, to be paid at your session in 1852.

It is supposed that if the Gospel can be sustained among them for ten years that they can then sustain themselves; now, it will only take some $5 from each church, annually, to sustain a native preacher; now, very dear brethern, in view of the worth of immortal souls, should we not act—act speedily. What is this amount when compared to the salvation of one soul! Will it not enhance our happiness, even on earth, of being the honored instruments in God's hands, in bringing a sinner from the error of his ways to the Lord? But how much more in Heaven, when we shall mingle our voices together around God's throne. May the good Lord help us all to do our duty in every respect is the prayer of

Yonr brother in Christ,
J. P. ARNOLD.

July 14th, 1850.

For the Tennessee Baptist.

To the brethren of the Liberty Association.

DEAR BRETHREN:

The Lord willing, I expect to commence visiting the churches about the 1st of August, in order to raise funds for brethren Cellars and Moring, beneficiaries of Union University, to which agency Bro. Carmichael and myself were appointed at our last Association, without compensation, for we ask none; we are willing to do the work gratuitously, for the cause of our blessed Redeemer. We conceive that there is no cause more intimately connected with the advancement of the Redeemer's kingdom than educating the heralds of the cross, and he who contributes for this purpose, will be aiding to establish a train of influences which may continue to operate with most efficient effect to the most distant generation of Adams' fallen race. I hope then, brethren that we will all be alive to this great work, prompted by a zeal according to knowledge for the advancement of the glorious cause of our blessed Redeemer. It is my purpose to visit all the brethren I can, during my vacation, at their homes, as my health is so delicate that I do not expect to preach but very little, but if I should fail to see any of the brethren, they may still contribute to this important object by sending their names up to the Association, with the amount annexed which they are willing to pay annually, until the brethren are educated.

Yours respectfully,
P. T. HENDERSON.

For the Tennessee Baptist.

DEDICATION AND ORDINATION.

BROTHER GRAVES:

In October last we introduced to your notice a protracted meeting, which the Lord had bountifully blessed with the outpouring of his Holy Spirit, which was held here at a Methodist Chapel, known here by the name of Mullin's chapel. On the 18th day of the same month the Missionary Baptist Church was constituted, which consisted of seventeen members; since that time our numbers have gradually increased. We worshipped in the chapel for some time, but our Methodist friends, to use their own language, "*liked very well to see their friends now and again, but did not like to have them always living on them.*" We were therefore compelled to assemble in an old school house. Last Sabbath was to us a day of great things; a large and commodious house has been built, and was solemnly consecrated to the service of the Lord on that day. And at the same time a presbytery was called to examine into the call and qualifications of Bro. Archibald Williamson, and, if found worthy, toordain him to the work of the Gospel Ministry.

The presbytery consisted of Rev. P. S. Gayle, Rev. D. E. Burns, Rev. L. C. Roberts, Rev. M. Hodges, and the pastor of the church, J. B. Canada. After a close examination, the presbytery proceeded to ordain him in the following order, viz.: Beading appropriate passages of Scripture, by Rev. M. Hodges; Ordination Sermon, by Rev. D. E. Burns; Prayer, by Rev. L. C. Roberts; Charge, by Rev. P. L. Gayle; Presentation of the Bible, by Rev. D. E. Burns; The right hand of Fellowship, by the pastor of the church.

The exercises were listened to with marked attention, and a deep solemnity pervaded the large congregation in attendance. The sermon was a masterly production, delivered in the usual happy style of the speaker. The congregation hung with profound silence upon his lips for an hour and a half.

An opportunity was presented for persons to unite with the church, and three were admitted by letter. The ordinance of the Lord's supper was then administered, which closed the proceedings of the day.

I am happy to say to the friend that the Baptist cause, or rather of Christ, is advancing in this lon ed portion of West Tennessee.

Bro. Williamson was a stron palian when he came to this coun een months ago.

J. B. CA

Shelby co., Tenn., July 11th 18

For the Tennessee

To the Churches composing the nessee Baptist Convention

DEAR BRETHREN:

Your Board held a meeting church at Bolivar, during the ses Big Hatchee Association, to con propriety of changing the next sary of your body from Memphis other point.

After duly considering the joint and a free discussion of the matte members of the Association, and there is no just cause for the ch Board resolved unanimously not t the meeting of the Convention fr phis.

Brethren, it is highly important send up a strong delegation from pective churches. It will be re by you all, that Memphis is on most important points within the of your Convention, and greatly u influence of Pedobaptists. I am su to say by the Memphis brethren, ple preparations are being made t the Convention, and strongly ad churches to come up by their de assuring them that Memphis is, time, healthy, and that the cholel has prevailed there during the September.

Brethren, if you ever intend or give influence to the Baptist cau will have an opportunity at your ing anniversary. Therefore, we not be indifferent, bnt come up one and aid in the extension of the Re kingdom.

It will be recollected by the c that the time of holding the Co was changed at its last session from to Wednesday, before the 2d Lor in September.

By order of the Board,

JACOB JONES, *Co*

July 26th, 1851.

Selections.

From the South-Western Baptist

TEXAS ANNIVERSARIES AT PENDENCE.

The annual examination of Bayl versity commenced on Thursday t and closed on Friday evening, in four days.

The exercises, generally, proved interesting to the large concourse bled.

The classes were examined th on every part of their studies by visitors, and not merely on a few "pi ly settled points." We could spe mendably of many classes, but Virgil, in Algebra, and Greek, special intimacy with their studies, fected honor on themselves and t structors.

Thursday night was devoted to in Music and Reading Composition young Ladies connected with the Department. These gave evidence gress in Mental discipline and el style.

On Friday, at 11 o'clock, the ann erary address was delivered on "T al Education of the heart."

Original addresses were delivered by the following young gentlemen:

1st. Thomas Hoxey, (a selected p German.)

2d. John T. Stephens, subject, so live in youth that we blush not i

3d. William M. Scallorn, "Kindn

4th. James R. Mackleroy, "Per ance."

5th. Thomas Shannon, "Progress Age"

6th. Thomas Moore, "Knowledg

7th. D. B. Morrill, "Music."

8th. Jas. E. Chance, Valedictory cation of the Youth of Texas."

Some of the addresses would have creditable to an Anniversary of our and best Colleges. We manifest no tiality in stating that the friends of terial Education were highly gratified D. B. Morrill's address on "Music" richness of thought and beauty of gave promise of future usefulness preacher of the gospel.

The new and superior Apparatus University has just been received a congregation was amused and inte with a few experiments in Chemistry Natural Philosophy.

This Institution gives promise of It is located in one of the most health central parts of Texas. The property University, including good subscripti worth between $25,000 and $30,000. buildings are already erected, and th stitution is free of debt. The buildi the University are located on an ele spot, commanding a view of the bea scenery for fifteen or twenty miles The rich valley Yegua (Yawar) and ros rivers are to be seen winding course in a North East and a South terly direction; though at a distance of eral miles. The country, generally, Independence is prairie, diversified many elevated spots, covered with groves of live oaks. The beautiful so among Lexington, Ky., and Huntsville, is not superior to that around Ind dance. The spot was selected for our erary Institution, by the far-seeing an mented Tryon.

SAMAN

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say, and this accounts for its not
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that you will be pleased with
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[illegible] next annual meeting
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all our resolutions, at association-
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The subject must be presented
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hold of it properly. Therefore,
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further say, that we hope you
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an amount sufficient to make one
dollars, to be paid at your session

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hands, in bringing a sumer
error of his ways to the Lord?
much more in Heaven, when we
ngle our voices together around
rone. May the good Lord help us
our duty in every respect is the

Your brother in Christ,
J. P. ARNOLD.

4th, 1850.

For the Tennessee Baptist.

brethren of the Liberty Association.

BRETHREN:

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the churches about the 1st of Au-
der to raise funds for brethren
el Moring, beneficiaries of Union
y, to which agency Bro. Carmichael
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without compensation, for we ask
are willing to do the work gra-
for the cause of our blessed Re-
We conceive that there is no
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esting the heralds of the cross,
who contributes for this purpose,
ing to establish a train of influ-
ce may counnne to operate with
cient effect to the most distant
n of Adams' fallen race. I hope
thren that we will all be alive to
work, prompted by a zeal ac-
knowledge for the advancement
vious cause of our blessed Re-
It is my purpose to visit all the
I can, during my vacation, at
nes, as my health is so delicate
not expect to preach but very
if I should fail to see any of the
they may still contribute to this
object by sending their names
Association, with the amount an-
ich they are willing to pay annu-
the brethren are educated.

Yours respectfully,
P. T. HENDERSON.

For the Tennessee Baptist.

MISSION AND ORDINATION.

BRETHREN:

ber last we introduced to your
protracted meeting, which the
bountifully blessed with the out-
his Holy Spirit, which was held
Methodist Chapel, known here by
Mullin's chapel. On the 18th
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ited by letter. The ordinance
's supper was then adminis-
ch closed the proceedings of

VOL. VIII. NO. 31. THE TENNESSEE BAPTIST. AUGUST 2, 1851.

I am happy to say to the friends of Zion, that the Baptist cause, or rather the cause of Christ, is advancing in this long neglected portion of West Tennessee.

Bro. Williamson was a strong Episcopalian when he came to this country, eighteen months ago.

J. B. CANADA.

Shelby co., Tenn., July 11th 1851.

For the Tennessee Baptist.

To the Churches composing the West Tennessee Baptist Convention.

DEAR BRETHREN:

Your Board held a meeting with the church at Bolivar, during the session of the Big Hatchee Association, to consider the propriety of changing the next anniversary of your body from Memphis to some other point.

After duly considering the point at issue, and a free discussion of the matter, by the members of the Association, and believing there is no just cause for the change the Board resolved unanimously not to change the meeting of the Convention from Memphis.

Brethren, it is highly important that you send up a strong delegation from your respective churches. It will be recollected by you all, that Memphis is one of the most important points within the bounds of your Convention, and greatly under the influence of Pedobaptists. I am authorized to say by the Memphis brethren, that ample preparations are being made to sustain the Convention, and strongly solicit the churches to come up by their delegation, assuring them that Memphis is, at this time, healthy, and that the cholera never has prevailed there during the month of September.

Brethren, if you ever intend or expect to give influence to the Baptist cause, you will have an opportunity at your approaching anniversary. Therefore, we say, do not be indifferent, but come up one and all, and aid in the extension of the Redeemer's kingdom.

It will be recollected by the churches, that the time of holding the Convention was changed at its last session from Friday, to Wednesday, before the 2d Lord's Day in September.

By order of the Board,
JACOB JONES, *Cor. Sec.*

July 28th, 1851.

Selections.

From the South-Western Baptist.

TEXAS ANNIVERSARIES AT INDEPENDENCE.

The annual examination of Baylor University commenced on Thursday the 10th, and closed on Friday evening, including four days.

The exercises, generally, proved highly interesting to the large concourse assembled.

The classes were exammed thoroughly on every part of their studies by several visitors, and not merely on a few "previously settled points." We could speak commendably of many classes, but those in Virgil, in Algebra, and Greek, showed special intimacy with their studies, and reflected honor on themselves and their instructors.

Thursday night was devoted to exercises in Music and Reading Compositions, by the young Ladies connected with the Female Department. These gave evidence of progress in Mental discipline and elegance of style.

On Friday, at 11 o'clock, the annual literary address was delivered on "The Moral Education of the heart."

Original addresses were delivered at night by the following young gentlemen:

1st. Thomas Hoxey, (a selected piece in German.)

2d. John T. Stephens, subject, "Let us so live in youth that we blush not in age."

3d. William M. Scallorn, "Kindness."

4th. James R. Mackleroy, "Perseverance."

5th. Thomas Shannon, "Progress of the Age"

6th. Thomas Moore, "Knowledge."

7th. D. B. Morrill, "Music."

8th. Jas. E. Chance, Valedictory. "Education of the Youth of Texas."

Some of the addresses would have been creditable to an Anniversary of our oldest and best Colleges. We manifest no partiality in stating that the friends of Ministerial Education were highly gratified with D. B. Morrill's address on "Music"—the richness of thought and beauty of style, gave promise of future usefulness as a preacher of the gospel.

The new and superior Apparatus of the University has just been received and the congregation was amused and interested with a few experiments in Chemistry and Natural Philosophy.

This Institution gives promise of success. It is located in one of the most healthy and central parts of Texas. The property of the University, including good subscriptions, is worth between $25,000 and $30,000. Two buildings are already erected, and the Institution is free of debt. The buildings of the University are located on an elevated spot, commanding a view of the beautiful scenery for fifteen or twenty miles around. The rich valley Yegua (Yawar) and Brazos rivers are to be seen winding their course in a North East and a South Westerly direction; though at a distance of several miles. The country, generally, around Independence is prairie, diversified with many elevated spots, covered with dense groves of live oaks. The beautiful scenery about Lexington, Ky., and Huntsville, Ala., is not inferior to that around Independence. The spot was selected for our Literary Institution, by the far-seeing and lamented Tryon.

But this delightful anniversary was closed in sadness. Rev. H. L. Graves resigned his office as President, and made a short farewell address to his pupils. Most of the Trustees and congregation deeply regretted the resignation of one so long connected with the Institution, and so well qualified for its Presidency. The students wept bitterly in parting with their beloved President.

The Baptist State Convention assembled at 11 o'clock, on the 14th inst., in the University building. The Introductory Sermon was preached by Rev. T. W. D. Creath, from Phil. 2: 5, "Let this mind be in you which was also in Christ Jesus."—This was one of Brother Creath's best efforts. His first sentence was a good index to the whole sermon. "The longer I live and the more I preach, the stronger is my desire to preach on those things which tend to profit and increase the happiness of men; and the surest and only way to accomplish this is to preach Christ and him crucified."

At 3 o'clock the Convention was fully organised by the election of the Hon. Rev. R. E. B. Baylor, President; R. C. Barleson, Corresponding Secretary; G. W. Baines, Recording Secretary; J. H. Barnes, Treasurer. Elders H. Garrett, H. L. Graves and Noah Hill, Vice Presidents.

Brother Baylor on taking the chair made some very appropriate and touching remarks. It would have delighted the thousands of Judge Baylor's old friends in Alabama to have heard him on this occasion, as they have so often heard him at the Bar and in political campaigns.

Early on Sabbath morning a large congregation assembled to hear Brother T. J. Pilgrim, of Gonzales, lecture on Sabbath Schools. Brother P. has been in Texas more than 20 years; he came immediately after completing his course at the Hamilton Literary and Theological Seminary, N. Y., 21 years ago, he commenced a Sabbath School in San Felippe, on the Brazos, he has ever been the active friend of Sabbath Schools and is now the Superintendent of the largest and most flourishing Sabbath School in Texas.

At 11 o clock the Conventional Sermon was preached by Rev. G. W. Baines, from Isaiah 2: 2; after which Brother Creath made a few remarks and took up a collection of $74 50.

At 4 o'clock in the evening, Rev. R. C. Burleson preached from 2 Pet. 1: 16, 19. Theme, the "Many infallible proofs of the Bible's divine origin." At night, Rev. J. B. Stiteler preached from 1 Peter 2: 9.—Theme, "The preciousness of the Redeemer." All these sermons were attentively heard by a large congregation, and we hope good was accomplished, but the sermons were too long and did not "cut men to the heart" like Peter's on the day of Pentecost, and arouse them to action.

The Convention convened at the hour appointed on Monday morning.

On Monday night a meeting was held by the Trustees of Baylor University, in connection with the Convention, to take into consideration the state of the University.

Hon. Abner Lipscombe, formerly Judge of the Supreme Court in Alabama, and one of the Supreme Judges of Texas, addressed the meeting on behalf of the Trustees. Judge Lipscombe urged, with great clearness and force, the importance of raising immediately, $10,000, towards the endowment of the Presidency. Rev. Jesse Witt, on behalf of the Convention, followed with an excellent speech, on the same subject; but before he finished the enthusiasm became so high, that a young man from the congregation called out "put me down $50," and in less than one hour $5,345 were pledged.

This was a bright era for the Baptist cause in Texas. We never knew before the real strength, and how nobly our brethren and friends would act in an emergency.

This, however, is only the dawning of that bright and glorious day soon to beam on our cause in Texas.

Some of our brethren who have struggled in Texas for years when most of our churches had to be sustained by the Missionary Board at Marion, could but exclaim, "what hath God wrought!"

B.

From the Baltimore True Union.

PRESBYTERIAN VERSUS PRESBYTERIAN.

The attempt to graft a *spiritual* Church upon the system of Infant Baptism, is like a new effort to construct the image partly of iron, partly of miry clay. They cannot be made to commingle naturally, and the various "inconsistencies and absurdities into which those who attempt it are sure to fall, is proof to our minds, that this remnant of Popery will be inevitably broken to pieces as the dust of the summer threshing floor by the onward progress of that "stone cut out without hands," which will eventually fill the world. We are forcibly impressed with this fact by the following extracts, which we take from two of our exchanges.

The first is from the "Presbyterian of the West." The editor remarks:

"God, who is Sovereign Head of his spiritual Kingdom, has an undisputed right to lay down the law of the household of faith as may seem to him best. The *Church*, and the *economy* under which it is carried on, are entirely distinct. The former he has declared continuous, the latter he has changed. Under the former dispensation, children, previous to knowledge, were by the Great Lawgiver, made proper recipients of his appointed ordinances—but by a change wrought by the Lord, he has required both *knowledge and an appropriate state of the heart*, as requisites in those who partake of the *Lord's supper*. This is enough. We bow to this Supreme Lawgiver—leaving those who taunt us for so doing to settle the contest with their Maker as best they can.—*But no restriction of this kind has been made respecting baptism.*"

Mark, he says, without qualification, "*no restriction* of this kind (i. e. knowledge and an appropriate state of the heart) has been made respecting baptism." Now, without dwelling on the facts—that every allusion to baptism in the New Testament implies that the subjects were intelligent believers in Jesus, that when the Eunuch asked Philip "what doth *hinder* me to be baptized?" Philip replied, "*if thou believest* with all thy *heart* thou mayest," that the commission authorises the baptism of *disciples*, of *believers*, of those capable of being taught "to observe all things whatsoever they were commanded," and of those only, that all the ingenuity of man cannot find either precept or example for the baptism of any others. We will turn him over for correction to his brother Editor of the "Presbyterian Advocate," published at Pittsburg. He says:

"The common judgment of the Presbyterian Church has settled in the conviction that so far as adults are concerned, he that is qualified for the one sacrament of the Church, is equally qualified for the other. Both are seals of the same covenant, *and imply the same intellectual, moral and spiritual conditions* on the part of the worthy receiver. Hence the case almost never occurs that an adult is baptized without being at the same time admitted to the Lord's Supper. And we believe it may be said absolutely, and without exception, that there never has been, nor will there ever be, an example in the Presbyterian Church of an adult being received to baptism who in the judgment of the Session was *unworthy* to partake of the Lord's Supper. On this point the judgment of the Church is unanimous."

Here is a radical disagreement between these brethren, for while one says consistently with his theory "there is *no restriction*," the other says "so *far as adults* are concerned, both ordinances imply the *same* intellectual, *moral* and *spiritual* conditions." Now we might leave these brethren "to settle their contest" with each other, as best they can, but, to aid them in coming to an understanding, we will ask one question:—How do you prove that "knowledge and an appropriate state of the heart" are necessary for *adults* before baptism? Give us your scripture for this restriction, especially when the adult is the offspring of pious parents, who were prevented from having him baptized in infancy, or who neglected to do so. Suppose a worldly man or woman moral, but confessedly "dead in sin," as the great majority of the circumcised members of the "Jewish Church," were, should apply for baptism, by what authority would you deny them the "blessed privilege?"

We never could see why the argument from the Abrahamic Covenant should apply to *infants* alone. *All* the *children*, young or old, and all the *servants* of Abraham were circumcised, and if this doctrine were consistently carried out as part of the Christian religion, it would annihilate a spiritual Church, "chosen out of the world and composed of a peculiar people, a royal priesthood, a holy nation."

Again we say, give us your Scripture for requiring faith in the adult candidate, and you will either overthrow *infant* baptism, root and branch, or be obliged to maintain that there are *two* baptisms, one of dedication, the other of profession, one active, the other passive, one obeyed by an intelligent disciple, and the other performed upon a helpless unconscious babe, notwithstanding the Bible declares there is but "one baptism."

SCARLET FEVER.—The Baltimore Sun says that a number of responsible gentlemen have called upon the Editor, confirming the truth of perfectly curing Scarlet Fever by rubbing the patient three times a day with fat bacon.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE, }
Nashville, Thursday, July 31—P. M. }

The weather for the past week has been very warm and dry. Rain is much needed.

The river is very low—14 inches scant on the shoals, and navigation limited to three or four small boats.

Commercial items are very scarce. In cotton there has been nothing done since our last.

We subjoin the following quotations, which exhibit very slight changes from our last report.

In the article of Bacon there has been an advance, and the stock is limited.

SUGAR—We quote Sugar at 5¾a6c.

COFFEE.—Coffee is in fair demand. The quotations range from 10a11c; extra Rio 13c.

MOLASSES.—Plantation 34c; Reboiled 37½a40.

FLOUR.—Ohio and Missouri $4 50a5 00; St. Louis $6 00a6 50.

SALT—bbl. 30; Coarse salt, $1 50; Fine sack, $1 75.

CANDLES.—No change. Tallow 9a10c; Star 22a25c; Sperm 45c.

BACON.—The demand continues good. Hams find ready sale at 10½c; clear sides 10¾c; ribbed 8c; shoulders 8c.

DRIED FRUIT.—Apples 50a60c; Peaches, unpeeled 90c; Peeled $2a2 50 per bushel.

SWEET POTATOES 75a80c per bushel in bulk.

LARD.—In good shipping order 7a7½c. and in demand.

IRISH POTATOES $2 50a3 per barrel.

FEATHERS, 27a28c.

BEESWAX, 18a20c.

GINSENG, 25a29c; in demand.

CORN MEAL, 50a65c per bushel.

CORN, $2 50 per barrel.

OATS 50c per bushel.

LEAD; pig 5c. bar 5½c.

SHOT, bag $1 50.

GUNPOWDER.—Fine $6a6 50, common $6, blasting $4 50.

LUMBER.—Flooring, worked, $28 per M.; Pine Board, rough clean, $33 per M.; Shingles, $3 00.

IRON.—Common Tennessee bar 4c; Pittsburg 3½.

BAGGING AND ROPE.—Tennessee Bagging 17a20c; Kentucky Bagging 15c; Rope 9a10c.

Special Notices.

Collecting Agent.

MR. Weatherford has started out on a collecting tour for the "Tennessee Baptist," and will visit the various counties in East Tennessee. He has authority to receipt in our name for payments, and to adjust errors, (if any,) in accounts. Those of our subscribers in that section of the State who are in arrears, it is hoped, will get ready for his coming.

GRAVES & SHANKLAND.

PROTRACTED MEETING.—There will be a Protracted Meeting held with the Bradley's Creek Church, including the second Sabbath in September next. Ministering brethren are invited to attend.

D. H. SELPH.

PROTRACTED MEETING.—The Protracted Meeting at Concord, Williamson county, Tenn., has been changed, in consequence of conflicting meetings. We have now appointed it to commence Saturday, before the second Sabbath in August next. Brethren, we earnestly solicit your aid.

WM. A. WHITSITT.

PROTRACTED MEETING.—A Protracted Meeting will be held with the Mulberry Church, Lincoln county, Tenn., commencing on Friday before the third Sabbath in August next. Brethren in the ministry are respectfully invited to attend.

B. KIMBROUGH.

☞ The Joint Committee's of the Chickasaw and Aberdeen Associations, of the Baptist Female College, will meet at the town of Pontotoc, Miss., on the 29th day of August next, to transact important business of the Institution. All the ministers and brethren of the two Associations are requested and iuvited to attend with us. Brother Graves of the Tennessee Baptist, and Bro. Wm. F. Broaddus of Ky., are cordially and specially invited to meet with us, and aid us in this our glorious enterprise. Bro. Graves will please send a copy of this notice to Bro. Broaddus.

By order of the Committee.

JAMES DAVIS,
Chairman and General Agent.

☞ The Annual Examination and exercises of the young ladies of "The Howell Institute," will commence on Monday, August 4th, and continue three days.

Rev. D. E. Burns, of Memphis will deliver an Address at the close of the exercises.

J. V. E. COVEY, *Pres.*

PROTRACTED MEETING.—There will a Protracted Meeting held with the church at Fellowship, Rutherford county, commencing on Saturday before the 2d Lord's day in September next. Brethren in the ministry are affectionately invited to attend.

L. H. BETHEL.

PROTRACTED MEETING.—There will be a Protracted Meeting held with the Antioch Church, commencing on Saturday, Aug. 16, 1851.

L. H. BETHEL.

ROCK SPRING.—A Protracted Meeting has been appointed to be held with Rock Spring Church, commencing on Friday, Sept. 26, 1851.

L. H. BETHEL.

Letters Received.

A—A. Acuff and remittance
R. F. Allen.
B—Jas. A. Billington and remittance.
J. Branham and remittance.
Dr. C. Battle.
C—R. Clark and remittance: all right.
J. M. D. Cates, 2; names entered.
J. K. Cartwright.
J. L. Craig; names entered.
C. L. Cate and remittance.
A. Cunningham and remittance.
W. P. Carter and remittance.
D—R. Day.
J. B. Dawson and remittance.
W. Daniel.
W. J. Denson; names entered.
G—D. M. Green and remittance.
H—W. H. Holcombe; list of names entered.
C. Hickox and remittance.
H. Hill; list of names entered.
W. Hickle and A. Acuff; we will attend to the order.
Isham Harrison and remittance.
N. Hays; list of names entered; thank you.
M. Hillsman.
I—J. Irwin and remittance.
J—Jacob Jones
L—D. M. Lowrie.
M—J. B. Morris.
R—E. W. Russell and remittance; we are not able to supply Mr. Y. with the back numbers.
S—S. Simpson.
Dr. W. A Smith.
A. J. Spivey and remittance; impossible to supply the back numbers.
T. M. Smith and remittance.
J. C. Sparkman; names entered.
S. Shaw.
J. J. Sledge.
T—J. H. Thurmond and remittance.
R. H. Taliaferro and remittance.
V—W. C. Veazey.
W—W. Wash.
J. Wiseman.
R. M. Whitman.
W. H. Wyatt and remittance.

☞ The First Session of the Brownsville Female Institute, will commence on the 1st of September, under the charge of Rev. H. Ball, Professor of Languages.

MEDICAL DEPARTMENT OF THE UNIVERSITY OF NASHVILLE.

FACULTY.

PAUL F. EVE, M. D., Professor of Surgical Anatomy and Clinical Surgery.
JOHN M. WATSON, M. D., Professor of Obstetrics, and the Diseases of Women and Children.
A. H. BUCHANAN, M. D., Professor of Surgery.
W. K. BOWLING, M. D., Professor of the Institutes and Practice of Medicine.
C. K. WINSTON, M. D., Professor of Materia Medica and Clinical Medicine.
ROBERT M. PORTER, M. D., Professor of Anatomy and Physiology.
J. B. LINDSLEY, M. D., Professor of Chemistry and Pharmacy.
WILLIAM T. BRIGGS, M. D., Demonstrator of Anatomy.

The first course of Lectures will commence on the first Monday of November next. The Anatomical Rooms will be opened for Students on the first Monday of October, under the supervision of the Professor of Anatomy.

Fees of each Professor $15, making $90 for the course. Matriculation ticket $5; Dissecting ticket $10; Graduation fee $20. St. John's Hospital is open to the Students during the Lecture terms free of charge.

The Matriculation fee is to be paid but once, and the Dissecting Ticket is optional with the Student.

Good Board, including lights and fuel, can be obtained in the city at from $2 50 to $3 per week. Further information may be obtained by addressing the Dean.

J. B. LINDSLEY, M. D.,
July 19—6m Dean.

Clothing Store

THE undersigned having purchased of Messrs. Mitchell & Hallowell, their entire stock of

READY MADE CLOTHING,

Consisting of a large variety of every description of gentleteen's wear. Also: Trunks, Carpet Bags, Satchels, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, pledging himself to sell at greatly reduced prices, and ask for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south side public square, immediately opposite the Court House, Nashville, Tenn.

W. S. LORD.

Jnl, 12, 1851—tf

Central Female Institute,

MURFREESBOROUGH, TENN.

THIS INSTITUTION is now in successful operation, having just closed its First Session, under most favorable auspices.

No place in the West possesses superior advantages for a Female School, to McMinnville.

It is proverbial for its health, and for the morality and growing industry and enterprise of its citizens.

The Trustees have completed arrangements for a School of the highest order.

The Endowment Fund is being secured, and a building will shortly be erected, which for taste and extent will do honor to the cause of Female education.

The following course of study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

1. Reading, McGuffey's Series completed
2. Orthography, Webster's
3. Modern Geography, Mitchell's
4. English Grammar, ——— First Lessons
5. Arithmetic, Davies' First Lessons
6. Penmanship

COLLEGE PROPER.

Freshman Class—First Session.

1. Latin, Bullion
2. Arithmetic, Davies'
3. Algebra, Davies'
4. Grammar
5. Ancient History, Rollin

Second Session.

1. Latin, Bullion
2. Greek, Bullion
3. Algebra completed, Davies
4. Geometry commenced, Davies
5. Ancient Geography, Mitchell

SOPHOMORE CLASS—*First Session.*

Latin, Virgil's Æneid commenced
Greek
Geometry, completed
Natural Philosophy, Olmsted
Physiology

Second Session.

Latin, Virgil's Æneid continued
Greek, Xenophon's Anabasis
Astronomy, Olmsted
Botany, Lincoln
Modern History

JUNIOR CLASS—*First Session.*

Latin, Cicero's Orations
Greek, New Testament
Chemistry, Silliman's
Astronomy, finished
Botany, completed

Second Session.

Latin, Cicero de Senectute and de Amicitia
Greek, New Testament continued
Chemistry, completed
Logic and Rhetoric, by Whately
Criticism and Analysis of the Eng. Language

SENIOR CLASS—*First Session.*

Political Economy, Wayland
Constitution of the United States
Astronomy, completed
Moral Philosophy and Lectures, Wayland

Second Session.

Mineralogy and Geology, Hitchcock
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, by Butler

To accommodate those who have neither time nor means to prosecute a course of studies so thorough as the preceding, or who may deem it unnecessary, the Trustees have adopted the following Scientific Course:

SCIENTIFIC COURSE.

FIRST YEAR—FIRST SESSION.

Arithmetic, Davies'
Geography, Mitchell's
Grammar
Algebra, Davies' Bourdon
Analysis of the English Language

SECOND SESSION.

Outlines of History, Ancient and Modern
Algebra finished
Plain Geometry
Chemistry, Silliman's
Ancient Geography

SECOND YEAR—FIRST SESSION.

Geometry, completed
Logic, Whately
Rhetoric, Blair
Criticism, Kames'
Domestic Economy

SECOND SESSION.

Botany, Lincoln
Physiology
Mineralogy and Geology, Hitchcock
Constitution of the United States

THIRD YEAR—FIRST SESSION.

Natural Philosophy, Olmsted
Astronomy, Olmsted
Moral Philosophy, Wayland

SECOND SESSION.

Natural Philosophy, with Lectures, finished
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, Butler

Branches pursued throughout the Course.

Reading, Spelling and Defining, Composition, Penmanship, Vocal Music, and Lectures on the various Sciences.

FACULTY.

Rev. JOHN POWELL, President, and Professor of Ancient Languages, Moral Science and Belles Lettres.
Rev. W. C. VAN METER, Professor of Instrumental and Vocal Music, and Natural Sciences.
Mrs. S. VAN METER, Teacher of Drawing, Painting, &c.
Mrs. E. E. POWELL, Matron.

RATES OF TUITION.

Preparatory Department, per session,	$ 8 00
Freshman Class,	10 00
Sophomore Class,	12 00
Junior Class,	15 00
Senior Class,	18 00

EXTRAS.

French, per session,	$10 00
Music—Melodeon, Piano or Guitar,	
Drawing, Painting, &c., per annum,	8 00
Graduation fee,	5 00
Boarding, &c., per session,	30 or 35 00

BOARD OF TRUSTEES.

G. J. STUBBLEFIELD, *Pres't.* W. BRITTON, *Sec'ry.*

McMinnville.

L. D. MEACHAM, S. J. MITCHELL,
W. M. FRENCH, JOEL HALL,
R. B. CAIN, JESSE BARNES,
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Nashville.

C. K. WINSTON, A. B. SHANKLAND,
Rev. J. R. GRAVES, T. A. MCCARTNEY,
Dr. W. P. JONES.

Lebanon.

W. L. MARTIN, JOHN CHAMBERS.

Readyville.

Rev. J. M. D. CATES, J. B. TAYLOR,
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Rev. E. B. HAINIE, *Carthage.*
Rev. N. HAYS, *Liberty.*
JAMES BECKWITH, *Smithville.*

June 21, 1851.

Tennessee Baptist Female Institute

MURFREESBOROUGH.

THE TRUSTEES of this Institute take pleasure in announcing that they have made arrangements for the immediate organization of this School. The First Session will commence in the Baptist Church on the first Monday in August, under the superintendence of

MRS. J. H. EATON.

Who will be assisted by as many competent Teachers as the wants of the Institute may require. Efforts are being made to secure the immediate erection of commodious buildings.

The Course of Instruction will be as thorough as in any other Female School in our country.

The Faculty of Union University will deliver Scientific Lectures before the young ladies. They will also have the advantage of witnessing the Chemical and Philosophical Experiments.

Arrangements have been made to accommodate a number of young ladies with Board in the best private families on reasonable terms.

TUITION.

Primary class,	$ 8 00
Preparatory and Middle classes,	12 00
Senior class, without the Languages,	16 00
Senior class, with Greek, Latin, &c.,	20 00

The long experience and great reputation of Mrs. EATON as an instructor of youth, will ensure the superior Scholarship of those placed under her instruction. Aug. 2—tf

THE TENNESSEE AND ALABAMA COLLEGIATE INSTITUTE.

To be known, when endowed, as the MARY SHARP COLLEGIATE INSTITUTE.

THIS INSTITUTION is now in successful operation, with an unusually large class of young Ladies, which has continued to increase from its commencement.

Possessing, as the town of Winchester does, pre-eminent advantages, in every respect, for a seat of learning, the Trustees and friends of the School have spared no pains or sacrifices to be able to found a School, which, in point of a thorough, systematic and extensive Course of Study, and a large, able and experienced Faculty of teachers, fully equal to any Female School in the Union. This, they flatter themselves, they have been able to consummate.

The following Course of Study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

1. Reading—Sanders' Series completed.
2. Orthography—Sanders'.
3. Modern Geography—Mitchell's, with outline Maps.
4. Rudiments of English Grammar—Green's First Lessons.
5. Arithmetic, (Mental)—Marks—(Practical)—Greenleaf.
6. Elements of Philosophy—Parker.
7. do Astronomy—with Lectures and Charts.
8. Penmanship—First Course—Spencer & Rice

Pupils will in all cases be examined in the above branches in the presence of their parents or guardians, and one or more of the trustees, before they will be allowed to enter the Freshman Class.

COLLEGE PROPER.

Freshman Class—First Session.

1. Latin—Arnold's 1st and 2nd Books.
2. Arithmetic—completed—Greenleaf
3. Algebra—commenced—Robinson, University Edition.
4. Elocution—Russels.
5. Principles of English Composition—Parker.
6. Epistolary Penmanship—2nd course—Spencer.

Second Session.

1. Latin—Arnold's 1st and 2nd Book—completed.
2. Greek—commenced—Kuhner's Elements.
3. Algebra—completed.
4. Geometry—commenced—Robinson.
5. Ancient History—Greece and Rome—Rollin.
6. Ancient Geography—Mitchell.

Sophomore—First Session.

1. Latin—Virgil's Æneid—commenced—Bowen's.
2. Greek—Kuhner's Elements—continued.
3. Geometry—completed.
4. Demonstrative Philosophy—with Apparatus.
5. Ancient History—Middle Ages.
6. Physical Geography—Harrington.

Second Session.

1. Latin—Virgil's Æneid, 12 books—completed.
2. Greek—Xenophon's Anabasis—Homer
3. Demonstrative Astronomy—with Apparatus.
4. Botany—Woods.
5. Modern History—France—England.

Junior—First Session.

Latin—Cicero, Select Orations—Authon.
Greek—the New Testament—commenced.
Experimental Chemistry—Silliman's.
Astronomy—completed.
Modern History—England.
Botany—continued.

Second Session.

Latin—Cicero de Senectute—Select Poems of Horace, Juvenal
Greek—New Testament—Gospels—completed.
Experimental Chemistry—continued.
Logic—Whatley.
Criticism and Analysis of the English Language—Graham.
History of the United States—Wilson—with Chart.

Senior—First Session.

Latin—Select reading—reviewed.
Greek—Acts of the Apostles.
Logic—with Butler's Analogy.
Rhetoric—Whately.
Mental Philosophy—Upham.
Ecclesiastical History—Mosheim—Neander.

Second Session—Four Month.

Moral Science—Wayland.
Rhetoric—Whately.
Domestic Economy—Beecher.
Evidences of Christianity—Alexander
Natural Theology—Paley.
Elements of Criticism—Kames—Graham.
Ecclesiastical History—Mosheim—Neander.

Fifth Month.

General Review of the whole course.

FACULTY.

REV. Z. C. GRAVES, A. M., PRESIDENT, Professor of Ancient Languages, Moral Science and Belles Lettres.

W. P. MARKS,
Professor of Mathematics.

MONS. J. L. GIFFARD, (Late of Paris,)
Professor of French and Modern Languages.

HERR. SWENSON, (Late of Stockholm,)
Professor of Vocal and Instrumental Music, (including the Organ, Melodeon, Harp and Piano.)

MRS. A. C. GRAVES, MATRON
Teacher of Drawing, Painting, &c., &c.

MRS. L. M. MARKS.
Teacher of the Preparatory Department, in which she will receive the constant assistance of President Graves and Professor Marks. Mrs. M. will also teach Plain and Ornamental Needle-Work.

The objection urged to patronizing a School in its infancy, that it is a "*New School*," implying that its teachers are inexperienced, and the faculty incomplete, the trustees have been careful to remove, by the appointment of the most able, experienced and popular teachers, and by appointing a full faculty the first session. Tutors will be added, from time to time, as the wants of the School may require.

The School is indeed *new*, but the teachers are *old*—i. e. long tried and experienced.

The President, Rev. Z. C. Graves, has been engaged in teaching for the past fifteen years, and for eleven of which the Principal of the largest and most popular Seminary in the North, from which he has been elected to this.

Professor Marks has also been a successful teacher for eight years, six of which he has been associate principal in the above institution. We are confident that, as a Professor of Mathematics, he has no superior.

Prof. Swenson, late of Stockholm, the land of song and Jenny Lind, bears with him a diploma from the Royal College of Stockholm as a graduate in all the departments of Music.

Prof. Giffard, (late of Paris,) is a highly accomplished and educated gentleman of the most polished manners. He will not only teach the principles of the French Language, but, what is rarely to be met with in the best schools of this country, teach them to *pronounce* it correctly, and enable his class to converse in it *naturally* and *fluently*. But few of our best Colleges in the Union can boast of this advantage, and we believe that it will be fully appreciated by all those parents who wish their daughters to learn to speak French that is *French*.

The Ladies have each had from ten to fifteen years' experience.

With the above Faculty of able Professors, and with such a thorough and extensive Course of Study, we feel confident that this Institute is destined, at a very early day, to receive a patronage hitherto unattained by any Female School in the South.

The Institute is visited daily by some one of the Trustees, or by some Parent, friend or stranger, to witness the exercises of the Pupils; and after witnessing the exercises for several months we do not hesitate to say that the mode of instruction is the most *thorough and complete*, and that this Institution is *superior* in *every respect* to any female school we have ever known.

RATES OF TUITION.

Preparatory department per session	$ 9 00
Freshman class	12 00
Sophomore class	15 00
Junior and Senior classes	18 00

EXTRAS.

Colloquial French, under Mons. Giffard	$10 00
Music—Organ, Piano or Guitar,	25 00
Vocal, gratis.	
Drawing, Painting, Needle-work, per annum	8 00
Graduation fee—for Diploma, &c—	5 00
Boarding, &c., per session	35 00

The Collegiate Year, until further notice, will be divided into two sessions—the first commencing with January and ending with May—the second commencing with July and ending with November—which will be the annual commencement.

BOARD OF TRUSTEES.

WILL. EDW. VENABLE, *Pres't.*
GEO. W. WHITE, Esq., *Sec'y.*

HON. T. H. GARDNER, J. W. CARNES, Esq.,
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Rev. D. BROOKS, H. GREEN,
Rev. A. D. TARBELL, J. G. BRACKINS,
J. G. BARRADALE, G. L. SANFORD.

The Female Seminary of the Cold Water Baptist Association.

Situated at Chickahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

Primary Department, first Division,	$ 10 00
Do. do. second do.	12 00
Preparatory Department, and English branches through the whole course,	20 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	2 50
Ornamental Needle-work,	12 00
Drawing, with Painting in Water colors,	20 00
Wax-work, (per lesson,)	1 00
French, German and Italian, (either or all,)	12 00
Latin, Greek and Hebrew, do do.	12 00
Board, including fuel, washing, lights, bed and bedding, per session of twenty-one weeks,	40 00
Incidental tax, each scholar, per session,	1 00

The Trustees of this Institution take pleasure in announcing to the citizens of North Mississippi, and the public in general, that the Seminary is now in successful operation, under the auspices of the Rev. J. R. Hamilton.

Three months only have elapsed since its commencement, and yet they have in attendance 70 pup

Poetry.

From the Boston Olive Branch.

THE "RIGHTS OF WOMEN."

BY MRS. M. D. KELLOGG.

A woman's love He knew full well,
Who once was crucified;
Last at His cross, while man was first
To pierce the Saviour's side.

Last at the cross, and still the first
Beside the bursting tomb;
Ere holy time began, she came
With spices and perfume.

Oh, woman, honored one of Heaven,
The past has owned thy sway;
The great Redeemer did to thee
A noble tribute pay.

Beside His cross His mother stood;
The loved disciple too;
"Behold thy son," the Saviour said,
And "Son,"—thy mother view.

The feet of Jesus, woman washed,
And wiped them with her hair;
Did not the head she bathed, for her
A thorny chaplet wear?

Oh then be just, and own the rights
Which humble, yet were thine;
Still may'st thou, in a lowly way,
Creation's lord outshine.

Let man ride on the "Car of State,"
While thou dost mark the track;
Nay more, whilst thou dost move the spring
That rulls the engine back.

Oh let him labor, toil and plan,
Whilst thou dost watch and pray;
Without thy life, without thy love,
"His rights," oh, what are they?

Nought but the veriest idle dream
That comes to us by night;
Nought but the passing of a cloud,
That flits before our sight.

Oh woman, then go on, and know
The secret lies within;
Not at the Senate or the polls
Hast thou one right to win.

Still be it thine to cheer and bless,
And bear reproof and scorn;
With willing feet to hearts distressed,
Still on some errand borne.

'Tis thus that man will own thy sway,
And yield thee all thy right;
Full well he knows thy care by day,
Thy ceaseless watch at night.

Last at the cross, and still the first
Where thy Redeemer lay;
Woman, behold thy mission still,
To soothe, to watch, to pray.

Charlestown, Jan., 1851.

Selections.

From the N. York Christian Chronicle.

THE BIBLE QUESTION IN TENNESSEE.

The Revision of the English Scriptures and the Bible Union.

BROWNSVILLE, Tenn., Feb. 7, 1851.

So much has been said lately by our great men, upon the important and momentous subject of revising the English Scriptures, it is with diffidence I intrude my humble name upon the public. Not being in the habit of writing any but private letters, I should not appear in the columns of a newspaper upon the Bible question, did I not think duty demanded it of me.

My connection at present, and for several years past, with the West Tennessee Bible Society, urges me to correct a mistake into which some persons have fallen respecting the opinion of Tennessee Baptists towards *the present position and policy of the A. and F. Bible Society.*

For a short time after that Body had passed that very remarkable resolution, restricting the Society in its issues and circulation of the English Scriptures, to the ——monly received version, and a great deal of abuse had been heaped upon the friends of revision, and in some instances, the prime movers had been (I will not say wilfully) misrepresented, and exciting appeals had been made through the press to arouse the populace to rush to the rescue of the "*Blessed Old Family Bible,*" there could be found some individuals who, though not very warm in the defence of the recent movements of the A. and F. Bible Society, yet repeated the published objections to revision. And in some instances brought forward the conclusive argument, "that we should lose our *distinctive name as Baptists.*"

"For," said they, "assuredly we shall have immerse, instead of baptise," and then we shall be called immersionists."

But after there had been time and opportunity for reading upon the opposite side of the question, and reflecting upon the strong, and as yet, unanswered arguments for revision, the public mind, (I speak as to our denomination in West Tennessee,) powerfully, and I think firmly reacted in favor of a *pure translation of God's Holy Word into our language.*

The N. Y. Weekly Chronicle of November 30, reached me a few days since, from which I quote the following:

"*The Bible Question in Tennessee*—The readers of the New York Recorder have been informed, on several occasions, that the Baptists of Tennessee were almost unanimously in favor of the present position and policy of the A. and F. Bible Society."

Let others have informed the Recorder as they may, either with or without prejudice, I, as the President of the West Tennessee Bible Society, wish to say to that periodical, and to all whom it may concern, that, at our late meetmg in Somerville, in connection with the West Tennessee Baptist Convention, though we had several speeches, and a great deal of private conversation, during the several days occupied by our anniversaries, not one word of opposition, except from a Methodist, who of a ——— as ever reached me, either in the chair or out of it, was uttered against the revision of the English Scriptures. And I am fully persuaded, but for objections, honestly urged against the third article of the constitution of the American Bible Union, our Society would have voted unanimously, to become auxiliary to that body.

The Baptists of West Tennessee have not been so blind to the *numerous defects* of the English Bible in common use, and so superstitiously enslaved to its errors, as just now to see the importance of a correct version of God's Word to all men every where. The warm appeal made to our Convention in September 1836, at Denmark, in favor of the A. and F. Bible Society, formed in the Oliver Street Church, New York, on the 12th May previous, has not as yet been forgotten. The Society was heartily commended for having resolved to give the word of life, unmutilated, to all men, and claiming the whole world as its field of labor. Then such men as Elder Finlay, with his powerful logic, and giant mind, and the venerable Elder Burns, remarkable for his peculiar eloquence and persuasive manner, together with Elder Gayle, always seeking the glory of God,—stood forth like men, to convince all present that the American Bible Society, in refusing aid to our versions, because in them all words were strictly rendered by our missionaries as they understood the Holy Spirit to have spoken in Hebrew and Greek, had acted dishonestly towards our denomination, as a liberal donor to that Society, as well as unfaithfully to truth and to God. And further, that the American Bible Society, in withholding the truth from men, had adopted a remarkable and leading feature of Romas Catholicism.

All of which was urged upon our brethren, as increasing our obligation, as Baptists, to engage promptly and zealously in domestic and foreign missions.

In the controversy between the American Bible Society and the Baptists, what principle was then involved, that differs essentially from that controverted now between the advocates of the present position and policy of the American and Foreign Bible Society, and the Bible Union? Then the question was, Shall we give the whole, or a part, of the truth? I ask, what else is the question now? Surely, if it was cruel and unnatural in Pedobaptists, connected with the American Bible Society, to withhold a part of the truth from the heathen who knew not Hebrew and Greek, it is equally so, *yea more so*, in Baptists, to withhold any word of truth from Englishmen, who may be ignorant of the original Scriptures.—What difference is there between the soul of a Chinese in Canton, and that of an Englishman in London or New York, that the whole truth is necessary to the salvation of the former, and only a part requisite to save the latter?

Those of us who have been familiar with the origin and progress of the West Tennessee Bible Society, would be much astonished and mortified to find the Baptists of West Tennessee advocating the present policy of the American and Foreign Bible Society. It is hardly possible, we ever can forget the addresses of that most excellent and much beloved father in the gospel, Dr. Maclay. He, as the agent of the Bible Society, visited many of our churches, and ably and zealously set forth its claims upon our denomination, in circulating Bibles that were too faithful for Pedobaptists to circulate. From his representations of the positions maintained both by Baptists and Pedobaptists, together with his presentation of the arguments offered by each in the recent discussion before the American Bible Society, as also the origin and constitution of the American and Foreign Bible Society, together with resolutions passed in that body, almost by acclamation, we all heartily believed we were becoming auxiliary to a Society that in its benevolence embraced all the world as its field of labor, and in its fidelity to God, and honesty to man, would spurn the idea of wrapping up any part of God's holy word, in an unknown tongue, or in a mantle of *expediency*. Dr. Maclay certainly was familiar with the designs, intentions and purposes of the body for which he then acted as agent. And the history of the Bible Society, for several years, not only proved his faithfulness as an agent, but also the correctness of his statements.—Had we then even suspected the American and Foreign Bible Society to hold the position and policy which that body now holds, we certainly never should have become auxiliary to it. With her present position, there would have been but little if any ground of controversy with the American Bible Society, and very little if any necessity of a separation.

For the purpose of showing still further the interest the Baptists of West Tennessee took in the Bible Society, I will quote from our minutes of Sept. 6th, 1844, the following:

"After some incidental remarks by Elder P. S. Gayle, pertaining somewhat to the former proceedings of the Society, it was resolved to give any person who might wish it an opportunity of becoming a Life Director, a Life Member, or an Annual Member of this Society—whereupon many came forward, and gave their names as Life Members. At this time, a deep feeling pervading, the Society called upon Elder C. C. Conner to address the congregation upon the importance of sending the Word of God to the destitute in all lands: he being thus called upon, responded in a most feeling and eloquent address, rivetting the attention of the delighted audience for the space of about 15 minutes, then sat down amidst the sobs and tears of those panting with ardent desires for the salvation of a benighted world; after which an opportunity for becoming Members and Life Members was again offered," &c. In that address, the main causes of our separation from the American Bible Society, were presented.—And that we, as a denomination, had been turned off from that body peaceless, for no other fault has that of *faithfulness to God*, was urged. And that we, as a denomination intended to give the pure word of God to all men every where, that every one might read in his own mother tongue the wonderful works of God, was clearly stated. And with a full knowledge of our designs before them, the congregation though small responded to that address in the liberal subscription of $1200. And after a similar address the next year, the subscription was raised to $1750 additional. Thus by dollars I exhibit the former attachment of West Tennessee Baptists to the American and Foreign Bible Society. But if it had been suspected that the Parent Society for which we were then pleading, was then, or ever would become *ashamed, afraid*, or unwilling to *translate any word of the Bible* into *any language;* not one word of approval would have been uttered, neither would one dollar have been subscribed at either of those meetings. This I will prove by referring to a resolution passed in the West Tennessee Baptist Convention, Sept. 11th, 1840, four years previous. "The following resolution was offered by C. C. Comer, and seconded by P. S. Gayle:

"*Resolved*, That we recommend to the American and Foreign Bible Society to furnish a pure translation of the Bible as soon as practicable—which, after a warm advocacy by brethren Conner, Gayle, and Whitlesey, was carried." I am pleased to say the vote lacked only one of being unanimous. Which shows how heartily the Convention agreed with the speakers as to the faults of the commonly received version, and also the confidence of West Tennessee Baptists, that the Bible Society would, at an early date, attempt a pure translation of the whole Bible into English.

Though the Baptists of West Tennessee have for several years been the warm supporters of the American and Foreign Bible Society, and have loved that institution ardently, they lately have been egregiously disappointed in their expectations towards that body, and as mortified friends, deeply wounded by the conduct of those whom they still love, have in their late meeting unanimously adopted the following language: "But enough, by the blessing of God the revision will go on, and when completed, every one will have the right to decide for himself which is to their mind most edifying and truthful."

"In conclusion, although your committee deplore the passage of the resolution restricting the American and Foreign Bible Society in its issues of the English Scriptures, to the present version; yet as it is possible a Southern Bible Society will be organized at the next meeting of the Southern Baptist Convention, which will occur in May next: Therefore,

"*Resolved*, That we deem it advisable not to disturb the present auxiliary relations of your Society, but merely to direct the Treasurer not to transmit the funds now in the Treasury to the Parent Institution, till he receive further instruction, except to liquidate any indebtedness that may exist."

Thus I think it is made clear to all who may read this letter, that the Baptists of West Tennessee are not "almost unanimously in favor of the present position and policy of the American and Foreign Bible Society."

The Revision of the English Scriptures.

Is there any necessity for a revision?

I think no other argument need be urged in favor of revision, than the numerous passages that are entirely unintelligible to good English scholars who are unacquainted with Greek and Hebrew. So many of which have recently been quoted, that it is unnecessary to tax the readers of a periodical further with them. For the proper understanding of which passages, the English scholar has to refer to various commentaries, which are doubtful expositors, from the fact that though they may give the opinions of many, yet always interpret to their own. And because these works cost so much more than Bibles, only a few individuals can consult them. They then must refer their difficulty to some friend in whom they confide, and trust to treacherous memory for the benefit. Or satisfy themselves (if satisfied they can be) to remain in distressing uncertainty.

Doubtless the Holy Spirit of our Heavenly Father did make a clear revelation of the Father's will to us, his children on earth, in Hebrew and Greek. To come to the opposite conclusion, would be blasphemy in the extreme. It is equally clear the commonly received English Bible is not a definite revelation of God to man in *all things*. Whilst it may be possible that the poverty of some languages now spoken shall prevent a pure and literal translation of some few words from the original scriptures, it is certain that a language so copious, so definite and powerful as ours, is capable of receiving from the Hebrew and Greek the mind of the Holy Spirit with such precision as to impress definitely and fully *the will*, and *the entire will of God* upon every good English scholar.

The memories of childhood, after a mature age has been attained, are more powerful than many people are aware. And especially is this the case, in reference to the religious observances which first arrest the attention of children.

We cannot guard too much against indulging in thought and actions, which, trivial as they may at first appear, would give a cast to our whole character, should they become settled habits.

We are often tempted to laugh immoderately at certain peculiarities in others, without reflecting that our different methods of doing things may appear quite as ludicrous to them.

One effectual method of ruining a young person, is to treat him or her as an alien in the bosom of the family.

Communications.

For the Tennessee Baptist.

BROTHER GRAVES:

I received a letter a few days since from Rev. James A. Mathews, of Hamilton Co. Tenn., which gave the result of three interesting meetings held by him a few weeks ago. The first was held with Mouse Creek Church, Bradley county, Tenn. Eleven made a profession—received by baptism nine, and two by letter. The second, with Shepherd Hill Church, Hamilton county, Tenn. Twenty-five made a profession—received by baptism thirty, one by enrolment, and three by letter. The last, with Pleasant Grove Church, Hamilton county. Three made a profession—received nine by baptism, one by enrolment, and three by letter. At Shepherd Hill, brother Mathews had the aid of our much esteemed brethren Rev. Samuel Blair of Hamilton county, and William Wall of Jefferson county, Tenn.—We have had several interesting meetings in this and the adjoining countiea last fall. I have not seen any notice of them in the Baptist. I would give you the number baptised, if I possessed the information accurately enough to do so.

I have enclosed to you a communication from brother Vincent of Harrison, Hamilton county, which will give you the result of another meeting held by brother Wm. Wall with Pleasant Grove Church, Hamilton county, since the one held by brother Mathews.

I send you three more subscribers; they would like to have the entire numbers containing brother Baker's review of Chapman's Book.

Our next General Association will be held seven miles from Cleveland, Bradley county, at which time I have heard several express an anxiety to meet with you—will you come, brother Graves?

Yours truly,

WM. S. CALLOWAY.

P. S.—I had forgot to tell you about a Mr. Gideon, Methodist, immersing five or six last October in this neighborhood.

W. S. C.

Riceville, McMinn Co.
February 1, 1851.

The best power to advance the marriage of a young lady, is, when she has in her countenance mildness, in her speech wisdom, in her behaviour modesty, and in her life virtue.

The happiness that is found at home is most likely to prove enduring and purifying.

BAYLOR UNIVERSITY.

Located at INDEPENDENCE, *Washington County, Texas.*

WILL commence its Fall Session on the First Monday in August next, under more favorable auspices than at any former period. The new and commodious College Edifice being now completed, and a superior Chemical and Philosophical Apparatus for the Institution having been lately received.

The Female Department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the western part of the Town, which house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the Session.

FACULTY.

Rev. RUFUS C. BURLESON, President and Professor of Ancient Languages, Moral and Intellectual Philosophy.

Mr. WILLIAM L. FOSTER, A. M., Professor of French and Spanish Languages, and Mathematics.

Mr. THOMAS GESSNER EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS, as Assistants.

TERMS OF TUITION PER SESSION.

Elementary English branches,	$ 8 00
English Grammar, Geography and Arithmetic,	13 00
Ancient Langnages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy,	15 00
French and Spanish Languages, each	10 00
Music on Piano Forte, with use of instrument,	25 00
Painting and Embroidery, each	10 00
Fee in College Department,	25 00
Boarding, with lights, fuel, washing and lodging, from 8 to 10 dollars per month.	

BY ORDER OF THE BOARD.

July 19—tf

ROBERT D. CLIFTON, *Philadelphia, Pa.* GEORGE B. ABBOTT, *Nashville, Tenn.*

CLIFTON & ABBOTT,

Cedar St., near the Post Office, Nashville, Tenn.

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and to have one established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.

jan 11—tf

JUST RECEIVED,

THE Church Member's Hand Book, by Crowell.
The Church in Earnest, by J. A. James.
Earnest Ministry, by "
Knowledge of Jesus, by Carson.
Religious Progress, by Williams.
The Listener, by Caroline Fry.
Ripley's Notes on the Gospels and Acts.
Mason's Sacred Harp, vols. 1 and 2.
Foster on Missions.

For sale by

June 7 TOON & RUTLAND.

NUTMEGS.—1 case Prime Nutmegs, for sale at the lowest market rates.

June 14 EWIN, BROWN & CO.

FANCY PIPES.—40 gross Fancy Pipes, received and for sale by

March 15 EWIN, BROWN & CO.

MOOREHEAD'S Gradnated Magnetic Machines, for sale by H. G. SCOVEL.

MACCABOY SNUFF.—751 lbs. Sweetzar's Maccaboy's Snuff, just received and for sale low. EWIN, BROWN & CO.

FINE TEAS.—66 half chests and boxes fine Imperial and Gunpowder Teas, just received and for sale low.

March 15 EWIN, BROWN & CO.

WOOD BOX MATCHES.—100 gross superior wood box Matches, just received and for sale low.

March 15 EWIN, BROWN & CO.

WISTAR'S BALSAM OF WILD CHERRY, and Hall's Balsam for the lungs, for sale by H. G. SCOVEL.

BOOK STORE,
ON UNION STREET,
Three Doors from the Bank of Tennessee.

THE undersigned having purchased of Messrs. GRAVES & SHANKLAND, their entire stock of

"BOOKS AND STATIONERY,"

And having recently added to the former stock a great variety of Theological, Classical, Medical and Miscellaneous Works.

Their Stock comprises the following, viz:

THEOLOGICAL.

Fuller's, Dick's, Carson's, Knapp's, Edwards', Macknight's, Neander's and many others; also, Pulpit Cyclopedia, Baptist Library, Sketches of Sermons, Foster on Missions, Davassen's Connexion, Pre-Adamite Earth, Man Primeval, Wayland's Sermons, Life of Carson, Pulpit Orators, Porter's Lectures, Abbott's Young Christian, Bunyan's Works, Earnest Ministry; Clark's, Barns', Ripley's, Luther's, and other Commentaries; Biblia Hebraica, &c., &c.

HISTORICAL.

Rollin, Gibbon, Prescott, Macaulay, Allison, Mason, Headly and others; Robertson's Charles V.; Histories of the Baptist and Methodist Churches, &c., &c.

CLASSICAL.

Robinson's Greek and English Lexicon; Liddell & Scott's do.; Leverett's do.; Anthon's do.; Coopar's Virgil, Anthon's Works; Boyer's Dictionary, Billion's Works, and many others.

SCIENTIFIC.

Humbolt's Cosmos, a rare work; Kane's, Comstock's, Johnson's, Jones' and others, Chemistry; various Authors on Geology; Barrington's Physical Geography; together with the usual Scientific Works adapted to the Schools, Academies and Colleges of the country.

LITERARY.

Comprising a variety of the most choice Literary Works.

ALSO,

A large supply of Bibles and Testaments, gotten up in rich and beautiful styles; also, rich and beautiful gilt Hymn Books and Psalmists; plain do.; a great variety of Baptist, Methodist, Christian, Presbyterian and other Hymn Books; various kinds of Song or Note Books.

SCHOOL BOOKS.

Comprising almost every variety usually demanded by the wants of the country.

WE HAVE JUST RECEIVED,

A new supply of the following VALUABLE and POPULAR WORKS; Church Members Hand Book, Earth and Man, The Listener, Religious Progress, by Williams; Barnes on the Gospels, Ripley on the Acts, Headley's Sacred Scenes, do. Sacred Mountains, Miss Beecher's Cookery, Malcom's Bible Dictionary, Earnest Ministry, by J. A. James, Church in Earnest, Religious Encyclopedia, Benedict's History of the Baptists, Sunday School Books, Temperance Tracts, &c. &c.

TOON & RUTLAND.

Reasons for Becoming a Baptist.

BY WILLIAM L. SLACK,

(FORMERLY AN OLD SCHOOL PRESBYTERIAN.)

"Be ready always to give an answer to every man that asketh you a reason."—PETER.

Published for the Tennessee Publication Society, By GRAVES & SHANKLAND.

TERMS:—15 cents per single copy.
$1 50 per dozen.
$10 00 per hundred.

THE new postage law (to take effect the 1st of July next,) renders it impracticable to transmit this pamphlet in quantities by mail. Orders accompanied with the money, will be promptly filled, and no pains spared to find opportunities to send by some safe private conveyance, and without expense to purchasers.

For sale by

Rev. WM. CHASTAIN, Meridianville, Ala.
J. O. GRESHAM, Post Master, Pontotoc Miss
Dr. J. A. HOLCOMBE, Post Master. Spring Port, Panola County, Miss.
J. H. ROWLAND, Eastport, Miss.
GRAVES & SHANKLAND.

March 29, 1851.

AYER'S
CHERRY PECTORAL
For the Cure of
COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Instead, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures affected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

FROM THE PRESIDENT OF AMHERST COLLEGE, THE CELEBRATED PROFESSOR HITCHCOCK.

"James C. Ayer—Sir:—I have used your CHERRY PECTORAL in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngial and bronchial difficulties. If my own opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, L. L. D.

FROM THE WIDELY CELEBRATED
PROFESSOR SILLIMAN, M. D., L. L. D.,
Professor of Chemistry Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the CHERRY PECTORAL an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

MAJOR PATTISON, President of the S. C. Senate, states he has used the CHERRY PECTORAL with wonderful success, to cure an inflammation of the lungs.

From one of the First Physicians in Maine.

Saco, Me., April 26, 1849.

Dr. J. C. AYER, Lowell—Dear Sir: I am now constantly using your CHERRY PECTORAL in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours,

I. S. CUSHMAN, M. D.

Prepared and sold by

JAMES C. AYER,
Practical Chemist, Lowell, Mass.

Sold in Nashville by J. M. ZIMERMAN, wholesale and retail agent, and by all the Druggists throughout the country.

May 3—3m

STARCH POLISH.—24 dozen laundry Starch Polish, a superior article for giving a fine polish to linen, received and for sale by

March 15 EWIN, BROWN & CO

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.

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SALERATUS.—892 lbs. Saleratus of fine quality received and for sale by

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PASTE BLACKING.—30 gross Mason's superior Blacking, received and for sale low by

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VALUABLE
DENOMINATIONAL BOOKS.

CHURCH POLITY, or the Kingdom of Christ, in its internal and external developments. By W. S. Reynolds, President of Georgetown College, Ky. pp 240, 18mo. cloth, 50 cents.

NOTICES OF THE PRESS.

"It is at once learned and plain, concise but clear and comprehensive."—[Christian Index.]

"This work should be in the hands of all who wish to know what the Scriptures teach on this subject."—[Baptist Chronicle.]

"This is an able treatise on a subject which ought to be better understood."—[Christian Secretary.]

"It is the best work on the subject."—[Dr. Howell.]

"This book is the most valuable which has been published on the sources and nature of the Baptist form of Church Polity."—[South Western Baptist Chronicle.]

BAPTISM AND TERMS OF COMMUNION: An Argument by Richard Fuller, pp. 204, 12mo., cloth, 65 cents.

"He who wishes to read the subject of Baptism fully and in a true Christian spirit treated, should read this work."—[Southern Baptist.]

"No jury could resist the evidence it adduces—it is sanctified by the love and cordial courtesy which becomes the Christian minister."—[New York Recorder.]

"There is nothing in the English Language equal to it, and nothing, where it is carefully read, will give Pedobaptism a more effectual prostration."—[New York Baptist Register.]

SCRIPTURE CATECHISM: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools." By Rev. Ro. Ryland, President of Richmond College, and Pastor of 1st Baptist Church. 148 pp. 18mo., 18 cents.

Rev. ANDREW BROADDUS; in recommending the work, says: "It is in my estimation, a treasure of Biblical truth, adapted in a happy manner to the object for which it was designed, and it is well worth the perusal of any student of the Bible."

Rev. J. B. JETER, says: "The plan of the work I consider superior to that of any Catechism which I have seen; and nothing is needed but a knowledge of its advantages to bring it into general circulation."

The Editor of the Baptist Guardian, says, in conclusion of a very favorable notice, "Besides subserving the purpose for which it was designed, we hope to see it introduced into Sunday Schools. We know of no text book on Theology we can so confidently recommend for this purpose."

THE BAPTIST CATECHISM.—Just published. An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beddome. The Catechism is a standard Denominational Work, prepared with great care, and sanctioned by a long established usage. It contains 270 pp., 18mo., fine paper, neatly printed and bound, 50 cents. This work has the cordial recommendation of many of the most eminent Baptist Clergymen of America.

To any person forwarding 50 cents, enclosed in a letter, we will send a copy, free of postage, or three copies of Ryland's Catechism.

HARROLD & MURRAY, Richmond, Va.

For sale by TOON & RUTLAND, Nashville, Tenn.

IN QUART BOTTLES,

FOR PURIFYING THE BLOOD, AND FOR THE *Cure of Scrofula, Rheumatism, Stubborn Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Biles, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Losses of Appetite, General Debility,* &c.

IN this preparation we have all the restorative properties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the manufacture of this medicine until it was found it could not be improved. Accordingly, we find it resorted to almost universally in cases of Scrofula, Liver Diseases, Salt Rheum, General Prostration of the Vital Powers, and all those tormenting diseases of the skin so trying to the patience and injurious to the health. It is a tonic, aperient and disinfectant. It acts simultaneously upon the STOMACH, the CIRCULATION and the BOWELS, and thus three processes, which are ordinarily the result of *three* different kinds of medicine, are carried on at the same time, through the instrumentality of this one remedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anodyne, no tropical application will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sands' Sarsaparilla, which gently stimulates while it disinfects and expels from the stomach and bowels all that is irritating, and at the same time restores their vigor and tone. Its great merit is that it meets and *neutralizes* the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the patient recovers health and strength under this tripple influence is surprising. Each new case in which it is applied furnishes in the result a new certificate of its excellence; and we have only to point to the accumulated testimony of multitudes who have experienced its effects to convince incredulity itself of its real value.

Lieut. Miller of the Army, has kindly sent us the following letter from California:

MONTEREY, Jan. 18, 1850.

Messrs. A. B. & D. SANDS:—Gentlemen—I beg leave to add my testimony in favor of your invaluable medicine, hoping it may lead some other unfortunate beings to try its effects, and that they may be benefited as I have been.

I arrived here from the United States by the overland route, about the first of October last. A few days after I was attacked with a very disagreeable eruption of the skin, which my physician could not cure. I happened to find your Sarsaparilla in a store in this place, and remembering the popularity of the medicine at home, I purchased three bottles, which had the desired effect of removing my difficulty entirely. With high regards, yours, etc.,

J. H. MILLER, U. S. A.

FROM THE STATE OF MAINE.

The attention of the reader is called to the following certificate of a remarkable cure effected by using only two bottles of Sands' Sarsaparilla:

SIDNEY, (Me.) April 15, 1850.

Messrs. A. B. & D. SANDS:—Gentlemen—This is to certify that the subscriber, of Sidney, county of Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula which continued to increase until last February. In January, my legs were so swollen I could not get on a boot or stocking, and I had several large sores on me all the time. In this situation, I was about to give up in despair, when I was advised to try Sands' Sarsaparilla. I had not much faith in it, but I sent to your agents in Augusta, Me., and procured a bottle, which did me so much good, I sent and got another, and continued until I had taken five bottles. I am now perfectly well. If any person who may read this letter is afflicted with any disease of Scrofula, I would most sincerely recommend and advise them to make use of Sands' Sarsaparilla. If any person wishes further information about my case, by calling upon me, I can convince them of the healing power of this medicine. Signed,

STEPHEN C. HAYWOOD.

AUGUSTA, April 16, 1850.

P. S.—We are personally acquainted with Mr. Haywood, and believe his statement above to be true. Signed,

DILLINGHAM & TITCOMB.

Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Druggists and Chemists, 100 Fulton st., corner of William, New York. Sold also by Druggists generally throughout the United States and Canadas. Price $1 per bottle; six bottles for $5.

For sale by W. W. BERRY, Nashville, Tenn.

GRAY'S BOTANICAL TEXT BOOK, (last revised edition.)
Ewbat's Hydraulics and Mechanics,
Knapp's Chemical Technology,
Espy's Philosophy of Storms,
Muller's Physics and Meteorology,
Wernbach's Mechanics and Engineering,
For sale low as

ma 24 TOON & RUTLAND'S.

CITY HOTEL,
EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
SAMUEL M. SCOTT,
PROPRIETOR.

Jan. 1, 1851

W. E. COURTNEY,
ATTORNEY AT LAW.
LEXINGTON, TENN.

WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. [Aug. 24, 1850—1y]

WEBSTER'S QUARTO DICTIONARY—(Unabridged,) new supply just received by

ma 24 TOON & RUTLAND.

JUST RECEIVED.—A new supply of the Psalmist, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.

ma 24 TOON & RUTLAND.

To Country Merchants.

WE have received of Mr. X. Baxin, Philadelphia, (successor to E. Roussel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have just received,

60 doz. Rose, Ambroisal and Almond Shaving Cream,
169 doz. Toilet and Shaving Soaps, of various qualities and styles,
170 doz. Cologne Water, assorted,
89 doz. Macassar, Bear's and Rose Hair Oil,
48 doz. French and American Ox Marrow,
21 doz. Extract for Handkerchief.

And many other articles too numerous to mention, comprising a very complete assortment of all articles in the way of Perfumery.

They would further say, that their general stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Window Glass, &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city

March 15 EWIN, BROWN & CO.

COLD FEET.—The French Water Proof Cork Sole, just received, is admirably adapted to prevent the great variety of diseases that arise from cold damp feet, and should be worn by every person who has any regard for health.

For sale by H. G. SCOVEL.

FRESH ARRIVALS
AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF
H. G. SCOVEL,

NORTH side of the Public Square, 3 doors west of the Nashville Inn.

1000	pounds Refined Salt Petre,
10	barrels Winter Lard Oil,
5	" Clover Seed, fresh,
6	bags Orchard and Herds Grass Seed,
½	cask, very fine, Holland Gin, for Medical use,
5	barrels Timothy Seed, fresh,
2000	pounds Putty, in bladders,
341	" Glue good,
200	gallons Bleached Sperm Oil,
450	" Refined Tanners' Oil,
3000	pounds Eng. Sup. Carb. Soda,
1050	" Roll Brimstone,
150	kegs Pure White Lead.

GRAFENBERG MEDICINES.—The very desirable and efficacious Medicines manufactured by the Grafenburg Company, viz:

Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children a Panacea,
" Health-Bitters,
" Eye Water; and
Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.

For sale by H. G. SCOVEL.

DR. BANNING'S BODY BRACE.—This article, well known, and highly recommended by the Medical Profession, as being the best support that has ever been invented for the treatment of Prolapsus Uteri, Disturbed Menstruation and Lucorhœa, Piles, Prolapsis Arii, Hernia of the various kinds, Habitual Costiveness, Chronic Diarrhœa, Dyspepsia, Hemorrhage of the Lungs, and all other cases involving debility of the Abdominal Organs and Spine, is for sale by the agent,

H. G. SCOVEL.

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm.

For sale by H. G. SCOVEL.

FRENCH BED PANS—A new and very convenient article, for sale by

H. G. SCOVEL.

EIGHT Barrels Northern Spirits of Turpentine, for sale by H. G. SCOVEL.

CIGAR FUSEES.—3 gross received and for sale by H. G. SCOVEL.

ONE CASE very superior Madras Indigo, for sale by H. G. SCOVEL.

WINDOW GLASS, of almost all sizes, for sale by H. G. SCOVEL.

Fine Toilet Soaps, &c.

TO our Lady Customers we can now offer much the largest and best assortment of fine Toilet Soaps, Cologne, Ox Marrow, &c., which we have ever had, comprising:

47	doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Bear and Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poreine or Pomiee Soaps,
24	doz. Taylor's Transparent Balls,
72	doz. White and Brown Windsor Soap, superior
24	doz. Piver's blue jar Ox Marrow,
12	doz. Roussel's comp. Ox Marrow in glass Jars,
2	doz. Jenny Lind Hair Gloss,
2	doz. Bandoline,
2	doz. Rose and Charcoal Tooth Paste,
2	doz. Odentine, a superior article for the teeth,
8	doz. Roussel's Bell Lavender,
8	doz. Eau Lesiral, for the hair,
6	doz. Tricopherous,
200	lbs. Barber's Soap, in 1 lb. bars, superior and cheap.

March 15 EWIN, BROWN & CO.

CALABRIA LICORICE.—780 lbs. Calabria large stick Licorice of superior quality for tobacco manufactur