UST 2, 1851.

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The Pulpit.

THE IMPORTANCE OF CORRECT BELIEF.

BY DAVID BREIDENTHAL.

[CONCLUDED.]

If we would see the glorious day ushered in, when the hosts of God will stand shoulder to shoulder, in the panoply of truth, and in the strength of union, rather let the melancholy fact fall heavy and solemn upon all hearts, that while we have a revelation full, complete, comprehensive and perspicuous, we are yet divided in important respects, upon important points.—Let the fearful consciousness of division prompt us to diligent examination into the cause, that error may be abandoned, and that, in its stead, there may be received the truth which is the only permanent, the only possible basis of christian union. To say of any command or ordinance, any precept or regulation of the Gospel, that it is non-essential, is a gross insult to the Son of God. His infinite Wisdom enacted aught, made any require, instituted any regulation or order unnecessary or non-essential? To affirm of anything which, in the plan of redemption, has been done for us, or required of us, that it is non-essential, is directly to charge Christ with folly. The man of business regards every thing important which is connected with his plan of operation in the pursuit of temporal gain; and shall it be said of that which is connected with the eternal interests of the soul, that it is unimportant and nonessential? What if the christian in his weakness and limited capacity cannot perceive any important, beneficial or injurious influence, which would result from a compliance or noncompliance with a requirement of the Gospel; is it to be hence inferred that no such results will follow? A friend in the social circle utters a sentiment; it leaves its impress upon the mind of those around him; and he who, a moment after, forgets that he had spoken at all, will be astonished, in the day of eternity, at what the utterance of the sentiment has effected. It is arrogance the most extreme and daring for a christian, a creature of a day and short-sighted, to presume to summon before the tribunal of his frail and erring judgment a requirement upon which Infinite Wisdom has fixed an eternal signet,—to presume to question the importance and necessity of that which has been enacted by Him who has the most perfect comprehension of our moral nature, of its tendencies, and capacities, of the influences to which it is susceptible, and of the destiny which awaits it. What if it be possible for one to be saved, though he fail to comply with some divine injunctions? Has the Christian a heart so selfish, so devoid of gratitude and of the love that prompts to obedience, that he will mercenarily compute how many duties he may omit and not be lost, so that he may thenceforward and forever neglect them? Has the Christian a spirit so wayward, so adverse to obedience, and so reckless that he will prefer that road—if there be such—to heaven which runs nearly to perdition? Such a heart will never throb in the Paradise of God, such a spirit will never plume its wing on the plains of Heaven! Nonessentials in the Kingdom established by Omniscience?—perish the thought! My tongue should be blistered rather than it should move to advocate the doctrine of non-essentials in the economy of salvation. Nothing which Christ said or did, or suffered, or required, is non-essential. The dogma of non-essentials is a libel upon the Plan of Redemption; and the disciple who would disparage, in the least, the importance of any of the requirements of Christ, has betrayed his trust and is unworthy of the Christian name. Everything in the Christian system is, in its place and to the end for which it was designed, important and essential. As to procuring our salvation obedience to one divine injunction is as non-essential as obedience to another; for our salvation is not at all predicated upon the virtue of our obedience, but upon the merits of Christ. As it respects, however, the character which God will bless with salvation, one command is as true a test as another. Love is essential to discipleship, and obedience essential to love. "Every one that loveth is born of God." "He that loveth not, knoweth not God; for God is love." "And this is love that we walk after his commandments."—"If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me."—"He that loveth me not, keepeth not my sayings." How far one may neglect duty and be saved, it is not at all the prerogative of man to determine; for God is Judge and hot man. As often as men assay to pronounce any requirement of the Gospel nonessential as it respects even salvation, they arrogantly and impiously assume a prerogative which belongs alone to God who alone is our Judge. We do, therefore, differ, as a religious world, upon things essential.—We differ upon Church polity, upon the prerequisites to Church membership, and upon the ordinances which Christ has instituted in the Church. These are subjects important, differences grave. And since we thus differ, since we thus hold sentiments directly opposite, it follows necessarily, that there is error on one side or the other. Wherever the error may be, whether in Baptists or Pedobaptists,—it is no part of our present purpose to say,—it is certain that error exists. And it is, therefore, a solemn question which, I apprehend, has not received that definite attention that its importance merits. Does error imply guilt? We are coumanded to believe; and as we have already seen, that which we are commanded to believe as truth. "I rejoiced greatly, that I found of thy children walking in the truth, as we have received a commandment from the Father." Belief of error is a violation of this "commandment from the Father," and is not transgression sin? There may, however, be circumstances—it is proper to remark—in which a noncompliance with a divine requirement is not sin. It is enjoined, for example, that we "forsake not the assembling of ourselves together,"—that we attend the public worship of the sanctuary. But the subject of this injunction may be tossed upon a couch of affliction; scorching fever may be coursing his veins; the hand of disease may be heavy upon him; it may be physically impossible for him to obey the requirement; and in that case, it will be conceded, noncompliance is not sin. Thus it is with the command to believe the truth, and with all commands.

So that, though a failure to observe the requisitiou to believe the truth, is not necessarily or always criminal, it is nevertheless criminal, under the same circumstances and in as high a degree, as a failure to observe any other requirement. If the truth be not believed on account of ignorance involuntary, unavoidable, guilt is not incurred. The heathen will not be condemned for not believing the truth of the Gospel, for the reason that they are ignorant of it, and that ignorance is involuntary, beyond their control. And if there be others who believe not the truth, because of an ignorance which is involuntary, they also do not sin. If, however, it be possible to know the truth, though there be circumstances whose natural tendency is to ignorance and error, that ignorance is nevertheless voluntary, could be avoided, and that error involves criminality. It is a principle in Human Jurisprudence that "ignorance of the law which every one should know, excuses no one." Does not such a principle obtain in the Divine Administration? With the Bible in our hands, we must answer in the affirmative. The Apostle Paul, previously to his conversion, "breathing threatenings and slaughter" persecuted the disciples of Christ even "unto strange cities." Thus doing he deemed himself "zealous toward God;" for he "did it ignorantly." "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." He was therefore sincere, conscientious and ignorant; but neither his ignorance nor his sincerity, nor his conscientiousness, at all, availed to render him guiltless. "Who was before a blasphemer, and a persecutor and injurious; but I obtained mercy because I did it ignorantly." So far from being ignorant, he "obtained mercy because he did it ignorantly."—Though ignorant he was guilty, but "obtained,"—guilty of doing that which it is implied—had he done knowing it wrong, there would have been no mercy for him. Let it then ever be remembered by the christian who, by believing error, violated the command of God which enjoins belief of the truth, that though he may be sincere and conscientious, though, through ignorance of the truth, he may sincerely and conscientiously believe, that the erroneous sentiment which he holds is truth, yet, like the Apostle in his persecutions and blood, he is guilty and his plea should be mercy. "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes." Thus that servant who was ignorant of his lord's will so far from being innocent was actually punished. Though he was "beaten with few stripes," yet that he was beaten at all, is proof incontrovertable that he was guilty. For while God's throne endures, He will never punish the innocent. Ignorance, then, does not argue innocence. But that a departure from the truth, which is a violation of the divine command enjoining belief of the truth, is sin, is clearly established by the following language of an inspired author. "A man that is an heretic, after the first and second administration, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself." A heretic is, in Scripture, one who departs from the truth; and of such an one, it is expressly said that he "sinneth;" a departure from truth is, therefore, sin. To the same effect is the teaching of another inspired writer. "Brethren, if any of you [christians] do err from the truth, and one convert him; let him know that he which converteth the sinner [the one who does "err from the truth"] from the error of his way shall save a soul from death, and shall hide a multitude of sins." If there be meaning in language this passage teaches that the belief of error is sin, and such a sin as, if not forgiven, will, like any other sin unforgiven, destroy the soul. It furthermore teaches that to "err from the truth" is not a trivial and unimportant matter, but the cause of "a multitude of sins." It is a doctrine of the Bible that even from ignorance to believe error, and thus violate the "commandment from the Father," is sin, if that ignorance could possibly be avoided. The different sentiments and consequently erroneous views with respect to the ordinance of baptism, furnish a striking and melancholy example of error which could be avoided, which is unnecessary and which therefore involves guilt. It is a startling fact that while this ordinance with the questions connected with it, has been the fruitful source of the greatest amount and the severest of controversy among christians, yet even on this, difference of sentiment is unnecessary, might be avoided, and the error which is believed with regard to it, implies criminality. Let the error be where it may, whether among Baptists or Pedobaptists, among Churchmen, Independents or Catholics, it is undeniable that error, and, consequently, guilt exist. For we agree and hold the truth on other subjects which, at least, are not more clearly revealed than this ordinance. Then we might agree and hold the truth upon it also. Moreover the first disciples, at once and without difficulty, understood perfectly its nature and requirements. To them it was plain and easy of comprehension. Though they emerged from the darkness and ignorance of Paganism, and observed this rite, at the very beginning of their christian career and before they had time or opportunity to make extensive advancement in christian knowledge, yet it is not upon sacred record that they held an erroneous sentiment with regard to it. While the Apostles, as appears in their epistles, were called to correct misconceptions on other subjects, the Lord's Supper, Circumcision and Justification, they never, in a single instance, record an error upon the subject of baptism. The error, therefore, now held on the ordinance of Baptism is unnecessary, is avoidable,—is a transgression of the command of God requiring belief of the truth, and is sin. Whatever may be the immediate cause of error, that cause is avoidable, could be removed, and, therefore, the error is criminal. If ignorance or prejudice be the cause, they could and should be avoided, and consequently the error is sin. If an undue confidence in great names, an improper influence of kindred or an attachment to a practice from long veneration for it, if any or all of these be the cause, they could and should be avoided, and hence the error is criminal.—If the cause of the error be an aversion to changing religious sentiments, or a neglect of Scriptural examination, it could and should be avoided, and hence the error involves guilt. Let the cause of incorrect belief on the ordinance of baptism be what it may, it could be avoided, and therefore its existence argues criminality. A man may not "believe as he please." It is true, as it respects the authority of our fellow men, as it respects our accountability to human tribunals, we may believe as we choose; for one mortal may not exercise in matters of faith prescriptive authority over another. But it will, I trust, be remembered that we are accountable to God, that we are amenable to His Bar, that we are under a higher and holier obligation than that which grows out of our relations to our fellow men. We are responsible to God.—God permits us not to believe an error. He peremptorily commands us to believe the truth. Every tie of obligation which binds us to His Throne, holds us to the belief of the truth. How incorrect, therefore, the remark often made with regard to a sentiment of belief; "if it is not right to you, it is to me!" Whatever may be the belief of "me" or of "you," it cannot be right, if it accord not with the Word of God. The Bible, not our belief, is the standard of faith; and a sentiment is not to be approved or condemned by the opinions or creeds of men, but by the teachings of the Bible. Whatever value there may be in a creed, as the compendious expression of our sentiments, as the result rather than the source of our investigation and appeal, it is not, we insist, the test of "right" belief. There is one and only one legitimate standard of faith in the Universe of God, and that is the Bible. That alone is supreme in its pretensions, ultimate as a source of appeal and authoritative in its claims. From every other standard, as such, it is our prerogative to dissent, but in that we are bound to acquiesce; with the Bible it is not our privilege to disagree.

But the notion that correct belief or truth is unimportant, we must observe briefly, reflects upon the Holy Spirit. The attentive reader of the Bible has often noticed such phrases as the following:—"the Spirit is truth,"—"the Spirit of truth,"—"the fruit of the Spirit is in all truth." Whatever may be the specific import of these phrases, it is at any rate, plain that truth enjoys divine society, is associated with the Spirit, enjoys companionship with the Spirit. But to associate the Spirit with a thing trivial and unimportant, is to dishonor the Spirit. Truth is, likewise, the instrument through which the Spirit converts and sanctifies the soul: and to disparage the hand which wields it. Truth, furthermore, is declared, in numerous instances, by the Spirit of Inspiration, to be more valuable than gold; to say, therefore, that it is valueless is to question the veracity of the Spirit. How criminal, then, to make light of truth, or the importance of correct belief! To trifle with truth is to trifle with the Eternal Spirit; better play with the lightnings of heaven!

Finally we remark, to make truth a matter of "no difference," is to dishonor Christ and his Mission. Truth is the worthy name by which Christ has chosen to be designated. "I am the way and the truth and the life." Who has the daring to declare that, a worthless name? One of the Scipios received the cognomen *Africanus*, from the veneration in which he was held for his military achievements in Africa. Could one of his countrymen ever have been so unpatriotic, so devoid of martial fire and that chivalric enthusiasm, which never wanted a home while throbbed a Roman bosom,—so forgetful of the conflicts and victory to which the "Eternal City" owed its preservation, as to tell the Defender of his country, that the name whose utterance awoke the fondest emotions and proudest recollections, was trivial and worthless; the Hero would point, in vindication of the illustrious import of that name, to the dreadful shocks and bloody tugs of war and battle upon the plains of Carthage, the issues of which made Scipio *Africanus*, and gave to Rome a Saviour. Upon the heights of Calvary, Jesus Christ met the hosts of darkness, welcomed to his heart the blade of justice, to his bosom the out-burstings of wrath, and, in agony, tears and blood, died a glorious Martyr; and thus having achieved the truth, gave a Saviour to the world. And now that He has done this, will the christian be so unmindful of the scourge, the spikes and the crimson timbers of the Cross,—so forgetful of the anguish and suffering under which the Saviour bowed and died, as to speak lightly and indifferently of the name which the illustrious Martyr, at so great a price, purchased for himself? "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." If truth was of sufficient importance to draw down the Son of God from Heaven, from the bosom of the Father, to this self-ruined and sin-stricken world, and through all the sorrows and buffetings and tears, through which He passed from the manger to the cross and to the tomb, where is the iron-heart and steel-clad soul that will say that truth is unimportant, is valueless. Touch not, I forewarn you, touch not the Sacred Page, for it is marked with the blood and tears of the Son of God. It is the breath of the Eternal Spirit. Its voice is destiny. Take bread from the mouth of the orphan, unroof the house of the widow, and knock away the crutch beneath decrepitude,—dance around the good man's dying couch, mock his last gasp and execrate, if you will, the smile of immortality upon his brow; but, O, speak not lightly of the name of Jesus Christ, and of utterings of the Holy Ghost! "Buy the truth and sell it not." "Buy the truth," by the abandonment of prejudice, and, if necessary, of a creed long venerated.—"Buy the truth," by an indifference, if need be, to the praise or hate of men or the strongest preference of kindred. "Buy the truth," though it cost the tortures of the stake, the confinement of the dungeon, or the blood of the guillotin. "Buy the truth," by a diligent, impartial and prayerful study of the Bible which contains it.—"And sell it not." "Sell it not," for the gold of earth, or the laudits of men. "Sell it not," for conscience, for the gratification of pride, or the ease and indolence of indifference to Scriptural investigation. "Sell it not," for freedom from persecution, for deliverance from stripes and chains, or for exemption from a martyr's death. "Sell it not" at all. Whoever would sell truth, at any price, is a moral suicide. Then "buy the truth and sell it not." Never does man occupy a more elevated position, than when standing upon the eminence of truth. You may point to the sky with its cloud, its bolts and its streams of electric fire,—to the monarch wrapped in splendor, and enthroned in royalty, and speak of grandeur and magnificence. But we point you rather to the sublimity brightly glowing upon the high and sunny plains of truth, and tell you that the man who stands there though clad in the costume of a peasant, yet wears a robe in comparison with which the spangled badges of royalty are "filthy rags." What if he never moved beneath the broad roof of a palace, and is unsheltered from the winds of heaven? He yet wears the invulnerable shield of truth, and is secure from the storms of the day of wrath. What if he cannot claim a foot of earth, upon which to stand? He stands where he will securely stand when the dead-waking peal of the apocalyptic triumph, will jar down the pillars of the Universe;—he stands where he is faithful to his trust, he will stand forever. "Buy the truth and sell it not."

We are pleased to lay before our readers the following interesting missionary intelligence from Shanghai, China. They are extracts from an overland letter from Bro. J. L. Shuck, to a friend in this city.—*True Union.*

SHANGHAI, China, April 18, '51.

* * * * Many thanks for your overland mail, received a few days ago, dated in December. Two days before your esteemed favor came to hand the Horatio arrived, bringing the bell, yoke, frame and wheel all in safety and complete order—and it can be put up with very little expense; the bell is just the kind and size we desired, and I am truly thankful that it has at last come to hand. My bell was ordered in time to have been the first in this city, but owing to strange delays others built their chapels and received their bells before I did. * * * * Last letters encourage us much, that four brethren are to be sent out in 1851; we greatly need a large force in this most promising field. Brethren Yates and Pearcy are both in feeble health most of the time, and I do assuredly need more help. We have four chapels, including the one in the country, and three day schools; while Miss Boker is about to have a female boarding school.—We need six men for Shanghai and two single females. And besides the interior cities in this region can now be occupid by missionary families. * * *

* Our congregations are large and attentive; some few are enquiring. We put in circulation many books, and our work is evidently onward. Pray for us. We need more laborers and need them soon. I am still engaged four hours per day as one of the committee in translating the Old Testament,—I am the Chinese and Hebrew Secretary. We cannot use either the New or Old Testament by the London Missionaries, as they are not faithful translations. Please present me most kindly to your dear family, and Dr. F. and the the dear Baltimore brethren and sisters generally, whom I often remember with sincere affection. The ladies of the Mission are very much obliged to ——— for her letter to Mrs. Shuck, and she will bear from her soon. My own health and that of my family is very good. I received a number of the True Union per overland—perhaps you sent it—shall always be thankful for such favors. The richest blessings of Heaven rest upon you and yours.

Faithfully and affectionately yours,
J. LEWIS SHUCK.

LOVE AND HEAVEN.—The deepest essence of humanity steps forth in love; it is the mother of true virtue. Nothing bad can exist near it. It is a child of Heaven, and leads to Heaven. Indeed, all the attainments of the understanding only enkindle an unsatisfied longing for more extended conquests; love in her rich fulness gives that satisfaction which is akin to the content of the blessed.—*Selected.*

Account him thy real friend who deserves thy good, rather than thy good-will.

Communications.

For the Tennessee Baptist.

THE CLASS LEADER.

BROTHER GRAVES:

I must relate an incident that happened about the 25th of January, last, as I was crossing a spur of the Cumberland mountains. I arrived at a small dwelling where I saw a congregation of people gathered on Sunday. I called at the fence and was informed that they were about to commence a Methodist class meeting. The class leader invited me to get down and stay till after the meeting. I stated that I would on conditions he would take and read to his class a few chapters in a tract I had in my pocket. He said, not knowing what it was, he could not agree to do that; I told him it was purely a Baptist tract, and a religious document. Still, he would not agree to read it to his class, but said if I would loan it he would read it. So I loaned it to him, and told him to let all of the Methodists in the neighbourhood read it, and if it made him a Baptist, as they say, why they might keep it; though he said he would let them read it and return it.

Sometime afterwards the class leader came down to a brother Methodist's house, at which time a Baptist friend happened there, and a conversation arose among them, about the Baptist tract that he had borrowed, and the class leader said by that he had found out more kinds of Baptists than he had ever heard of before, and among them was one kind, though he had forgotten the name of them, that he hated the very worst of all the Baptists he had ever heard of, and, said he, that man Graves, in Nashville hated them too!!! Our friend told him perhaps it was the *Pedobaptists*. Yes, yes, said the class leader, that is the very kind, and the last kind that he would ever be, if he were a Baptist at all!!! Why, said our friend, Pedobaptist means Methodist, or any church or people that sprinkles babies. Well, said a Methodist sister present, if Pedobaptist means Methodist, I'll be bound that, by my consent there will never go any water on one of my children, in the way of sprinkling, for baptism; but the class leader still contended that he was nothing but a Methodist, no Pedobapist, nor would he be—nothing but a Methodist. So my almanac came home, and I have not heard from the class leader since. *Vincit omnia veritas.*

June 7th 1851.

For the Tennessee Baptist.

ELECTION.

BROTHER GRAVES:

I have seen and read the articles in your paper, written by Bro. Finlay, and "A Layman," on the doctrine of Election, and I must say that I am a little surprised that any writer should endeavor to maintain that Election is not a Baptist doctrine. I should almost as soon, especially a few years ago, have expected a Baptist to write against the divinity of Christ as to deny the doctrine of Election, and when I say Election, I mean ELECTION—the Election of God. Baptists are not *Calvinists*, as such, nor ever were, nor do they hold the Antinomian feature of Election, (unless some of our anti-missionary brethren do,) but they believe this Election comports with the efforts and duties of man, and that there is a connexion between the two—perhaps beyond the ken of human mind—yet a connexion.

But I did not, brother editor, intend to write a dissertation on Election; I only request you to publish a sermon on this subject by Professor Custis, of Howard College, Ala., which, in my estimation, presents the doctrine in its true light, as held by Missionary Baptists. This is found in the South-Western Baptist. I doubt not it will be iustructive and interesting to your numerous readers.

K. of Arkansas.

We have not the numbers.—ED.

It is the liberty of the selfish man to make all others subservient to himself.—The upshot of which is, that all become slaves to him, and he becomes slave to himself, because he has no power, in the free volition, or in the equilibriations of a rational mind, to control the burstings forth of his own ungovernable passions—which, however controlled by external restraints, such as the fears of the loss of life, of honor, of wealth, or of power, are but the pent fires of a furious volcano, that ever and anon break forth in burning and desolating lavas! "Whosoever committeth sin is the servant of sin."

We never can be deathless till we die. It is the dead that win battles.

Ladies' Department.

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

EARLY TRAINING.

In the case heard before Judge Kane of the United States District Court, on Friday last, in which the captain and two of the seamen of the bark Conrad, were the opposing parties, there was an incident in the hearing of the cause which excited a deep feeling of filial affection in the heart of every one present, and proved, that the early culture of the moral principles, by a mother, in the habits of her offspring, are never lost upon the recipient.

A small lad was called on the stand to testify in the case. He had been on board the bark Conrad, while at Peruambuco, and was present during the controversy between the captain and crew. The shaggy appearance of his head, and the bronzed character of his face and neck from exposure to a southern sun, at first sight, would seem to indicate carelessness and neglect; but underneath the long and matted hair, the fire of intelligence gleamed from a pair of small and restless eyes, which could not be mistaken. The counsel for the captain, from the extreme youth of the lad, doubted whether he understood the obligation of the oath he was about to take, and with a view to test his knowledge, asked leave to interrogate him. This was granted, and the following colloquy took place:

Counsel. "My lad, do you understand the obligation of an oath?"

Boy. "Yes sir, I do."

Counsel. "What is that obligation?"

Boy. "To speak the truth and keep nothing hid."

Counsel. "Where did you learn this, my lad?"

Boy. From my *mother*, sir," replied the lad, with a look of pride which showed how much he esteemed the early moral principles implanted in his breast, by her, to whom was committed his physical and moral existence. How truly has it been said, that "bread cast upon the waters will return after many days!"

This answer caused a thrill of joy to animate the bosoms of the auditory, and every face was lighted up with satisfaction.—The lad was instantly admitted to testify.—*Phila. Sun.*

From the Memphis Christian Advocate.

BEAUTY AND EXCELLENCE OF PIETY IN WOMAN.

On this subject, Prof. Dew makes the following Interesting and excellent observations:

"Religion softens and disciplines womans feeling—quickens and heightens the tender sensibilities, and increases all the sympathies of nature. It throws, in fine, a drapery of grace, of amiableness and loveliness over the whole female character."—Woman is never so lovely as in the quiet, unobtrusive discharge of her religious duties. "Men," says Dr. Cogan, "contemplate a female atheist with more disgust and horror, than if she possessed the hardest features, embossed with carbuncles."—Even those who do not believe in Christianity, turn frequently in disgust from the unbelieving woman; they know too well the value of religion in the mother and wife; they know full well, that the religious woman is the one who loves most tenderly, most engrossingly, and most constantly."

The following is from Lord Byron—bad as he was, but who, as Lady Blessington contends, had many redeeming traits—but was the spoilt child of fortune—"Lord of himself, that heritage of woe."

Lady B———, in her interesting work, "Conversation with Lord Byron," represents him speaking as follows:—"As much as I dislike bigotry, I think it a thousand times more pardonable in woman than *irreligion*. There is something unfeminine in the want of religion that takes off the peculiar charm of woman. It inculcates mildness, forbearance and charity—those graces that adorn them more than all others, and whose beneficient efforts are felt not only on their minds and manners, but are visible on their countenances to which they give their own sweet character. But when I say, I admire religion in woman, dont fancy I like sectarian ladies, distributors of tracts, armed and ready for controversies—many of whom only speak religion, but do not practice it. No! I like to know that it is the guide of woman's actions—the softener of her words—the soother of her cares, and those of all dear to her, who are comforted by her, that it is in short, the animating principle to which all else is referred." T***.

The faculty of genius is the power of lighting its own fire.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, August 9, 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.

A WAIL IN THE CAMP OF PEDOISM!

Infant Baptism is rapidly passing away before the light of a brighter day—when truth no longer incarcerated in the persons of its adherents,—no longer followed by the rack or the burning faggot; can now speak boldly out and shine in all her brightness, dispelling error and tradition, as the sun does the mists of morn from his ascendant path-way to his throne on high.

Among these errors and corruptions of religion are the three, viz: *Papacy, Prelacy, and Pedoism*—i. e. Church monarchy, Church aristocracy, and Church and State, or Church and the world *ism*. The light of God's truth is now being turned in focal intensity upon these *isms*, and they are being consumed. The Hierarchy is becoming the absorbing topic of the day, and the old question of *mode*, of baptism is now losing its interest as a question, obtaining as it is daily in practice so generally.

The leaders of Pedoism, in surveying the field, clearly see disaster and defeat before them, and a loud and bitter wail of woe and despair ever and anon ascend from their camps. We give the following specimen. It is from a Report made by Dr. Bacon, one of the most eminent Pedobaptist Divines in New England. Hear him and mark his concessions.

"Published statistics of the Presbyterian church under the care of the Old School General Assembly show, that in May, 1847, while there were in that ecclesiastical connection 192,022 communicants, the number of infant baptisms during the year then reported, was only 9,837, or one infant to between nineteen and twenty communicants. New Brunswick, Baltimore, Cincinnati, St. Louis, and Charleston, containing in the aggregate 19,505 communicants, the proportion of infants baptized to the number of communicants varies from the ratio of one to thirty-three to that of one to twenty-one; and the average is one infant to twenty-five communicants. These statistics seem to indicate a wide neglect of infant baptism in that entire branch of the Presbyterian church. We apprehend that the published statistics of the rival assembly, and of the New England Congregational bodies, will show even a smaller proportion of infant baptisms. How does this happen? We commend the inquiry to the earnest attention of all whom it concerns, and especially of pastors and of the teachers in theological seminaries. Is it a fact that infant baptism exists in our churches chiefly as a traditionary practice, not easily explained or enforced by the commonly received views concerning the nature of religious experience, the process by which men become Christians, and the methods by which the Holy Spirit works in regeneration? Is it true that the views on these subjects which have been gaining authority in our churches for more than a century, are essentially anti-pedobatist in their tendency; and that their tendency is revealing itself in a growing disuse of infant baptism? The question of the fact, and the question how to explain the fact, ought to be fairly and frankly considered. Our Baptist brethren on the one hand, and the believers in baptismal regeneration on the other, are continually telling us that the baptism of unconscious infants is incongruous with our theory of religion. Is it so in fact? When students in preparation for the ministry, after having discussed almost every other topic in theology, come at last to the topic of baptism, are they in danger of feeling that the practice of infant baptism, instead of resting firmly upon a foundation of great and weighty doctrines, is held as a kind of denominational tradition, and is made to hang, as it were upon a single strand of scriptural authority, twisted from a few indirect and perhaps equivocal proof-texts? Is it true that a man may come forth from the theological seminary with the best testimonials to his proficiency, and perfectly familiar with all the angles, salient and re-entering, of Calvinism, with its latest improvements, and yet be unable to give any satisfactory explanation of the meaning or the use of baptism applied to an infant? Is it true that in proportion as our "New England theology" makes progress in the direction which it has pursued ever since the elder Edwards first gave it a distinctive character and tendency, the difficulty of putting the theory of infant baptism on any satisfactory basis is continually increasing? We are by no means prepared to affirm that these things are so, but we do commend these inquiries to the attention of all whom they concern. If there is in fact such an incongruity between our traditional practice of infant baptism and our accepted theory of the process by which men become Christians, the incongruity will sooner or later work itself out in some unquestionable manifestation. Either the practice, conformed to the principles alike of the Old Testament and of the New, will gradually correct the theory; or the theory, embodying and harmonizing the scriptural doctrine concerning the means and process of grace, will overcome and expel the practice."

We have quoted the sentiments above expressed as indicating a tone of feeling and a spirit of inquiry which is rapidly spreading among our Pedobaptist brethren. We apprehend that an affirmative answer must be given to each of these searching questions. Our personal knowledge includes many churches where infant baptism has become a dead letter, and many pastors whose doubtful consciences lay an interdict on an earnest advocacy of its claims. The import, the authority, the effects of infant baptism are no longer settled questions; they are now involved in the broader question of "Christian nurture," and must be discussed and agitated anew.

We think Dr. Bacon has stated forcibly and well the final issue. There is a radical incongruity between the orthodox theory of regeneration and the common theory of infant baptism. One or the other must be discarded or modified. If baptism be not connected with regeneration, if the baptized child grow up to adult years with the same depraved heart and the same need of divine grace as the unbaptized, if many children who have received the seal in infancy die in mature life unconverted and unsaved, it may well be questioned if the ordinance be not an empty form, destitute of divine authority and unattended by divine favor. If on the other hand the infant is "regenerated by the waters of baptism," as the English church teaches, and "incorporated into the holy church," and grows up with a Christian character from the earliest infancy, as Dr. Bushnell would have us believe, then in all honesty the common idea of human depravity, and of regeneration in adult years by the *word* of God, should be utterly discarded.—There is an essential incoherence between the two, which a candid inquirer can never reconcile."

The line of separation on this doctrine is being rapidly drawn among Pedobaptists. A large body (and few are aware how large a portion of those societies this part composes,) who were brought into the church by baptism, and who have grown up in those societies with no other religion—will still cling to infant baptism, as to their religion, and magnify its virtue, while those truly regenerated, who received justification by faith, will gradually become alarmed and will ultimately be driven from it, as they see its dangerous and destructive tendency. The body of Pedobaptists is gradually moving up, and taking a stand upon baptismal efficacy, between which and Romanism there is but a *step*."

The Church of England, if we may judge from the developments of the recent Gorham trial, has already taken this stand. The Archbishop of Canterbury has recently preached a sermon in which he maintains the extreme doctrine of baptismal regeneration.

The separation between the puseyite and orthodox parties is now going on which will result in the overthrow or dismemberment of the Church of England, and the disunion of Church and State-ism. "The large section of the German Reformed Church, under the guidance of the Mercersburg Professors, is rapidly following in the same road; the disciples of Dr. Bushnell linger not far behind, and certain sermons we have heard from eminent Methodist divines on the "Church as a nurse," lead us to apprehend a similar defection in that quarter. We suspect that Dr. Bacon leans to a similar view."

As Baptists, though we regret to see men trusting to such a delusion, or the spread of such sentiments among professed Christians, yet it is well for the man of sin in the various Pedobaptist sects, to be revealed, that he may be seen and renounced by those among them who are now supporting him unawares. We do rejoice at these indications—we say let the waters divide and the dry land appear. Such "tendencies and such results, do but confirm us in our opposition to infant baptism, as one of those "traditions" of man which "make the commandments of God of none effect," and corrupt the most important doctrines of the Holy Scriptures."

THE RESOLUTIONS OF A CONSISTENT BAPTIST.

We commend the following to our brethren. Let them be carried out, and they will make a good Christian and *consistent Baptist*.

Deeply sensible of my past and present deficiencies, as a professed follower of the Lord Jesus Christ, and mindful of the judgment to which I am hastening, I AM RESOLVED, (by the grace of God helping me; 2 Cor. xii. 9; Ps. xxxvii. 5.)

1. To aim, with increased watchfulness, over my heart and life, at a higher standard of piety; that I may the more honor my Master, and better commend to others the religion I profess. Matt. v. 16: 1 Pet. ii. 11, 12.

2. To study the Scriptures more, that I may better understand what God requires of me. John v. 39; 2 Tim. iii. 15, 19, 17.

3. To pray more for myself, for my Pastor, for my fellow-professors, and for the impenitent. 1 Thess. v. 17; Matt. xxvi. 41; 2 Thess. iii. 1; 1 Tim. ii. 1.

4. To watch more affectionately and earnestly over my brethren, and to be more faithful in exhorting them to be steadfast. Phil. ii. 4; Eph. vi. 18; Heb. iii. 13.

5. To do all that I can to promote brotherly love. Matt. v. 9; Heb. x. 24; 1 Thess. iv. 9.

6. To set a stricter watch upon my tongue, lest, by unguarded speaking, I give occasion of offense, or aggravate existing evils. James i. 26; iii. 5, 6; Ps. xxxix. 1; Rom. vi. 19; Eph. iv. 29; Col. iv. 5, 6.

7. To attend punctually, except when I am absolutely prevented by Providential circumstances, the Prayer meeting of the church, and to make it a point of duty to urge others to do so. Heb. x. 23, 24, 25; Acts i. 14.

8. To discharge more zealously my duty to the impenitent, in warning them of their danger, and in beseeching them to come to Christ. Jnde 20, 21, 22, 23; Eccl. ix. 10; Ps. cxix. 53; Dan. xii. 3.

9. From this hour to seek earnestly in all suitable ways, to promote the work of God in this church. Rom. xiii. 11, 12; John ix. 4; Ps. xc. 13–17.

20. From this hour, no longer compromise my religious principles to obtain or retain the friendship of those professed Christians, who are living in, and upholding manifest error, God being my helper, I will speak out boldly as I ought to, in earnestness and love, to rebuke and to persuade them.

11. I will no longer oppose religious discussions, or dissuade my pastor from preaching upon doctrinal subjects, for fear of hurting the feelings of those in error.

12. I will support my religious paper, aid in its circulation to the utmost of my ability, and make it my invariable rule to pay in advance, or before the expiration of the year. *And while I think of it, I will go and see if I am not indebted one or two years for it now!!*

A FRANK CONFESSION.—We have seldom seen a more open and frank confession of stultification, than in the Watchman and Evangelist of the 27th ult.

Mr. Editor Bird acknowledges he can see no distinction between *Christian* and *Church* Fellowship! Can he see any distinction between a temperate, total abstinance man and a Son of Temperance?

This is the editor who declares the creed of Baptists to be, "Submission to immersion or damnation." We have heretofore been disposed to censure him for such a declaration,—but we freely excuse *him*, a man who cannot comprehend the difference between Christian and Church Fellowship—should not be held accountable for any declaration. We insist that the Western Recorder let him *pass*.

A SEVERE THRUST.—The Western Recorder administers the following to Mr. McFerrin and his coadjutors of the Banner of Peace, who have suffered so mortally in their concerted attacks upon the Tennessee Baptist.

"But there are *certain* papers of the Pedobaptist persuasion, whose editors have expended their amunition, or else have been SEVERELY WOUNDED in the conflict.—These worthies at intervals, can now only perpetrate a squib, or at most deal out a little insipid nonsense, or perhaps retail a worn out slander or an exploded sophism. To such editors as these [Chadick & Co.,] is assigned the "Guerrilla warfare" of turning up the whites of their "black lustre eyes," and of exhibiting the affectation of supreme disgust, whenever Baptists repel the charges constantly and perseveringly brought against them or presume to expose the shallow sophistry by which infant baptism is sought to be sustained."

We are glad that one paper, at least, has watched the conflict in Tennessee, so as to be able to understand it, and speak of it as its merits deserve.

STILL THEY COME.

From a private letter addressed to our brother, Rev. John Walker, of Greenville, Ky., we make the following extract:

"I baptized the Rev. Joseph Riddle, a New School Presbyterian, the second Sabbath in July 1851, in Green River near Rumsey, and the next day he was ordained to the work of the gospel ministry. He bids fair to prove a minister of much usefulness. Yours,

R. JONES."

Brother J. J. James, one of the Missionaries of the General Association, says, in a business letter, "I have witnessed several conversions, and baptized several more Pedobaptists. We constituted a church in Jackson county, on the second Sabbath in July, and another on Bear Creek, on the third Sabbath in July."

TENNESSEE BAPTIST.

TENNESSEE BAPTIST.—This paper has recently been enlarged and improved. Its new heading is good. Bro. Graves—carry out your motto. You are able to do it, and I have no doubt you will.—*Baptist Memorial, N. Y.*

We shall certainly do it, God being our helper. Can't you persuade some of your brother editors in New York to do likewise. They form alliances with Pedobaptists, to raise crusades against Popery in Europe, and here in the West, while Pedobaptism is itself a "part and pillar of Popery." We are going to strike Popery through Pedobaptism. It can be reached in no other way.

PAY YOUR POSTAGE.—Let the pre-payment of postage on friendly letters—or letters on your own business—be an *invariable* rule. It is *too bad* to tax a friend or correspondent five cents for a letter, when by paying the postage yourself the rate is but three cents.

HUNDRED DOLLAR PREMIUM TRACTS.—One hundred dollars have been offered, through the American Tract Society for the best tract against the use of Tobacco.—Time for competitors until 1st November.

It is hard for a man to amass riches by toiling in his shop, while there is a leakage at home in his kitchen. "What a small kitchen?" exclaimed Queen Elizabeth, after going through a handsome mansion.—"It is by having so small a kitchen," replied the owner, "that I am enabled to keep so large a house."

Beauty is the flower of virtue.

The Querist.

For the Tennessee Baptist.

MR. J. R. GRAVES:

Sir, Seeing an article in your paper of the 26th of October, over the signature of Henry B. Jernigan, which gives the query, "Would a Baptist Church act consistent in giving one of her members a letter of dismission to unite with another church, (or society,) say Methodist or Presbyterian?—In my opinion she would not, for two prominent reasons, which I will state:

1st. Because she does not recognize them as churches of Christ, &c., &c."

Now I ask of you, how your church can consistently receive a member from the Methodist or Presbyterian, or any other church, save the Baptist, by the mere act of re-immersion, and not a profession of their faith in Christ, as they are in the wide field of apostacy, sowing the seed of discord for the wicked one? (1)

"2d. By that act (her letter of dismission,) she would be bound to admit that member to her communion table, and consequently all the rest of that denomination, &c., &c."

Now if the Spirit of Christ qualifies a soul, by regeneration, for the courts of high heaven, does it not qualify the same for the communion table here on earth, even without the act of water baptism? (2)

According to your editorial upon the above named article, you equalize the Masaic order, which makes no pretensions to christianity, to all other denominations, and especially the Methodist and Presbyterian. Now will you receive a member of the Masonic order, who does not pretend to carry out the precepts of the meek and lowly Saviour, into your church by the mere act of immersion, as you do the Methodist and Presbyterians? (3)

Where shall I go to find the kingdom which was set up by Jesus Christ, against which the gates of hell shall not prevail? Shall I go to the Baptist Church? Shall I go to the Roman Catholic Church? Shall I go to the Methodist or Presbyterian Churches, &c.? (4)

Now I want an emphatic answer to the above questions, in scriptural language, by a private letter, as I am not a public character, nor do I wish to become so.

Respectfully yours,

A SEEKER OF TRUTH.

The above, laid aside with a large number of others, during the sickness of our family last fall, and has but to-day come to the light. Hoping that our answer may be as satisfactory to the inquirer now, as three months ago, we will proceed to reply to the questions marked by our figures.

(1.) The Baptist churches do not receive a member from Pedobaptist or Campbellite societies, except upon reprofession of faith as well as baptism. If the subject is a minister, (and scores of these are now coming to us yearly,) we invariably, 1. Receive his Christian experience. 2. Baptize him. 3. Ordain him. Thus we, as Baptists, declare by our acts, that they have never made a scriptural profession of Christ—obeyed him in baptism or are legally qualified officers of his church, since they were never in it. So we are consistent here.

(2.) No, it does not, as Jesus Christ being law-giver and judge. He has required baptism, the baptism he appointed, and with the design he affixed, before church membership, and church membership before participation in the Supper. What presumption for us to break down all this carefully established order of his house, and in everlasting confusion, just to carry out *our* views, and reduce everything to the scribe of our notions. God the Father has, from heaven, commanded us to hear his Son. We only hear him when we obey him. All the ordinances of God's house are right, only because they are commanded, and they are only right when observed in the *order* in which the King has seen fit to place them. We must allow him to rule and reign in Zion.

(3.) We said, and now again say, and are prepared and willing, when called upon to prove it in public debate, that the Methodist and Presbyterian Societies are no more Scriptural Churches or branches of the Church of Christ, than a Masonic Lodge, or a Division of the Sons of Temperance, or a Bible or Tract Society. But you are a poor reasoner, sir, to say that, in so saying, we equalize a Masonic Lodge with a Methodist Society. Two things unlike the same thing are not therefore equal to one another!—There may be Lodges, all the members of which are professed Christians, (which is more, we suppose, than can be said of a Pedobaptist Society in the world,) but this would not make that Lodge a Church of Christ. The members of the American and Foreign Bible Society are all Baptists, but this does not make that Bible Society a Church of Christ, a body of professed believers only, organized upon the principles of government laid down by Christ, after the pattern of the model Church of Jerusalem, observing the doctrines and ordinances as once delivered to the saints,—such, and such a body alone can properly be called a Gospel Church. Pedobaptist Societies are not composed of such members—have a government radically opposed and doctrines and ordinances different from that—and they are not and should not be called Churches of Christ.

(4.) Go, dear sir, until you find a body of Christians, as above characterized, who have existed and been persecuted for righteousness sake, since the days of John the last Apostle—the antitype of the burning bush—and you have the true and only Church of Christ.

1. The Methodist Society cannot be that Church, for it had no existence until *since* Wesley's day—for he did not found it—his followers after a greater degree of holiness, organized themselves into a distinct and separate organization, after his death, and contrary to his expressed wishes.

2. The Presbyterian Society cannot be that church, since it had no distinctive existence until the days of John Calvin. See D'Aubigne's History of the Reformation.

That church then must have been composed of either Papists or the Baptists—called as early as the fifth and sixth centuries, *ana*-baptists. But examine any standard historian, and you will find that these anabaptists were the saints with whose blood the whore of Babylon was drunken. These may be unwelcome truths to you, we know not, but they are true—they will stand the fires of the final judgment. You must receive and bow to them *there*, if you are determined not to do so *here*.

We have the satisfaction of knowing that the world will yet universally receive them—even is now rapidly receiving them—and having received Christ, may you receive them.—*Amen.*

Communications.

QUINCY CORRESPONDENCE.

NEWS FROM THE DEBATE.

Our attentive correspondent at Quincy has our thanks, for keeping us advised of the progress of the discussion, now going on between the Editor of this paper and Mr. Fly. His ready pen will excite delightful interest in the breasts of thousands who will read his graphic description of what he is an eye witness to. Every friend of the truth, who reads it, will rejoice at this signal and triumphant refutation of the dogma of Infant sprinkling—"one of the worst errors of Popery."

PUBLISHERS.

For the Tennessee Baptist.

FIRST DAY OF THE DEBATE—JULY 31.

The first day of the debate between Mr. Graves and Mr. Fly has now closed, and the parties have closed upon the first proposition.

A vast assemblage of people were in attendance—supposed to be about two thousand—and listened with the most profound attention, and observed the best imaginable order.

At 10 o'clock the congregation assembled in a delightful grove, where a stand and seats had been prepared; and the Moderators, having read the rules of debate, &c., announced that the hour had arrived for the debate to commence.

Mr. Graves arose and opened the discussion with most appropriate and affecting remarks upon the importance and tendency of public discussions, occupying some ten or fifteen minutes. He then stated the first proposition, which involved John's baptism. He marched boldly up to the subject, stating clearly and distinctly his positions and arguments, and impressing them upon the minds of the audience with powerful effect.

In Mr. Fly's reply, he stated that the statement in the Tennessee Baptist, which represented him as bringing about this discussion, was false—that Mr. Graves, or his informant, had published a falsehood in said statement—he dared them to make good the statement. Here S. Shaw, Esq., arose and asked if Mr. —— was in the congregation. Mr. Fly attempted to go on, asserting that he knew what he was saying; but Esq. Shaw stopped him, saying the matter should be set right; and called again upon Mr. ——, who commenced rising from his seat, when Mr. Fly said *he would admit he had challenged Baptists to the discussion!* Esq. Shaw said *that was all he wanted*, and resumed his seat. The congregation could but see Mr. F.'s awkward position, and the effect was powerful. Mr. F. then said he agreed with much of his opponent's speech, but complained heavily that Mr. Graves had *anticipated* nearly all his arguments, and *answered* them; and then struck off in quite a bold manner with his speech.

The discussion continued four hours, in which time Mr. Graves introduced *six* clear invincible arguments, proving directly that John belonged to the Christian dispensation, and administered Christian baptism; *not one* of which Mr. F. was able to set aside. We took out our pencil to note Mr. F.'s strong positions, but to our astonishment *he could not present a single strong objection* to Mr. Graves' positions.

Mr. F. was evidently more embarrassed than we ever saw him before; and, from the commencement to the close of the proposition, it was manifest to the congregation that he was failing in strength, and losing confidence in himself.

Mr. Graves' closing speech was most triumphant and overwhelming, and left a powerful impression on the audience; and when Mr. F. arose to reply it was evident that his mind was *laboring* under its influence. He made some confused remarks about Mr. Graves being a *good exhorter*, and the propriety of *calling* for *mourners*, &c. He then complained that Mr. Graves had not stopped to answer him, and *had introduced so many things that no man could have answered them.*

In conclusion, I need scarcely say what impression was made on the audience.—Our Baptist brethren all left the stand exulting in a conscious victory. There were not a few bright eyes and laughing faces—while the Methodists looked dissatisfied, disappointed, and a little out of humor.—We overheard a wild looking youngster to our left say if he were a barber he "would'nt shave those Methodists for double price."

The congregation in general left the ground decidedly under the impression that Mr. Fly was wholly unable to sustain himself.

In fact, there was no comparison between the men; all saw that clearly. It was like a contest between a giant and a boy.

The fear on the part of the Baptists is, that Mr. F. will not hold out to go through with the discussion. His wings have evidently been clipped, and he labors and flutters awfully. A vast assemblage is now collecting on the second day, and we are in the whirl of excitement.

SECOND DAY OF THE DEBATE—AUG. 1.

The second day has closed, and its storm of excitement somewhat abated. It is supposed that there were about 2000 or 2500 persons present during the day—a vast assemblage surely; and while assembling and dispersing, the rattling of carriages, stamping and neighing of horses, confusion of voices, and clouds of flying dust, all conspired to make the scene any thing but pleasant.

But, during the hours of debate, the best imaginable order was observed; and the most marked attention given. We never saw so orderly an assemblage on such an occasion before.

As touching the assemblage present, we must remark that we have not seen so large a number of Baptists, and Baptist Ministers, together in many a day.

Our brethren are here from Memphis to the Kentucky line—in fact, most of the Ministers of West Tennessee are on the ground with paper and pencils, making notes of the debate. What a host of Baptist Ministers are around us here on every hand. This is the strongest demonstration we could have of the manner in which Mr. Graves is appreciated, and the light in which the debate is received by the Baptists of the District.

To the discussion. At 9 o'clock this morning, a vast assemblage had gathered at the stand, when the Moderators having read the rules of decorum, and stated the proposition, (infant membership and baptism,) bid the debatants proceed.

Mr. Fly arose and opened on the proposition in quite a pleasant, christian like speech, of an hour.

In his opening speech, he manifestly dreaded a direct issue on his proposition, and hence used considerable tact and caution, shearing around from point to point, offering immaterial issues, and making irrelevant statements. He closed evidently in good spirits, leaving the hopes of his friends quite buoyant.

Mr. Graves arose to reply, and remarked that one of the rules by which the debate was governed, required that the terms of the proposition should be clearly defined; and as this was Mr. Fly's proposition, he had patiently listened to hear him comply with this rule, but had been disappointed. He said he *could not proceed* to discuss the proposition, until informed what Mr. Fly meant by the terms "infants" and "the Church of Christ." Who did he mean by "infants?" How old are they? *When must we baptize them, and when cease?* Mr. Fly must define—*must show his position!*—Here Mr. F. said he meant *children eight days old and under.* Very good, said Mr. Graves, I will hold you to that definition. *Let every body mark that down!* (Mr. F. afterwards backed from this position; and left the term undefined.)

Mr. Graves then said he endorsed the definition of Church, as given in the Methodist Discipline. A congregation of faithful men, in the order of the gospel, &c., which he proved correct by several passages of Scripture, supported by a host of confessions, bodies of divinity, &c.

Before closing, he remarked that he had seen a letter in the Memphis Advocate over the signature of Mr. Fly, calling on him to bring with him the *thousand dollars* which he had offered for a precept or example in the New Testament sustaining infant baptism, *and he should have an opportunity* of forking over the money.

He then read a bond, in which 12 of the wealthiest men in West Tennessee bound themselves to pay Mr. Fly $1000, if he would find *one precept* or *example* sustaining infant baptism in the New Testament; *five disinterested lawyers, chosen by the parties, deciding.* He said Mr. F. had invited him to this, and *he now challenged* him to come forward and meet the issue, and let this much mooted and vexed question *be forever settled!*

He paused, and asked Mr. F. whether he would accept the proposition or not. Mr. F. *declined!!* Mr. Graves then said he would add $2000 more, if Mr. Fly and Chapman would both meet him, each of them occupying an hour in sustaining their proof, and he would spend an hour in reply. *Mr. Fly would not accept!* The effect was beyond description. So powerful was the sensation that nearly the entire audience arose from their seats. Excitement was on tiptoe, and even Methodists themselves trembled. Never, never, will the impression be removed from the minds of those who witnessed the scene. Mr. Graves concluded, by saying it seemed to him that the question was given up—it could not be sustained by the New Testament, his opponent himself being judge! He called upon all present to mark this.

In Mr. Fly's second speech he showed himself most awfully bewildered, and his confusion increased during the day. Never, never, did a mortal so bruise and mangle himself. During the day he moved around and around the proposition, avoiding the main issue, and touching first at one point and then at another—now assuming this position, and now that. He at one time claiming that infants were included in the "Commission," but when pressed to the point, admitting that "*baptizing them*" referred alone to the *disciples*, and not the nations. Mark this! Again and again he crossed his own track, and ruined his own positions. At every point he was cut off.

Mr. Graves, as the mischievous cat often does its prey, tossed and worried him thro' the day.

This was a most triumphant day's work. All saw and felt it.

Mr. Graves closed with one of the most triumphant efforts we ever witnessed; his manner was beyond description.

No man or woman who attended the discussion to-day, can be mistaken as to its effects: these showed themselves visibly on the congregation.

THIRD DAY OF THE DEBATE—AUG. 2.

Another glorious day is gone by; but in passing, it has left powerful impressions, which will never pass away! No, this days work will tell upon thousands to eternity!

At 9 o'clock this morning, Mr. Fly opened the discussion, apparently in neither so good spirits or humor as yesterday. He said he was just getting into the subject of infant baptism, and should come directly to the point, (but in fact, went pretty much over the same ground occupied on yesterday,) and called on Mr. Graves to follow him and answer his arguments.

Mr. Graves followed, remarking that he plainly saw, if the merits of the questions were discussed, he must do it all himself—he had waited a whole day for Mr. Fly to take his stand, and mark his position, but in vain; for, though urged m every speech, Mr. F. had not even told us what he meant by "infants," or "church," or where his "infants" were when baptized!! Remarking that he should go immediately into the merits of the proposition, he stated some of the strongest positions taken by Pedobaptists, laid off his ground, and commenced his argument.

Speech after speech, he kept up the fire; pouring in the hot shot with ruinous effect. Mr. Fly complained heartily, that Mr. G. would not follow him; he said it was the business of Mr. G. to answer him, and not lead in the discussion. He notified Mr. G. that he should close on this proposition at the end of three hours. Mr. Graves begged him not to close so soon, as they were then in the very heart of the subject. He was inflexible, and would close. From this time, Mr. Graves paid little attention to his opponent, but marched directly into the subject, unfolding it, and exposing its nakedness, and piling up such a mass of scripture and arguments against it, as we never before heard.

Mr. F. having been lost sight of, to some extent, or left by his opponent, seemed to loose himself, and become furious. The Moderators were under the necessity of calling him to order several times; *whom he invariably insulted*, and at last wanted to appeal from their decision, to the congregation. Poor man, he was gone—he saw and felt it. His adversary had wrested from him every position: he had taken every shaft from his hands, and turned them against him with ruinous effect. He felt that he was left out of sight, in the argument; and every effort made his ruin more manifest.

The powerful reasoning and irresistable manner of Mr. G., all through his three last speeches, will never be forgotten, by those who heard him this evening. Such a quaking in the camps, was never before seen in this community. In his closing speech, Mr. Graves reviewed the ground passed over; and recapitulated his arguments. He said he had given only a few of the many arguments which he had on the subject, as he had been waiting for Mr. F. to lead in the discussions, until within a few hours past.

But he would ask, was not this enough? Was not this *question forever settled?* And would Methodists longer *dare to take infants into their Societies?*

He wished some things marked down! Though he had again and again urged it on Mr. F., he had not been able to tell who "infants" are; and when we must baptize them; and when *cease—nor where they are after being baptized!*

He had not been able to get Mr. F. to say what he meant by "the Church of Christ." Mr. Fly dare not define these terms! Mark this!!

He had forced Mr. F. to admit that the "commission" authorized the baptism of none but believers or disciples. He had forced him to admit "teaching them, &c.," in the commission *warranted female communion!*

He called upon Methodists, upon all present; to note this: Mr. F. *admits* that the terms "baptizing them," in the "commission," refer alone to those discipled, or taught. *No infants there!!*

There was no authority in God's word for infant baptism.

He had offered $1000 for one solitary precept or example—yea, he had offered $3000—*any amount*, for a warrant for infant baptism. Mr. Fly *had not attempted to produce the passage*, though he had promised to do so in the Memphis Advocate—*he had not even intimated that such a passage existed.* Was not the question settled—settled forever? Would any man, from this time, dare to do an act in the name of the Holy Trinity, for which *no authority* can be found in the Gospel of Christ?

Will Methodist ministers longer defend infant baptism, *when no warrant exists in the Gospel*, Mr. Fly and his friends bearing witness? No warrant in the Gospel!!

The discussion closed at 2 o'clock, and will open again at 9 o'clock on Monday, on Apostacy.

A few general remarks. As to the debatants, Mr. Graves compared to Mr. Fly, is as a giant to a boy. Mr. Fly is quite a sprightly, well informed man—'tis not the man, but the cause, that is weak. Mr. F. is evidently the best debatant among the Methodists in this district. But he has not the impressive manner, the irresistible power of Mr. Graves.

A marked difference is seen in the conduct of the audience towards the speakers. When Mr. Graves rises, all rush as near as possible, and seem perfectly chained in silence. When Mr. Fly arises, all seem relaxed, and to some degree careless. Good

VOL. VII.

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ONE ON THE GROU

For the Tennessee Ba

SPECIAL ADDRESS

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ly, or improve faster from its influen
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among whom our missionaries have la
ed. In no field has missionary labor
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the same amount of money, number of
sionaries, and length of time, accompli
so vast an amount of good.

4. They are the offspring of those
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wigwams. *Shall we turn from our d
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strangers alone?*

5. The cause is pressing, because 'tis
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teach them the way of life. If we v
the salvation of our own souls—if we
the cause of Christ—if we love and
our Saviour, can we refuse to give them
gospel?

Brethren, two of your bodies agree
their last meetings to send ministers to
the "words of life" to this perishing
ple; and the Missionaries are to be sel
ed, and all the arrangements complete
your approaching meetings.

The coming sessions of your Associat
will open a new and glorious era in
history.

attention, however, is given, compared to what is usual.

Most persons carry a snack with them in the morning, so that they can remain on the ground during the day.

The finest state of feeling prevails. The Baptist brethren are holding meetings each night, which are becoming quite interesting, and promise a revival. Two anxious came forward to-night, (Sunday night.)

During the past day, great interest was manifested. A large audience was in attendance at the stand, where they were addressed with two discourses.

The crowd is still increasing on the Baptist side: wagons and carriages are rolling in constantly from a distance. Interest and excitement are still increasing rapidly.—Monday will be a great day at Quincy.

More anon.

ONE ON THE GROUND.

For the Tennessee Baptist.

SPECIAL ADDRESS

To the Brethren of the Central, Southwestern District, and Western District Associations.

Dear Brethren:

The time is rapidly approaching for your ensuing anniversaries, and I avail myself of this opportunity of bringing before your minds a matter of the most pressing importance, in which you all feel a deep and abiding interest. I allude to the cause of Indian Missions. We, as a denomination, are, perhaps, engaged in no project which is of more vital importance, or more pressing in its claims, than that of giving the gospel and *civilization* to the remnant of the unfortunate Indian race on our Northwestern border.

Nothing can be of more importance; for here is something near 4000 accountable beings, living almost at our doors, in all the wretchedness of heathenism, destitute of any knowledge of the glorious plan of redemption—debased and miserable, and being "turned into hell, with all the nations that forget God."

No cause can be more pressing in its claims, for many important reasons.

1. All past experience has demonstrated that a heathenish people cannot long survive in the midst of civilization. Idolatry and superstition vanish before the pure light of the gospel; and the *people*, benighted and chained down by their influence, must speedily be enlightened, elevated, redeemed, by giving them gospel light and civilization; or they will inevitably be down trodden, overrun, and "numbered with the things that were." But glance at the past history of this unfortunate people. Before the light of civilization, and the encroachments of the white man, they have been driven from point to point, rapidly giving up one settlement and hunting ground after another—while tribe after tribe has disappeared, and their race wasted and dwindled, until there remains but a poor, miserable remnant of this once numerous, powerful and happy people. These are hemmed in, mostly along the eastern slope of the Rocky Mountains. Our encroaching frontiers are pressing them on the East—Texas and New Mexico on the South, a tide of emigration is rolling through their midst to California and Oregon, on their Western borders, and "everlasting snows" bar them on the North. Thus surrounded, no longer able to change their homes as did their ancestors, the game rapidly disappearing from their forests, spirit broken and dejected, this last remnant of the "Red man's race," is rapidly wasting before us; and must speedily be redeemed, or crushed and exterminated from Earth.

2. The cause is pressing in its demands, because this perishing people, surrounded by the above circumstance, are begging and imploring us for the Word of God!—Yes, brethren, several important tribes are now *begging* us to send them "teachers, that shall tell them about Jesus." New and important fields are daily opening, ripe for the laborer's sickle.

Several of the most interesting tribes, with "uplifted hands and streaming eyes," are imploring us for the "bread of life." Shall they cry in vain? Can you turn a deaf ear to the cries of the perishing, and refuse them the "crumbs that fall from your table?"

3. They are susceptible of improvement. No people acquire information more rapidly, or improve faster from its influence, as is demonstrated by the surprising advancement in civilization, made by those tribes among whom our missionaries have labored. In no field has missionary labor been so signally blessed—among no people has the same amount of money, number of missionaries, and length of time, accomplished so vast an amount of good.

4. They are the offspring of those who once owned and enjoyed our now happy homes. They are here at our doors. We can almost see the smoke rising from their wigwams. *Shall we turn from our doors the starving children of those whose homes we enjoy, and bestow all our bounty upon strangers alone?*

5. The cause is pressing, because 'tis the cause of Christ our Redeemer. Who can estimate its value? They are our brethren in the flesh! They must stand before the same judge with us! Christ, whom we profess to love and serve, has suffered to redeem them, and commanded us to go and teach them the way of life. If we value the salvation of our own souls—it we love the cause of Christ—if we love and obey our Saviour, can we refuse to give them the gospel?

Brethren, two of your bodies agreed at their last meetings to send ministers to give the "words of life" to this perishing people; and the Missionaries are to be selected, and all the arrangements completed at your approaching meetings.

The coming sessions of your Associations will open a new and glorious era in their history.

Brethren of the Central Association, are you maturing this important subject? Have you in contemplation the man in whom you will confide this important trust at your coming session. I know some of the brethren have their eyes set on a worthy brother, who is in every way highly qualified, and (as I understand) anxious to receive your appointment. You should all be canvassing this matter, and ready for the work.

And remember, brethren, your Association meets at New Hope, including the second Sabbath in October. The time will soon be at hand, and you should be up and doing, for, since your organization, you have never had before your Association business of so much importance, and fraught with such mighty and lasting consequences.

Brethren in the ministry, are you presenting this matter before your Churches? Will not brethren Clark, Collins, Lee, Day, Wright, Hurt, Carter, Haliburton, Fly, and all others, bring this matter again before the Churches, and fully canvass its importance?

Brethren of the South Western District Association, let me make to you the same remarks.

You, too, have taken a noble and important stand. At your last session you agreed to sustain a Native Missionary, while he holds up the Cross to his benighted brethren. The selection must be made at your coming meeting at New Prospect, including the second Sabbath m October. We have several quite promising Native Preachers, who are laboring among their people with powerful effect. You can easily make choice of the man whom you will support. Some of our young Native Ministers are quite talented and well educated.

Brethren, you should be thinking and talking about this important matter Will not brethren Arnold, Corbit, Stark, Quilling, Melton, Washburn, Autry, and all others, canvass this matter before their Churches?

Brethren of the Western District Association, you, too, took important action on this subject at your last session. Though you did not then resolve to sustain a Missionary among the Indians, you resolved to send them the Word of God; and it is confidently hoped that more decisive action will be had at your coming meeting. Will you not also sustain a Native Minister?—There are the three brethren McIntosh—three brothers all promising, and several others, who would gladly become your Missionaries to their fallen race. It is confidently expected much will be done at your coming meeting. Will not brethren Cate, Hall, Carlin, Edwards, Morton and Clement, bring this matter before the Churches?

In conclusion, dear brethren of all these bodies, you have commenced an important and a most glorious work. The action of your several bodies, upon the subject of missions last fall, portends a new and glorious era in West Tennessee. Every Association sustaining men of God while they dispense the bread of life to the perishing heathen!

Will not other Associations in the South West follow your example, and send out their missionaries? May the Lord hasten the glorious work.

S. H. BUNDY.

For the Tennessee Baptist.

UNIVERSITY OE MISSISSIPPI.

This institution, located at Oxford, closed its third annual commencement on Thursday, the 17th July. Among many things connected with this College to commend, there are many others to censure. During the last session general good order was maintained. The most dishonorable and demoralizing affair connected with the order of the last session, was the participation of a number of the Students in a *Dancing School*. And not only did the Faculty permit the Students to unite in a *Dancing School*, but one of the *Professors* united with them, becoming a Scholar in the *Dancing School* himself. And then, to crown the whole, the Students were permitted to have a *Great Ball in the University Buildings*, on Thursday night of the commencement week; thus spending some six or seven hundred dollars of their money to their own injury, and the degradation of the State University. These things ought not so to be. As a citizen of the State, and a friend to morality and religion, I protest against them. I am unwilling that our State University should be thus desecrated, and the youth of our country thus demoralized. Every citizen should lift his voice and use his influence against such things.

The Faculty are nearly all *professors* of religion, but there is not a Baptist, no, not a friend to Baptists, among them. And yet this is a State Institution, and *professes* neutrality in a denominational point of view. It is impossible for a Faculty who are all Pedobaptists in profession or disposition, to be non-sectarian. It is as natural for a Pedobaptist to exert a pedoistic influence, as it is for the sun to emit light, or water to seek its level.

The rights of the Baptist denomination, which is as strong as any in the State, have not been properly respected in the management of this University. It is high time for Baptists to look to their own interests—support their own Schools, and educate their own children.

Pedobaptists never have given Baptists fair play; they never will do it if they can avoid it. I hope Baptists will stand up in defence of truth and equity. As they have opportunity, do good unto all men, but especially unto the household of faith," their own denomination.

EQUITY.

In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part especially if they are judges of the dispute.

For the Tennessee Baptist.

Brother Graves:

Presuming all the readers of your excellent paper are interested in the progress of the Redeemer's Kingdom, I take pleasure in stating that a glorious revival of religion has been going on in Ittawamba county, near Richmond. The neighborhood, until within a few months past, had been destitute of Baptist preaching. On the 17th inst., our talented young brother, Rev. W. J. Hood, commenced a protracted meeting there, which continued six days. Twenty one were added to the Fairfield church, eight by letter, and thirteen by a relation of their Christian experience. Among the number, four were Methodists, and one a Presbyterian. Eleven have been led down into the baptismal waters, and two more are waiting to follow their Saviour in baptism at the next meeting. The little band has been constituted into and recognized as a branch of the Fairfield church.

Yours,

WM. HOOD.

Camargo, Miss., July 28, 1851.

For the Tennessee Baptist.

RATHER ARISTOCRATIC.

The followmg resolution was passed at the late General Assembly of the Presbyterian Church, held in Pittsburg:

Resolved, by this General Assembly, that no minister, (Cumberland Presbyterian, I suppose,) *has the constitutional right to take charge of any congregation, as their stated supply, without the consent of this Presbytery, and the Presbytery in the bounds of which the said congregation is located.*

The above resolution contains a rare specimen of Pedobaptist despotism. Let every patriotic republican, who may read this, pause and think for one moment "*No minister,*" (though a free man in a free country,) *has the constitutional right,* &c. Will the Banner of Peace tell us what the Assembly means by this resolution. If that body holds that it would be a violation of the constitution of the kingdom of Jesus Christ, for a minister to take charge of a congregation without the consent of two Presbyteries, please point out the chapter and verse that teaches this doctrine: perhaps it would only be a violation of the constitution of the Cumberland Presbyterian Church—not the constitution of Christ's Church. Give us a a little light upon the subject, if you please, and accomodate

A REPUBLICAN CHRISTIAN.

For the Tennessee Baptist.

Brother Graves:

The Baptist Churches of Memphis, wish to inform the Delegates to the West Tennessee Baptist Convention, and all brethren from whatever quarter, who may desire to attend the deliberations of that body, that committees will be in waiting at the Stores of Messrs. Peebles, Green & Smith, No. 6, and S. Condit, No. 18, Front Row, who will receive them, and conduct them to the houses of brethren and friends, where they will be entertained during their stay.

The Convention meets on Wednesday preceding the second Lord's day in September. A full attendance is particularly requested. Brethren here are making ample preparation to entertain all who may come, and do not wish to be disappointed. Memphis is probably free from sickness as any neighboring town, and September is one of the healthiest months of the year.

D. E. BURNS,
H. G. DENT,
E. CHEEK,
JOS. H. BRANHAM,
GEO. C. SMITH,
M. R. RAGAN,
S. CONDIT,
Committee.

Memphis, Tenn., July 11, 1851.

Life is a morsel of frankinscuse, burning in the hall of eternity.

Letters Received.

A—J. P. Arnold.
J. Arbuckle and remittance.
B—A. Byrne.
E. J. Bunyard; you did right; names entered.
C—T. H. Compere and remittance.
W. L. Crawford and remittance; names entered.
R. D. Casey; list of names entered.
E. Collins; names entered.
D—J. Dilworth and remittance; all correct.
E—W. G. England and remittance.
G—M. Green; attended to.
W. A. Gray; names entered.
D. M. Green.
S. E. Gatling and remittance.
N. M. Green; names entered.
J. C. Gamble.
J. M. Griffin and remittance.
H—J. C. Hancock.
E. Haynes; attended to.
S. Halliburton.
Wm. Hickie; list of names entered.
E. B. Haynie and remittance.
L—J. D. Langford.
A. Ledbetter.
J. L. Lewis.
M—W. M. Maxwell.
G. McFarland and remittance.
W. McCormick.
S. Martin.
J. Mathews.
A. C. McCorkle.
M. . Most.
P—H. Piper and remittance, all right.
Post Master, Hico, Tenn.
C. A. Peace, and others.
F. C. Plasters.
Post Master, Millville, Texas.
Post Master, Oakachickama, Miss.
H. L. Pettus and remittance.
R—Z. Rose.
S—J. W. Sims.
J. Smith and remittance.
J. Scruggs and remittance; we agree to the proposition.
J. Strawn, names entered.
A. L. Stovall and remittance.
H. H. Sugg and remittance.
A. M. Scott.
W—J. Williams.
Wm. Wright.
Lewis Wicker and remittance.
J. K. Waddy.
G. H. W.; the real name must be given.
J. Walker.

Special Notices.

BAPTIST STATE CONVENTION OF ARKANSAS.

The next session of this body will be held at Princeton, Dallas county, commencing on Friday the 3d day of October, next.

The editor of this paper expects to be in attendance (if not Providentially prevented,) as a delegate from the General Association of Tennessee and North Alabama.

We suggest to our subscribers in Arkansas, that then will be a favorable time to, either in person, make payment for subscriptions to Brother Graves, or send the money to Princeton by the delegates.—Brother Graves will have with him a statement of each subscribers account, and if any errors have crept into our books, it will be a good time to have them corrected.—Will those who know themselves to be in arrears, please bear this in mind.

GRAVES & SHANKLAND.

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 20th day of August next, to transact important business of the Institution. All the ministers and brethren of the two Associations are requested and invited 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.

For the Cure of

COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds and coughs, and pulmonary diseases.

PARKER CLEAVELAND, M. D.

Brunswick, Me., Feb. 5, 1847.

From an Overseer in the Hamilton Mills in this city.

LOWELL, Aug. 10, 1849.

Dr. J. C. Ayer: I have been cured of the worst cough I ever had in my life, by your "Cherry Pectoral," and never fail, when I have opportunity, of recommending it to others.

Yours, respectfully,

S. D. EMERSON.

☞ The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

CHESTER, Pa. Aug. 22, 1846.

J. C. Ayer—Sir: I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months, coughing incessantly night and day. I became ghastly and pale, my eyes were sunken and glassy, and my breath very short.—Indeed I was rapidly failing, and in such distress for breath that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him, than from any expectation of obtaining relief.—Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c.

JAMES GODFREY.

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.

Aug. 9—3m

Central Female Institute,

McMINNVILLE, 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—Melodeum, Piano or Guitar,	8 00
Drawing, Painting, &c., per annum,	5 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. Mercer, S. J. Mitchell,
W. M. French, Joel Hall,
R. B. Cain, Jesse Barnes,
D. G. Medearis.

Nashville.

C. K. Winston, A. B. Shankland.
Rev. J. R. Graves, T. A. McCreery,
Dr. W. P. Jones.

Lebanon.

W. L. Martin, John Chambers.

Readyville.

Rev. J. M. D. Caten, J. B. Taylor,
John Warren, *Sparta.*
M. T. Cooper, *Fairfield.*

Rome.

H. T. Rucks, Nicholas Smith.
Rev. E. B. Hainie, *Carthage.*
Rev. N. Hays, *Liberty.*
James Beckwith, *Smithville.*

June 21, 1851.

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.

Fees of each Professor $15; Matriculation ticket $5; Dissecting ticket $10; Graduation fee $25. 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.
Dean.

July 19—8m

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.

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 Thirty-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 pupils, auguring well for the future welfare of the institution.

The Trustees have attended the monthly examinations given by the Principal, and they are pleased to say that the progress and attainments made by the Young Ladies reflect great credit upon them, as also upon the indefatigable industry of the Principal and his associates in the Faculty of instruction.

The Principal is very ably assisted in the Literary Department by Miss Mary W. Cook, and in the Musical Department by Miss C. V. Mass, both of whom are of acknowledged reputation.

The Trustees are authorized to state that none other than ladies of the first attainments in their respective departments, will be engaged by the Principal, ranking it in fact what it purports to be, a Institution of the first order.

The Trustees are pleased to announce to the public that they have passed an order for a Chemical and Philosophical Apparatus, which will doubtless be received by the time the building is completed. The Seminary buildings are now erecting, and when completed will be sufficiently spacious comfortably to accommodate 75 boarders.

The Baptist Church, a building 50 by 60 feet, has been fitted up for School purposes, being equal easy in the country, ceiled, furnished with good rows, portable desks, &c.

The present Session will close in June, and on the 25th, 26th and 27th days, a public examination of the Young Ladies will be given, at which the Parents and Guardians, and the public in general, are respectfully invited to attend.

The next Session of the Institution, consisting of 10 months, will commence on Monday, the first of September.

During the vacation, the Principal designs engaging the services of other Instructors, in addition to those already engaged.

The location of the Seminary, the conceded salubrity of the place, the high toned morality of the inhabitants of the Village and Country, connected with the facilities afforded for diligent study and improvement, (there being three Churches in the place,) give to it an importance that few others can claim.

The Trustees feel confident in stating to Parents and Guardians that inducements of no ordinary character are here presented for the educational and religious improvement of their daughters.

W. WOOTEN,
President of the Board of Trustees.

James L. Magby, *Sec'y.*

ma 17—6m

Education of the Deaf and Dumb.

BY R. T. ANDERSON & SON.

WE teach them to TALK as other children do first to sound all the Letters of the Alphabet, and then to SPELL and READ, pronouncing clearly; and the Stammerer to speak plainly. If any doubt this, let them come and see and hear.

We go on to teach them Writing, Arithmetic, Grammar, Geography, &c., &c., and to read the Bible.

TERMS.—Per Session of five months, for board and tuition, $50 in advance. Our Post Office is Gumbertsburg, *Christian County, Ky.*

P. S.—Our School is not confined to the DEAF and DUMB—we instruct others also in the Latin Language, English Grammar, Geography, with the use of the Globes; Mathematics, including Surveying, Algebra, Mensuration of Heights, Distances, &c.; Belles Lettres, Rhetoric, &c.

Our situation is healthy and retired. For the next year, the term will commence on the 15th of January 1851.

Dec. 16, 1-50. ma 17—6m

Sommerville Book Store.

J. J. SMITH & Co. keep constantly on hand at this Establishment, a large assortment of the most

CHOICE BOOKS,

Including Literary, Historical, Scientific and Miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. All orders promptly attended to. Address J. J. SMITH & Co.

June 14—1y Booksellers, Sommerville, Tenn

Furniture.

IN addition to my former stock, I have lately received a supply of Dressing Bureaus, Washstands, Bedsteads, Scroll and Fancy Lounges, Mahogany Rockers made in this city, Sofas, Divans, Sociables, Centre and other Tables, with every variety of Furniture necessary to Housekeeping, which I will sell very low for cash

June 14—7m IRA H. MORTON.

Music.

I HAVE on hand, at my Furniture Store on Union street, a large stock of Guitars, Accordeons, Flutes, with Piano and Guitar Music, which I will sell at 3 cents a piece.

IRA H. MORTON'S
June 14—7m Furniture Store, Union st.

Pianos.

I HAVE on hand at my furniture Store on Union Street, A. H. Gale & Co.'s superior toned Pianos, which for durability and tone cannot be surpassed.

June 14—7m IRA H. MORTON.

Wall Paper, &c.

A LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bedsteads, Teasters, and Fire-screens, very handsome, for sale cheap, by

June 14—7m IRA H. MORTON.

Mattrasses.

I KEEP on hand, and will make to order, Cotton, Shuck, Hair and Moss Mattrasses, which I will sell low for cash.

June 14—7m IRA H. MORTON.

Clocks.

A VARIETY of Clocks, which I will warrant a good time keepers, for sale by

June 14—7m IRA H. MORTON

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 gentlemen'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.

July 12, 1851—tf

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 Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, 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 Thirty-one weeks,	40 00
Incidental tax, each scholar, per session,	1 00

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W. WOOTEN,
President of the Board of Trustees.

James L. Magby, *Sec'y.*

ma 17—6m

Poetry.

From the Texas Wesleyan Banner.

Except the Lord keep the city, the Watchman waketh but in vain—Psalm 122: 1.

BY ELIZABETH HELM.

The evening star has sunk from sight,
But still the moonbeams linger bright
On many a glittering spire;
The hour is come when busy feet
No more are heard amid the street,
And all to rest retire.

The mother looks upon her child,
And lingers o'er it with a smile
To see its soft repose,
And as she lays herself to rest,
She deems it safe upon her breast,
Till morn its eyes unclose.

The Lover from his loved one parts,
Yet he is gay, and light of heart,
For he expects that morn
Again will bring her to his sight,
With glowing cheek and eye yet bright,
And heart still true and warm.

The watchmen goes his nightly round,
While thousands lie on beds of down,
Nor think of woe or pain;
But ah, perhaps unsafe their sleep,
Except the Lord the city keep,
The watchman wakes in vain.

E'en the destroying angel now,
With purpose stern, and gloomy brow,
May walk abroad unseen;
For pestilence in darkness walks,
And the destroyer often stalks,
Where most of joy has been.

The lovely babe, and maiden fair,
May never breathe the morning air,
Ere morn the mother may
Weep bitter tears beside her child,
The mother mourn in sorrow wild,
O'er his beloved clay.

Devouring flames with lurid glare,
May prey on many a dwelling fair,
And some who dream to-night,
In slumbers sweet, of joys to come,
May mourn the loss of wealth and home,
Before the morning light.

Or sleeping winds, with fearful sound,
May rise and scatter ruin 'round,
And scenes of woe appear,
Beneath the lightning's direful gleams,
Where now are seen the pale moonbeams,
'Neath skies serene and clear.

Then let us raise our evening prayer,
And look to Heaven with anxious care,
Protection to obtain,
The arm of flesh is all too weak,
Except the Lord the city keep,
The watchman wakes in vain.

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.

That we ought to have such an English Bible, is as clear as that those speaking the English language are under obligations to make the Bible the "man of their counsel," to look to it as the light from heaven to dispel the darkness from all the road that lends us back from earth to God. To search it for all things which pertain to eternal life and heavenly bliss. And that holy men of God, who understand Hebrew, Greek and English, and may be otherwise qualified, can be found; and are anxious to undertake the blessed work of a pure translation.

The failure to translate some words in the common English Bible, (but transferring) and the mistranslation of others, induce many men (no doubt frequently honest) to teach heresy.

From the same source arise the adhesion of many warm hearted and ardent persons to the traditions and doctrines of men, for the commandments of God; bitterness and ill-will between professed disciples of Christ. From which citadel of Satan infidels cast the shaft, ever inflicting a deep wound in the cause of Christ, "that his disciples are more divided than they;" and the wide and unnatural separation of those for whom Christ, our Elder Brother, prayed "they might all be one." Will any man deny that these direful effects are produced?—And will any one be so bold as to charge that God gave a Bible, with the design of producing such unholy fruits? That a comparison between, even only a better translation, to say nothing of one that may be pure, and the present version, will tend greatly to remove these things that are so much deplored by all good men, is as certain as the principle established, both in philosophy and chemistry, "that the weak must submit to the more powerful," as certain as light is preferable to darkness, the whole truth to only a part, or that "truth is more powerful than error, and will prevail."

In preferring the charge of transposing some words, and mis-translating others, I am sustained by the testimony of numerous theologians of the present and several former generations, as it is well known to every man who is partially familiar with theological discussions of the present day. The translators of the present version were compelled, to too great an extent, to respect the opinions and wishes of King James of England, rather than the will of Jesus Christ, King of Earth and Heaven, to give a correct rendering of any thing that would militate against the theology, or the civil government, of their earthly master.

Let those who place so high an estimate upon James's version as to consider the translators so nearly inspired, as to make their production the only good one in English; though the language may have changed so much in 200 years as that a writing of that date can scarcely be recognized as belonging to English; so nearly inspired, that their Bible cannot be made better; so much nearer speaking the mind of God than of man; procure from the British Museum, where it is preserved as a curiosity, a correct copy of the *interdiction* of [illegible] to his men, chosen to translate the Bible into English, and place it along side the testimony furnished by Mosheim, that if James had lived a few months longer, he would have united with the Roman Catholic Church.

Let them take the History of England, and judge whether the morals of that Prince should induce any God-fearing man to look to him for a *pure* Bible. Grimshaw says of James: "He was possessed of considerable virtues; but scarcely any of these were pure, or free from the contagion of the neighboring vices. His generosity bordered on profusion, his learning on pedantry, his pacific disposition on pusillanimity, his wisdom on cunning, his friendship on light fancy and boyish fondness."

I would here ask all, who believe that the Bible in its purity teaches and maintains a republican form of government, was James the man, all things considered, to give us such a Bible, or would he rather give us one that would favor that religious sect which he believed would strengthen his monarchy, and his power as the Sovereign of England? It matters not how strong may be our prejudice, the history of the man drives us all to the conclusion, he would make the Bible to a great extent, subservient to his own aggrandisement. He must have it to enforce his DIVINE right to rule the nation under him. Hence the leaning of the work by mistranslation to Episcopacy. Admitting that the translators were disposed to act honestly, where is the evidence of their qualifications as translators? Such is not in their Bible given to Englishmen. The production bears too much evidence of their having rather followed existing translations, than their own independent rendering, to become a witness in favor of their ability to translate accurately. What proof have we that they were profound Hebrew and Greek scholars? I doubt whether evidence can be furnished that these languages were taught but indifferently in any of the colleges of England in that day.

But the Bible as we have it has effected good, and done wonders which nothing short of eternity can unfold to us. It has been the instrument of converting millions unto God, that are now glorified in heaven. This by many is considered a sufficient reason to oppose every effort at revision. Saying, "it has been good enough for our fathers, and why not for us?" One grand difficulty in receiving the above teaching is, the gospel is declared to be "the power of God unto salvation," and it has not been made clear as yet, that God can, and does save better through a part of the gospel than the whole. Neither is it evident that the human mind is more powerfully affected by a part of the truth than the whole; that our moral constitution compels us to receive more readily that which is wrapped up in mystery than that which is made manifest. Or that men more readily believe through the weakness of doubtful testimony, than the force and power of that which is clear and definite. All, all men, even those who oppose revision, admit the numerous defects of our English Bible. And though nearly every babbler, whether with or without A. M. or D. D., attempts a correction of the book in preaching; and tho' many who murder the Queen's English try to look very learned, and say to their hearers, "The original justifies a different rendering from the text under consideration.—It should read thus and so;" yet we are told "the book is good enough, and so nearly inspired in every phrase, that no man can be found who can possibly, all things considered, make it any better."

Since it has become so fashionable to translate the Bible, in almost every sermon, those who oppose the revision of the English Bible, that we may have a standard Bible in our language, have assuredly fallen upon the most certain plan to flood the world so far as the gospel may be preached in English, with translators qualified and not qualified to the end of all time.

The position, that because "the Bible as it is, has done so much good, it should be let alone," is like the old exploded doctrine, "that because some men preached so well without education, none ought to be educated."

The Americans fought well at Bunker's Hill with pitch forks, clubs, bricks, stones, and such weapons as they could get; but would they not have done better with well charged muskets? What though the Bible has done such incalculable good? Is this good attributable to the errors it contains? Or do those errors retard its heavenly influence? It is certain that the errors contained have done no good, but much evil. Consequently it is the duty of every servant of God, of every name, who reverces his will, to advocate the revision of our commonly received Bible, at as early a date as we possibly can have it done by competent men. From the above premises, there can be no possible reasoning that will, from expediency or any thing else, justify the continuance of errors that are already, or may hereafter become evident. Those who advocate the Bible's remaining as it is, *ad infinitum*, and yet admit that it presents only a part of the truth, would do well to look to the legitimate results of their position. Luke gives a part of the truth. In sending the gospel to the heathen nations, why do they not restrict their missionaries in their distribution to that book of the New Testament? Yea why not carry it further and say the first chapter of Luke is a part of the truth, therefore, none but that chapter shall be given to the heathen. That the Bible, as it is, has done so much good, rather than being any part of a reason for its remaining untranslated, (for if any word fails to be translated, it certainly is not a translation,) becomes one of the most satisfactory and indisputable reasons, why we should attempt a revision promptly; that if possible we may procure a *pure English Bible.*

The Bible is the sword of the Spirit.—Brave soldiers of the cross, as the honored instruments in the hands of God, have, beyond all doubt, wielded this implement of God's holy warfare, to the destruction of innumerable enemies, and to the conquering a glorious, triumphant and bloodless peace. Slaying, only to make alive to eternal existence in bliss.

But if so much has been done with the sword of the Spirit, that by the power of Antichrist, directly and indirectly, has been injured, with the rust, rancor, and unholy venom, malice, guile, and illwill of party strife; with so much of its edge wired, and its pure metal softened, by the traditions of men; what would in future be accomplished by a similar band of soldiers, having on the whole armor of God, girt about WITH TRUTH, NOT A PART, and wielding in our English tongue, the sword of the Spirit, made a *fac simile*, as near as possible, to that blessed Old Jerusalem blade, manufactured of God, presented by the Holy Spirit, baptized in the blood of Christ, that its metal should be pure, committed to Prophets and Apostles, originally; and recently by the providence of God to our denomination? For all others have said they will not have the Bible in its purity. And alas, too many of our own seem ready to reject it.

The effect of refusing to revise the English Scriptures, will be injurious to our denomination. At home and abroad, wherever we have exerted any influence, the ground of our separation from the American Bible Society is known to be their rejection of our versions that were acknowledged by scholars to be good and faithful, and that had been once by that Society, to some extent, endorsed. What else will we be doing, if we refuse to revise a work that is almost universally, yea universally, among scholars, acknowledged to be very defective? Will not the heathen enquire why it is, we seem'd so anxious, as even to separate from the American Bible Society, to give them a pure translation, and ye prefer for our own people, that may be illiterate, a defective translation? Can we give to them, to others, or even to ourselves, a satisfactory reason for such conduct?

By refusing to revise and correct all the errors of the English Scriptures, we condemn our separation from the American Bible Society, and acknowledge that they did right in refusing to circulate our versions of correct rendering among the heathen nations. For if it is best for an Englishman to have an incorrect Bible, and wrong to have a pure one, it most assuredly was formerly, and still is, best for the heathen to have a similar Bible, and totally wrong, for them to have one that is faithful in all things.

Furthermore, if it was wrong in that Bible Society, to prefer defective Bibles for the heathen, it is beyond all doubt wrong in our denomination to prefer for English-men, one more defective than that body desired for the heathen. And has it come to this: that conduct of Pedobaptists connected with the American Bible Society, which was a few years ago look upon by Baptists as being so wicked, and unfaithful, as to drive them from that Society, has now become virtuous, holy and faithfulin Baptists? Are we asked to believe, that an action that would be exceedingly sinful in a Pedo, is virtuous, just and righteous in a Baptist? Do Baptists believe they can do with impunity that which they so readily and warmly condemn in others? Surely, a correct Bible was important formerly, and still is, that the heathen hations may be well informed in all things tending to divine life; and further, that they may transmit to posterity and surrounding nations a correct system of theology. And in proportion to the probable influence each nation would exert, would be the importance of giving to that nation the Bible correct. How forcibly all this applies to the necessity of a correct English Bible. Do we not love the rising generation? Do we not tremble at the thought of teaching any false doctrine?—And what people on earth do now, or ever can, exert so wide an influence, as those speaking the English language?

Small indeed must be the acqusition of knowledge, and diminutive the desire for literature, in that man who at this time is not anxious to know the English language.

This already wide spread, and still increasing desire, together with our commerce pushing our vessels into all ports, and inviting those of all nations into our own, yea lading the vessels of all nations, and with innumerable ships ploughing the briny deep of every sea and ocean, and anchoring in every harbor and river, united with the influence of our civil institutions, and habits and customs of our citizens, exhibiting in actions, words and countenance, freedom that is worthy the name, inviting all oppressed by tyranny to our beloved country, as a home of liberty indeed and in truth, will soon bring back to earth the privilege lost at the Tower of Babel—one language universally spoken—even our own English. Then will occur a wonder like that at Jerusalem on Pentecost. For we shall not only hear "Jews and Arabians," but the nations of earth "speaking the wonderful praises of God in our own tongue wherein we were born." And since universal speech was lost in an unlawful attempt to reach heaven, resulting in the confusion and separation of the human family, let us by scattering the leaves from the pure tree of life, so heal the nations of earth as to drive back all confusion, and constitute all men brethren in Christ, of one heart and of one tongue.

Since all our great men have acknowledged the many errors of the English Bible, what will infidels think of our refusal to correct?

Will they not charge upon us that we prefer error to truth—that we shun the light "because our deeds are evil"—that we seek an advantage over the illiterate—that we wish to carry out some mean design—that we wish to keep the people *Priest ridden!* And with what argument can we convince them that they are mistaken?

Baptists have been bold in reproving Roman Catholics for withholding the truth from the people at large. But, for the future, if we refuse to correct the English Bible, let all Baptists be silent upon this subject. Baptists have universally condemned Pedobaptists for their views of baptism, but hereafter, if they hold on to baptize, rather than immerse, the definition of which in English, has become just any thing one may please, so water is used; let no Baptist utter a word of condemnation against a Pedo. Should we only neglect, much less refuse, to give the Bible as pure as possible, to Englishmen, it will be to impose upon them that mode of thinking, common to society in the days of James, which has to a remarkable extent passed away. It will be virtually declaring that our language with all its improvements has not changed, and is unchangeable. It will be depriving the common English scholar of the privilege every scholar familiar with the original scriptures ought to feel himself bound to give to every man, and saying to him your information, sir, in divine things, shall be derived only from one source, you shall read but one book, and that the book given by man, rather than God's book, and tho' the intelligent investigation of the public mind may have detected errors in theology and practice, that bear the impress of a former age, yet no amendment is to be made, and though the world has become 240 years older, we have become neither wiser, nor older, but are living in the past, and not in the present. All things else may undergo a change. Even the original manuscripts have been corrected by literature and piety, but the production of that good man Jemmy of England, proverbial for his instability in religion, is so perfectly adapted to our wants, though admitted to be defective in translation, in grammar and style, that it never can be improved to the end of all time. And wo to any man who may propose it. Especially if he be of great popularity, and reside in the city of New York. No wonder if he be charged with metropolitan presumption. I would charge the men who may attempt it, that after they may have sent forth an agent, universally beloved and approved, whilst acting for an other Society, not to be astonished if he shall be suspected of some dark intrigue.

[TO BE CONTINUED.]

Freeman, Hodges & Co.

58 Liberty Street,

BETWEEN BROADWAY AND NASSAU STREET,
NEAR THE POST OFFICE,
NEW YORK.

WE are receiving, by daily arrivals from Europe, our Fall and Winter assortment of rich fashionable

Fancy Silk and Millinery Goods.

We respectfully invite all Cash Purchasers thoroughly to examine our Stock and Prices, and, as *interest governs*, we feel confident our Goods and Prices will induce them to select from our Establishment. Particular attention is devoted to Millinery Goods, and many of the articles are manufactured expressly to our order, and cannot be surpassed in beauty, style and cheapness.

Beautiful Paris Ribbons, for hat, cap, neck and belt
Satin and Taffeta Ribbons, of all widths and colors
Silks, Satins, Velvets, and Uncut Velvets, for hats
Feathers, American and French Artificial Flowers
Puffings and Cap Trimmings
Dress Trimmings, large assortment
Embroideries, Capes, Collars, Undersleeves and cuffs
Fine Embroidered Reviere and Hem. itch Cambric Handkerchiefs
Crapes, Lisses, Tarletons, Illusion and Cap Laces
Valenciennes, Brussels, Thread, Silk and Lisle Thread Laces
Kid, Silk, Sewing Silk, Lisle Thread, Merino Gloves and Mitts
Figured and Plain Swiss, Book, Bishop, Lawn and Jaconet Muslins
English, French, American and Italian Straw Goods. July 26—3t

The Automaton Sempstress.

A. B. WILSON'S SEWING MACHINE.

WHICH needs only to be seen to be appreciated, can be seen at the Sommerville Bookstore. It is adapted to the manufacture of Clothing of all kinds; Caps, Bags, Saddle Housings, &c.; and so simple that it is suitable for Families or Plantation use.

The Subscribers have purchased the exclusive right to sell this valuable Instrument in the Western District of Tennessee. And are now offering to sell Individual or County Rights. We repeat, it needs only to be seen to be appreciated.

J. J. SMITH & Co.

N. B.—WM. H. POINDEXTER, our Travelling Agent, is authorized to sell Individual or County Rights, and his contracts will be ratified by us.
June 14—6w J. J. S. & Co.

HOME MANUFACTURES.

GREENFIELD & CURRY,

UNDERTAKERS AND CABINET MAKERS, beg leave to inform their friends and the public, that they carry on the Cabinet business in all its branches, and will keep constantly on hand the various articles of Furniture of the latest styles, made of the best materials, and the workmanship not surpassed by any shop in the South, and prices to suit the times. Repairing, cleansing and varnishing of old Furniture, done in the best style. Upholstering and Mattrass making. Taking down, moving and putting up Furniture.

We will keep constantly on hand O'Neal's Patent Sofa, and Combined Invalid Parlor Chair, patent Lounges and Spring Mattrasses.

W. GREENFIELD,
J. H. CURRY.

UNDERTAKING.

We will keep constantly on hand COFFINS of every description; also, patent air-tight and air-exhausted Coffins, or Corpse Preservers, with careful drivers, good hearses and gentle, well-trained horses.

N. B.—We will attend whenever called on, to shaving, dressing, and laying out corpses. Also, furnishing shrouds, hacks, grave and funeral tickets. Call at Allison's Row, No. 4, College street.
may 24—6m G. & C

FANCY PIPES—40 gross Fancy Pipes, received and for sale by
March 15 EWIN, BROWN & CO.

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

MACCABOY SNUFF—751 lbs. Sweetzer's Maccabov'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.

PASTE BLACKING.—30 gross Mason's superior Blacking, received and for sale low by
March 15 EWIN, BROWN & CO.

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 GEORGE 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 they 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

BOOK STORE,

ON UNION STREET,

Two 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, Davidson'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, Magoon, 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.; Cooper's Virgil, Anthon's Works, Boyer's Dictionary, Bullion'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.

NUTMEGS.—1 case Prime Nutmegs, for sale at the lowest market rates.
June 14 EWIN, BROWN & CO.

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.

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.
March 15 EWIN BROWN & CO.

SALÆRATUS.—892 lbs. Salæratus of fine quality received and for sale by
March 15 EWIN, BROWN & CO.

OLD FURNITURE taken in exchange for new and all kinds of Furniture repaired in the neatest style.
June 14—7m IRA H. MORTON

VALUABLE

DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external developments. By J. 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 see 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, Loss 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 nunds 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 benefitted 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, &c.,

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 five 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,
March 15, 1851. Nashville, Tenn.

GRAY'S BOTANICAL TEXT BOOK. (Last revised edition,)
Ewbank's Hydraulics and Mechanics,
Knapp's Chemical Technology,
Espy's Philosophy of Storms,
Muller's Physics and Metorology,
Weisbach's Mechanics and Engineering
For sale low at
ma 24 TOON & RUTLAND'S.

CITY HOTEL,

EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.

SAMUEL M. SCOTT,
PROPRIETOR.
Jan. 1, 1851.

W. K. 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. Bazin, 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 dos. Rose, Ambrosial and Almond Shaving Cream,
169 dos. Toilet and Shaving Soaps, of various qualities and styles,
170 dos. Cologne Water, assorted,
89 dos. Macassar, Pear's and Rose Hair Oil,
48 dos. French and American Ox Marrow,
21 dos. 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 Land Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Litharge, good,
900 gallons Bleached sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Lng. Sup Carb. Soda,
1000 " " Roll Brimstone,
150 kegs Pure White Lead.

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

Grafenberg Vegetable Pills. Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
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