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The Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.

VOL. VII. NASHVILLE, TENNESSEE, SATURDAY, AUGUST 16, 1851. NO. 49.

Selections.

From the N. York Chronicle.

THE BIBLE QUESTION IN TENNESSEE.

The Revision of the English Scriptures and the Bible Union.

BROWNSVILLE, Tenn.
Feb. 7, 1851.

[CONCLUDED.]

The effect that would be produced upon baptism, seems to have created objections in many minds. Without stating the precise difficulty of such minds, I will just ask if Baptizo means to immerse, and only to immerse, why subject the action of baptism to any doubt, by transposing the Greek term, rather than to adopt immerse? The reply is "Ah the consequences will be dreadful." Did not Christ at the time he selected the term "Baptizo," and afterwards defined it "saying, I have a baptism to be baptized with," &c., know of all the consequences when he selected the term? Then let us define Christ's word as he defined it, and leave consequences in his hands.

Lately we have had strange criticisms, especially from Baptists, upon the English word baptize; both as to its age, and meaning. Attempts have been made to show that it is a much better term than immerse, because of its age. All of which seemed to be of no force. But I care not, if it were as old as Adam (provided the usus loquendi, of the present day in the living language, shall have destroyed its former meaning or so changed it as to make it essentially opposed to the word selected by Christ and the Holy Spirit) we are bound to discard it, and to adopt that word which speaks the mind of the Spirit, and set forth the action of baptism as God, not man will have it set forth. We all know that for many years, attempts have been made to show that baptism was scripturally administered by pouring, sprinkling and immersion. And that to this effect the English word baptize has been denfined. Now if we as a denomination prefer this word to a better, we will be attempting to gull the ignorant with the nonsensical Pedobaptist impossibility, "that the active verb Baptizo in Greek," (the most copious and definite language) "is correctly defined to sprinkle, pour, or immerse." Three actions, either one of which forbids the possibility of the other two. Why not tell the people, that to run in English, means also to crawl and to walk? And all this humbuggery, and spluterfication about a Greek word in English dress, just because it has the use of water connected with it. Then let us dress up another in English. Raino, to sprinkle, will please to put on an English garment Jesuitish fitting and subject yourself to the same rules of interpretation: For you to have water connected with your existence. This then is our logical conclusion: that as Baptizo means dip, sprinkle, and pour; Raino being also a Greek verb, must mean to immerse, to sprinkle, and pour. For the argument that will prove Baptizo means all three, will prove that Raino means all three. And the correct argument showing that Raino cannot mean to immerse or pour, will also show that Baptizo cannot mean to sprinkle or pour. The above is a faithful exposition of the recent quibbling of Baptists in favor of baptize, and also of Pedobaptists upon Baptizo. What trifling in us, to insist upon immersion in our sermons and periodicals, as the only action of baptism, and then to retain the terms "baptize," "baptism," of such doubtful import among the illiterate. But it may be said how will the people be induced to believe our rendering correct? Such an enquiry is based in infidelity. Is not the term. God's own word, and will he suffer his word to return unto him void? Do not Pedobaptists by their writings, as well as frequently by actions, say that immersion is valid Christian baptism? Did not King James's translators invariably render baptizo to immerse or to dip, except when connected with the initiatory rite of the Christian Church?

Surely then no one will have ground of complaint, if we shall translate Baptize to immerse. That all who read may be satisfied of the rendering in our common Bible of both Bapto and Baptizo. I will give a few instances. John 13: 26, "He it is to whom I shall give a sop, when I have (Bapsas) dipped it. And when he had (Embapsas) dipped the sop," &c. Mark 19: 20, "It is one of the twelve that (Embaptomenos) dippeth with me in the dish." Also, 2 Kings 5: 10–14. The Prophet told Naaman to go and wash seven times in Jordan, and "he went down and (Ebaptizato) dipped himself seven times *in* (not at) Jordan." But it is objected "the Prophet told him to wash, and hence baptizo means to wash." By no means. This cannot be evident, from the consideration the Prophet did not use the term baptizo, but louo, which signifies to wash. And hence, whilst Naaman was ordered to wash in Jordan, the manner and action of obedience, was by dipping. Hence Ebaptisato. And on the other hand, in Acts xxii. 16, Paul is ordered to (Baptisai) *be baptized*, instead of be immersed or dipped, and (Apolousai) wash away his sins.

These cases clearly establish my charge that James's translators always rendered baptizo to dip, except when connected with the initiatory rite of the Christian Church, and then they transferred the Greek word in an English gown.

With such cases as these, how can we fail in the course of a few years of convincing the most prejudiced, that to immerse is the proper rendering of baptizo? The only way to fail is to continue the Greek verb, in its long gown placed upon it by earthly royalty, and so disguised that illiterate men are doubtful as to its identity.

The Majority for it.

Some seem to think it would be right to amend the English Bible if a majority were for it. Though I subscribe heartily to the republican doctrine, that a majority should rule, yet I most zealously indorse the equitable principle, that a minority has rights that should be respected. That majorities shall rule, regardless of consequences, can never be established as a correct principle, until it shall have been made clear that majorities are always right.—How frequently the majority, in a short period of time, occupies both sides of a question. As Christ rode into Jerusalem, the majority shouted hosannas. A few days after the majority said, crucify him. According to this doctrine, Pilate, who wished to release our Saviour, was wrong, and the majority, who demanded his death, were right. Had the majority been waited upon America never would have been discovered. There would have been no reformation in Luther's day, nor would scarcely any thing valuable have been discovered by art or science.

The Providence of God.

God, through his Providence, calls upon each one of us to decide whether we prefer the words of James or Jesus Christ—whether we will obey an earthly or an heavenly Prince—whether we will honor man or God—whether we will give men the whole truth, or secrete from them a part. Let those who are afraid or ashamed to revise and correct the English Bible, remember that God doth honor only those who honor him.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book! And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from things which are written in this book."

Now if we advocate King James's version, which both adds to, and subtracts from God's book, rather than secure a correct version, do we not provoke God to "take away our part out of the book of life," "and to add unto us the plagues that are written in his book?" May it not be, that as God, punished his former people, the Jews, for suffering his worship to become corrupted, and rejecting his Son Jesus Christ, he will now punish the Baptists, evidently the people of his choice in this day, for continuing the corruption of his word, and rashly rejecting a better, solely upon the plea of EXPEDIENCY.

The American Bible Union.

In reflecting upon the causes leading to the formation of this Society, we are led to examine some of the prominent causes that created the American and Foreign Bible Society. For several years, Baptists labored harmoniously, zealously and comfortably, with the American Bible Society.—But in 1835, letters from India, inquiring whether aid could be had from the American Bible Society, in printing our versions, began to arouse some suspicion, that it might be best to curtail the liberty of the Baptist denomination. Hence it was "Resolved, that the committee do not deem it expedient to recommend an appropriation, until the Board settle a principle in relation to the translation of the Greek word *baptizo*." Again, Nov. 19, 1835, "Resolved, that in appropriating money for the translating, printing, or distributing, of the sacred scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version," &c.

From these and similar expressions, we learned, that though our denomination had contributed largely to the funds of the Am. Bible Society, we could receive no aid, unless we would agree to wrap up the truth in an unknown tongue. To which proposition, and resolutions, our denomination replied, first, almost unanimously, in language like this: "That it is a virtual abandonment of the great principle of Protestantism, and the adoption of that of the Council of Trent, as well as a departure from the basis of the original compact of the Society," &c. And secondly, in forming a Bible Society, avowedly for the purpose of giving the Bible *unmutilated to all men:* to which Society, the phrase, "the whole world is our field of labor," seemed to be the watch word, and "*every word translated* according to the mind of the Holy Spirit," the countersign.

What else could Baptists then do, but form the American and Foreign Bible Society?

Baptists were exhorted every where not to be ashamed or afraid to translate every word of the Bible into all languages. Appeal after appeal was sent forth from the American and Foreign Bible Society, censuring the American Bible Society, and calling upon the Baptists, and all the friends of *the whole truth*, to come up to the help of the Lord in this glorious and blessed work. Then every officer seemed to preface his word of command with "*the Bible, the Bible in its purity.*"

But a sad reverse has come. Whilst the resolutions of the American Bible Society, passed in 1835, as dark clouds, settling around the horizon of our prospects, yet had their angry summits glowing with the brightness of that sun which was then retiring from the American Bible Society, (even the whole Bible,) which ever eclipses him that rises and sets daily, and by its life-giving rays was begetting us to a lively hope that through our own denomination God would give all the words of eternal life to the nations of the earth, the resolutions of 1850, passed by our own people, had not only beclouded the horizon, but covered all the sky, with darkness that could almost be felt, till the dawn of that day made glorious by the rising of the same luminary, sent of God to man, even the whole truth, in the formation of THE AMERICAN BIBLE UNION. And as Mont Blanc, in the brightness of a cloudless evening, after all else of earth around has been wrapped in the shades of approaching night, lifts its towering and snow-mantled summit, the whiteness of which is emblematic of heavenly innocence and peace, glowing and effulgent with the rays of a retiring sun.—an earnest, to every beholder, of the morrow's brightness,—so may this monument, erected by Christian benevolence upon the firm basis of imperishable truth, when the sun of time shall have sunk beyond the horizon, lifts its countenance beaming with benevolence to all men, and glowing with the light of that gospel, then no longer the earnest but the reality and fulfilment of all the promises of Him whose glowing and heavenly brightness of glory,—present, past, and eternal—shall light up as a sun of perpetual noontide, the new heaven and new earth wherein dwelleth righteousness.

And as, while reflecting upon the resolutions of the American Bible Society, we have asked, "What else could Baptists then do but form the American and Foreign Bible Society?" so, in contemplating the resolutions passed by our own Society, we are constrained to ask, What could the friends of unmutilated truth, released from both expediency and jesuitical traditions, do, but form THE AMERICAN BIBLE UNION?

Since the opponents of that principle, which is the mainspring of all actions, "the whole truth," have compelled its formation we stop not to argue with them the propriety or impropriety of such an institution, but take the high ground that the necessity or the age in which we live has forced its creation. And the friends of the organization, looking well to this necessity—contemplating the Providence of God, and with joy and delight submitting themselves to His will and pleasure—have effected and subscribed to the Constitution, the first article of which gives the name, "The American Bible Union." Truly, well and definitely defined. For it is the only one of the kind; showing to all future generations its origin to have been in America. And as the Baptists of America have been the first people on earth, who have *successfully taught liberty of conscience*, so will they successfully teach and exhibit it in all time to come, through the American Bible Union,—the divine right, secured to all competent men, who subscribe to the Bible, and the Bible alone, in matters of faith and practice, to translate the Word of God into all the languages of earth, in despite of a superstitious prejudice, stereotyped in the minds and hearts of those who, enslaved to Pedobaptist tradition, the dread or popular will, or some other hallucination, choose to succumb to English tyranny of 240 years' standing, rendered obligatory by the mandate of England's loyal head, in opposition in many respects to the high authority of Him who is head over all powers and principalities. Which first article also presents the Bible, emphatically the gift of God, to man as he is, and not to just a favored few, *as the ground of union;* that, by its purity and sufficiency, it may through men, honest and true, thoroughly effect the object of the Society "in procuring and circulating the most faithful versions of the sacred scriptures in all languages throughout the world," as stated in the second article. To accomplish this laudable undertaking, the third article, as it should, throws the door of entrance wide open to all, as annual messengers, life-members, and life-directors, who are willing to subscribe to the constitution and abide its restrictions. It wisely and prudently secures the controlling power in the hands of the managers, and suffers them to award to faithful and laborious friends, life-membership or life-membership or life-directorship. It may seem that the initiatory conditions are too easy, and too broad. But upon mature reflection, if the Bible be the gift of God to all men, who dare, in the name of high heaven, lift his hand and declare to any man, that his gift is so desecrated by the sin of sectarian prejudice, or so contaminated with false doctrine, that it cannot be received, to secure to him the privilege of placing heaven's best gift accessible to every man of every tongue, for their eternal benefit? To arrange otherwise, would be to frustrate the object of the Society, as set forth in the second article—"sacred scriptures in all languages." Beyond all doubt, there are great and good men among the denominations differing from the Baptists, who, upon this catholic platform, can be induced cheerfully and voluntarily, as scholars and lovers of truth, to unite with us, and render aid worthy of such men.

The fourth article properly appoints the annual meetings, for the transacting of business, connected with the legitimate object of the Society.

The other articles of the Constitution are such as are common to other benevolent societies, except the prudent division of the managers, as found in the sixth article, into three equal classes; which will produce the effect of checks and balances in government and power. And also the provision in the twentieth article, "that no alterations shall be made in the second article, which defines the object of the Union, without a unanimous vote, and one year's previous notice." This is just right, for by it, it will be impossible that the grand object of the American Bible Union can ever be defeated. This will prevent the passage in the Bible Union of a "Whereas" and "Resolved," so perfectly antipodes as passed in the American and Foreign Bible Society in the following language:

"WHEREAS, By the Constitution of this Society, its object is 'to aid in the wider circulation of the Holy scripture in all lands,' therefore

"*Resolved*, That it is not the province and duty of the American and Foreign Bible Society to attempt on their own part or to procure from others, a revision of the commonly received English version of the sacred Scriptures."

But, as I do not wish to oppose the former Society, but to advance the interest of the Bible Union, I will offer no comment. That Society should be loved and encouraged in her noble work of faithful translations into foreign languages, and only blamed for restricting her faithfulness to foreign fields. In this, however, she has left work the Bible Union may consistently do, and each shout a hearty Amen, to the other's labor completed.

I notice in the proceedings of the American Bible Union the passage of the following resolution:

"*Resolved*, That the Word of God should be translated into every language among men, in just such terms as shall most unmistakably convey the mind of the Spirit as expressed in the original Hebrew and Greek."

I ask, where is the Baptist to be found, who would not with his whole heart subscribe to that resolution? Where is the God-fearing man—where the lover of truth—who is he, of any name under heaven, that expects to stand at the bar of God to be judged before all men by that very Word of God, that would hesitate one moment to advocate that resolution, before any set of men on earth? Dare any man, knowingly and willfully, differ in any one word from "the mind of the Spirit?" Dare we select any one nation of our earth, which shall not have the mind of the Spirit? In view of the existence of a Bible Society, which in this day, under such powerful opposition as that waged against the American Bible Union, has been so bold and faithful as to pass unanimously that resolution, I can adopt the language of the beloved Shuck, in contemplating the success of our missions, and say, "I thank God that I live in this day. I thank God I did not live in the age that is past."

Let the managers, in all matters pertaining to translation, but adhere to the principle involved in this resolution, and as an unerring polar star, though clouds of gross darkness and angry aspect shall arise, and difficulties seemingly insurmountable present themselves, it will guide them in all the track of heavenly truth, to the accomplishment of their holy and benevolent undertaking, with an undeviating certainty, as it is the pleasure of God that his will shall be definitely communicated to the sons of earth. It is God's province and pleasure to save by the force of truth, the ignorant as well as the wise and learned. Hence the possibility, yea, the certainty, as also the necessity, of rendering not only a part but the whole of his system of salvation, so plain in every language, that the wayfaring man, though a fool, shall not err therein. That this can be done, is as certain, as that Christ commanded his disciples to preach the gospel to all nations. And that it can be done in this age, is made manifest by the promise, "Lo, I am with you always, even unto the end of the world." And that it can be done by the American Bible Union is demonstrated, by the peculiar Providence of God, directing, as with a divine hand, the formation of that body.

When the proposition to revise the English Scriptures was first agitated, I was sorry to see the spirit manifested by those opposing. I felt hurt that such abusive and uncalled for language, as fell from some men, whose labors of love had won all our affections, and whom we still love, should have been uttered with seeming ill-feeling, against the prime movers of this project.—Particularly did I regret, for his feelings' sake, but more especially for those who made it, the attack made by several upon the venerable and faithful President of the American and Foreign Bible Society. But for truth's sake, and for the success of the good cause in which he suffered "persecution for righteousness' sake," I was glad. I foresaw, as I mentioned to several at the time I first learned it, it was the best thing that could be done, to arouse the attention of all speaking the English language to the importance of an immediate revision of the English Scriptures. So far, the anticipations of the most sanguine have been more than realized.

Here I will say to all the brotherhood, who are willing to unite upon the Bible, and the whole Bible, in making plain to all men heaven's own system of salvation, as the best gift that God suffers us to present to our fellow creatures, as good soldiers to bear all hardship—spare no pains—be diligent—be faithful unto death. Your work is a glorious and noble work. You propose to relate to every man that unvarnished story of the Evangelist, with which our blessed Lord astonished the Jews, "that God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Language so unparalleled, so unearthly, could not originate with man. It proves itself of God. You have resolved to give to every son of earth, that heavenly scheme, which proposes to convert, the corruption of our nature, when purified by the blood of Christ, into an occasion of praises unto God, that shall in melody far excel the softest notes of angelic song. That system which teaches us that God is a present help in time of need, by his omnipotence directing all the affairs of earth, for our good; that binds up the broken-hearted, strengthens the feeble, establishes the wavering; increasing our faith, enlarging our desires, and so brightening our prospects as to make our last days our best days; converting death into life eternal: the dark valley of the shadow of death and the grave, into the avenue of heaven, leading to the palace royal of God our Father; and changing time into eternity;—teaching that all who shall submit unconditionally thereto shall be constituted "heirs of God and joint heirs with Jesus Christ."

As the star of Bethlehem congregated the wise men of the East, panting with desire to find Him whose praises, as Israel's Redeemer, had been the theme of all prophets, and brought down the angels from heaven, well pleased to announce to the astonished shepherds the glad tidings that made every valley of Palestine vocal with praises, and caused the hill-tops to become eloquent with songs of rejoicing, the melodious strains of which softly rolled o'er the rippling sea of Galilee, to all its shores, and onward were borne by the dashing current of old Jordan, even unto the Dead Sea—the monument of ancient destruction of wicked men—and still onward borne by every breeze o'er all Palestine, till all the land of ancient promise reverberated with "Glory to God in the highest, peace on earth, good will to men;"—So may the light that shall be emitted by the American Bible Union, congregate the wise men of every name from the East, West, North and South, filled with a holy zeal and an ardent desire to assist you in making glad, not only Judea and all Palestine, but all the wide-spread green earth of the Lord, by distributing among her sons and daughters commensurate to their wants, the Living Oracles—even all the imperishable Truth of God's own book—gift of Jehovah for the salvation of man. And may the Holy Spirit of God give to all your translations, a divine influence over the minds and hearts of all, so far surpassing that of the angelic choir on the deluded sons of Israel, as to become the immediate fulfilment, among all people, of the promise. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee," is the prayer of your brother in Christ our Lord,

CHAMP C. CONNER.

Communications.

For the Tennessee Baptist.

BROTHER GRAVES:

The Trustees of the Yalobusha Baptist Female Seminary, Grenada, Miss., have purchased a beautiful lot of ground, for the location of their College, on which there is already a large and commodious building, which will afford ample accommodation for one hundred, or more young ladies; and they will therefore open the first session of said Seminary, on Monday the 1st of September next. Said building will be occupied as already mentioned, until the new College edifice is completed. The Trustees have employed an able and efficient corps of Teachers; and are determined, by the blessing of God, to make this a School of the highest order.

The commencement of this Seminary will form an era in the history of the Yalobusha Association. Baptists within said Association will now feel that an institution sublime in its conception, grand in its operations, and lofty in its motives, is thrown upon them for support. They must feel a deep, and a moving interest in its prosperity. It is the creature of their own hands. It is the child of the Association: and the Association will feed it. Many who are not Baptists, feel deeply interested for the prosperity of this Seminary. It is located in a beautiful little town, noted for its uniform good health, and for the high moral and religious character of its citizens.

A number of young ladies can obtain boarding in the Institute, the Boarding Department of which is placed under the care of Col. L. S. Humphrey and lady. Every reasonable effort will be made, to render entire satisfaction, to all young ladies placed under their charge. Due attention will be given to their physical comfort, and their moral elevation.

There is no town in the State that affords more varied, and more potent inducements, to parents and guardians, to make it the point of choice, for educating their daughters, than Grenada. They can make their own selection of the congregation with which they will worship on the Sabbath, whether Baptist, Presbyterian or Methodist, in each of which churches preaching is regularly maintained every Lord's day. Out of three Sabbath Schools, regularly kept up in the town, each young lady can make her own selection. We therefore say to one, and to all, send your daughters to the Grenada Female Seminary, next September. To the Baptists we appeal especially. Brethren, will you not bestir yourselves? Will you not send your own daughters; and urge your neighbors to send theirs? Will you not labor to have your own cherished Institute, to open with a larger number of students, than has ever been known in any school in the State? Will you not show to the world, that you appreciate the importance of female education? And that you are the firm and active friends of this noble enterprize? Yours,

G. H. MARTIN.

Genada, July 22, 1851.

The South-Western Baptist will please copy.

For the Tennessee Baptist.

BROTHER GRAVES:

I take this opportunity of writing you a few lines, which you may publish in the Tennessee Baptist, if you think proper.

I was appointed by the West Tennessee Baptist Convention to ride as a Missionary for six months this year. I have rode about 60 days, beginning about the last of September in last year. I have attended several very interesting meetings since that time. I have baptized thirty-three persons upon a profession of faith in Christ, and *twelve of them were Methodists*, from the Methodist Society. The reason that I have said from the Methodist Society is, they have given themselves the name; and another reason is, I do not believe they are the Church of Christ, for they have not been in existence but about one century: and another reason is, their mode of Church government is not republican—it is an ecclesiastical aristocracy, which is no where warranted in the New Testament; and I have several other objections. The Methodists are very much perplexed about here; they are putting Chapman's Book into the hands of all the members that they think are wavering. When a man among them begins to seek after the truth, instead of giving him the New Testament, which is calculated to lead him in Heaven's strait and narrow way, they are taking a tissue of untruth, and putting it in the hands of those that would be honest, i. e., Chapman's Book, with other such stuff, and at the same time saying what is not true about the Baptists, and in particular of yourself and the Tennessee Baptist. Brother Graves, *stand fast*, keep humble, give them no "quarter," for I tell you, sir, they are watching you on all sides. The Tennessee Baptist is doing a good work wherever it is read. May God give you grace, and grant that truth may cover the Mississippi Valley; and I hope the time is not far distant when the traditions of the Elders, and every thing that is in opposition to God's word will be driven back to the regions of darkness.

Your brother in Christ,

W. B. BEAVER.

For the Tennessee Baptist.

BROTHER GRAVES:

You are respectfully requested to give the following tribute of respect to worth and merit an insertion in your paper.

Whereas our much esteemed and beloved pastor and brother Joseph Manning, has this day tendered his resignation of the pastoral care of this Church. She is desirous of expressing the esteem and affection which she has for him as the estimable companion, and the faithful and pious minister of Christ: Therefore,

Resolved, That in accepting the resignation of our beloved pastor and brother, we do it with reluctance and the deepest regret, and that we do now, and shall ever cherish him as a friend, companion, and christian minister, and an ardent defender of the truth.

Resolved, That we cordially commend brother Joseph Manning to the favor of Baptists every where, believing that he will be found a successful laborer in the vineyard of the Lord, and a vigilant watchman upon the walls of our beloved Zion.

Resolved, That brother William M. Burnett be appointed to forward a copy of the foregoing preamble and resolutions to the Tennessee Baptist for publication; and another to brother Joseph Manning and family.

Done by order of the Baptist Church at Sevierville, Tennessee, June 7, 1851.

WILLIAM M. BURNETT.

For the Tennessee Baptist.

BROTHER GRAVES:

In a Conference Session of the United Baptist Church of Christ, at Shepherd Hill meeting house, held on the fourth Saturday in April, 1851, the Church passed the following resolutions:

WAEREAS, it hath appeared to the satisfaction of the Church that one of her members, to wit: Stephen Marion Langford holding a letter of dismission from said Church, hath removed to the West, leaving certain just debts unsettled, and thereby falsifying his word, and has left the country as a Christian should not have done; therefore

Resolved, That said Church exclude him from her fellowship.

Resolved, That the same be published in the Tennessee Baptist, in order to prevent him from imposing on any other Church.

S. J. BLAIR, *Mod'r.*

NOAH MOON, *Clerk.*

N. B. Said Langford's letter was written in connexion with his wife's letter.—The Church holds no charge against her.

N. M.

The universal law of the divine economy is, that evil shall react upon itself for its own correction.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, August 16, 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.

CHAPMANISMS ENDORSED BY THE METHODIST PRESS.

"Our pity to immersionists, in hope that they may learn more manners, and the common decencies of life—leaving religion out of the question—a thing to which they seem a stranger, placing all virtue in a POP in the water, before they commence the work of slander. We certainly feel, in replying to the immersionists of our day, that we stoop remarkably low to lift but little."
Memphis Advocate of July 3d.

"Baptists, *true to their instinct in spreading abroad untrue statements*, have had the impudence to state, even in Jackson, that I refused to meet him." (Mr. Graves.)
Nashville Advocate of July 3d.

Think of the above charges, endorsed as they are by these papers, Baptists, all Baptists, are charged by this imported Irishman, with a want of "*manners*, and the common decencies of life"—(quite a lecture for a *paddy* to read to a million American citizens.) But Baptists are strangers to religion—and *place* "*all virtue in a* POP *in the water* before they commence the work of slander." Such is the language an Irish foreigner finds palatable to American Methodists.

"In replying *to immersionists* of our day, we stoop remarkably low to *lift* but little," says this man! Was not the writer "*lifted*" out of the Methodist P. Society and Conference in Charleston, S. C., for *lying*, and kindred immoralities?! Did this gentleman ever "*lift*" any thing in *Florida* during his residence there? Will he give us a chapter of *his* history there, perhaps *it* will be as interesting as his articles upon Baptist History? Must we publish another chapter in his life before we can bring him to his senses?

"BAPTIZO."

1. If the word *baptizo* in Greek, was not translated into our language, how came the words *sprinkle* and *pour*, which our Pedobaptist friends say is the meaning of *baptizo*, as well as immerse, in our Bible?

2. If *baptizo* was translated to *sprinkle* and *pour*, which, agreeable to Pedobaptist testimony, are only the remotest meanings, if meaning at all, of *baptizo*. Were King James' translators honest men, in giving the remotest meanings of the term, rejecting the primary, literal and natural signification?

3. And finally, if the term *baptizo* actually means to *sprinkle* or *pour*, as some affusionists maintain, then is our present version a very *imperfect* and unfaithful one, since *baptizo* is never rendered in it by either term, and Pedobaptists should be the most ardent friends of a new version.—While, on the other hand, if neither to *sprinkle* or to *pour*, but to immerse, (for the term signifies one of these actions,) is the primary and natural signification, then is every Baptist bound by every principle of our Holy Religion to demand and aid in a correct and faithful version of God's Word. S. M. A.

SECOND BAPTIST CHURCH, NASHVILLE.

By the following resolutions of the Second Baptist church, it will be seen that our indefatigable brother, Rev. E. W. Haile, has resigned the pastorship of the church.

Brother Haile has had the spiritual oversight of this church, we believe, for more than a year, though it was not until about the 1st of January last, that he made our city his home, and entered fully into the duties of his office. Unlooked for circumstances, altogether of a private character, has convinced him that it was his duty to resign his charge and remove to the vicinity of his former field of labor.

During the short stay of Brother Haile in this city, he has by his piety, zeal, and gentlemanly bearing towards all, won the esteem and confidence, not only of the entire membership of the Second church, but of a large circle of the members of the First church. It has been our good fortune, but once to hear him preach, and taking that discourse as a sample of his abilities, we hesitate not to say, that as an effective and convincing speaker, there are but few in our State, (and we are aware it is saying a good deal,) that can claim to be his superior. One predominant trait in his character, demonstrates that he is a *Baptist* "warp, woof and filling," and woe to the luckless Pedobaptist that may chance to come in conflict with him on the doctrines of the Bible. It is no wonder then, that it is with the sincerest regret, the Second church finds itself under the necessity of parting with Brother Haile, and we know we but express the sentiment of a large and respectable acquaintance that deeply sympathizes with the church in its loss.

Correspondents, in future, will please address him at "Temperance Hall, DeKalb county, Tenn."

S.

The Second Baptist church, Nashville, Tenn., in Conference assembled, Aug. 7th, 1851, passed the following preamble and resolution:

WHEREAS, our beloved pastor, Rev. Elisha W. Haile, has, in the Providence of God, been suddenly and very unexpectedly induced, from reverses in his secular affairs, to resign the pastoral care of this church; and, whereas, highly appreciating, as we do his ability and piety, his fervent zeal for the cause of our blessed Saviour, and for his bold defence of, and a strict adherence to, Baptist doctrines and practices, as taught in the true word of God, our only rule of faith and practice; and, whereas, deeply regretting, as we do, this sudden separation, and entertaining a warm christian affection for him; therefore,

Resolved, That we are not at all insensible to the heavy loss we have sustained by this occurrence, and recur to it with painful regret, and part with him as our pastor, with the warmest christian feelings and sympathy, praying to the Great Shepherd of the flock, that the seed sown by this, his servant, may continue to bring forth fruit many days hence, and that his labors wherever in the Providence of God they may be spent, may be blessed with an abundant harvest, and in the day of final accounts, he may be found a faithful steward, having many seals to his ministry.

JOHN CORBIT, *Mod'r.*
E. R. KIRBY, *Ch. Clerk, pro. tem.*

To the Editors and Publishers of Religious Papers.

I am directed by the Bible Board of the Southern Baptist Convention to solicit of each Publisher of a Religious Paper, especially the Baptist Publishers of the South, a *gratuitous* regular supply of their several Periodicals, to be sent to the Bible Rooms, Nashville, Tenn., for the use of the Board, so that possessing all the information derivable from the public journals of the country, they may be the better qualified to fulfil the important duties assigned them.

Editors and Publishers will understand that as a benevolent organization for a specific object, the Board have no funds which they can employ to pay for papers; hence they are compelled to request them as a *gratuity;* and will gratefully regard the donors their fellow-laborers in the great work of circulating the Word of Life.

Respectfully, &c.,
WM. C. BUCK, *Cor. Sec.*

A RARE OPPORTUNITY.—A young lady of experience and eminent attainments can be secured as a teacher in a Female School by making immediate application. Address the Publishers of this paper.

OUR BOOK TABLE.

Our brethren, Toon and Rutland, have just received some valuable books, which ought to be in the hands of every Baptist family.

BAPTISM, AND THE TERMS OF COMMUNION: An Argument. By R. FULLER. Price 60 cents.

This is a work by one of our ablest writers, and we would be glad that it could be extensively circulated throughout the Mississippi Valley.

CHURCH POLITY: or the Kingdom of Christ, in its Internal and External Development. By J. L. REYNOLDS. Price 50 cents.

The author has selected an interesting and highly important subject, and one which should be studied by every Baptist. There is at present a large demand for the work.

A SCRIPTURAL EXPOSITION OF THE BAPTIST CATECHISM, by way of Questions and Answers. By BENJAMIN BEDOME, M. A. Price 50 cents.

This little book embodies a mass of interesting matter, and deserves a place in every Baptist library in the land.

THE SCRIPTURAL CATECHISM, for Colored People. By ROBERT RYLAND. Price 25 cents.

The duty of instructing our colored population, is becoming every year more and more important in the estimation of Southern Baptists. We heartily commend the work of Brother Ryland to the attention of our brethren.

Brother Toon has left for the East, to purchase a large stock of books, and we can confidently assure our friends at a distance, that their orders will be promptly and faithfully attended to.

TENNESSEE ELECTIONS.—The returns from this State indicate the success of the Whig ticket. General Campbell has gained considerably on the vote of N. S. Brown, two years since, and his (Campbell's) election is conceded by the opposite party.

The Senate will probably stand 14 Whigs to 11 Democrats. The House, 40 Whigs to 35 Democrats. So that the Whigs have carried the Governor and the Legislature.

ALABAMA ELECTIONS.—The Union ticket has prevailed, pretty generally throughout the State. Collier is elected Governor, without any regular opposition.

KENTUCKY ELECTIONS.—The Democrats have carried the Governor, and the Whigs the Lieutenant Governor. The Congressional delegation stands 5 Democrats to 5 Whigs.

INDIANA ELECTIONS.—The returns indicate, from the returns of nine Congressional Districts, the election of 6 Democrats to 3 Whigs.

The Democrats will have a majority in both houses of the Legislature.

The new constitution has been carried by a large majority.

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.

Communications.

QUINCY CORRESPONDENCE.

Further news from the Debate.

FOURTH DAY—AUG. 4.

This morning, (Monday,) the congregation commenced gathering at an early hour. We happened to occupy a position, from which we could see much the largest portion of those who attended. It would be impossible, accurately, to describe the scene, much less our feelings. Looking up the Trenton road, we could see enveloped, and nearly obscured in a cloud of dust, some dozen carriages and buggies, and forty or fifty gentlemen and ladies on horseback. In the opposite direction, emerging from another impenetrable cloud, were perhaps as many more: all rushing toward the grove where the stand is situated. We were irresistably carried back to the days of the reformation, when God shook Germany to the centre, and imagined ourself sitting in view of the great gateway at Worms. We almost imagined we should see pass, the immortal Luther! Ah! Luther never witnessed such a reformation as is now marching through the great Mississippi Valley.

Moved by the mighty crowd, which kept hurrying by, we too made our way to the grove. And here, what a sight was presented! As far as could be seen through the rising cloud of dust, and dense forest, were buggies, carriages, horses, men, women and children, producing such a din of confusion, as to drown one's own voice.

Across a small rill, to our right, was seen a number of tents—some of cloth and others of plank, from the mouth of each of which, the remnant brands of "wasted fires" were sending up their curling smoke, through the green foliage that overshadowed them. We made our way to the stand, where the speakers had already taken their station, by their respective tables. After the offering up of a solemn prayer, the Moderators read the Proposition, (Apostacy,) and bid the debatants to proceed with the discussion.

Mr. Graves arose and remarked, that the subject of debate was one of vital importance; striking at the foundation of our holy religion. He was to prove that "Salvation is secure to all genuine believers." He knew that all Methodists and Campbellites, and some Baptists, stood oppose to the position he occupied.

He said, he this morning stood by the side of Luther, upon the glorious platform of the Reformation—justification by faith! Mr. Fly must, this morning, take one of three positions: Justification by Christ—justification by works, or justification by faith and works combined.

His position was definite: Salvation by Christ—works are the fruits! He then showed that God had made a new covenant, not temporal, and imperfect like the old typical covenant,—not written on tables of stone, that may be broken; but on the hearts of his subjects by the Holy Spirit.

He then showed that no valid objection could be urged against the doctrine of perseverance—if true, it was by the power of the Holy Spirit, which could not lead into error or indifference! He had promised to take the very scriptures used by Mr. F. to sustain his doctrine of apostacy, and prove the contrary—he now called upon him for his proof texts, and he would redeem his pledge.

Mr. Fly arose to reply, and stated that he agreed that the subject was important, but denied its striking at the foundation of religion. Apostacy might be true or false, so far as he cared.

He could not see the relevancy of Mr Graves' remark on the covenant—he admitted a new and everlasting covenant—the question was the final perseverance of those in the covenant. He would give Mr. G. his proof texts: 2 Pet. 1: 10; 1 Tim. 1: 5, 6; Rom. 11: 20, 21; John 15: 1, 5; 5: 3, 9; Matt. 12: 43, 45; 1 Cor. 9: 26, 27; Heb. 6: 4, 6; 2 Pet. 11: 20, 21. And he challenged Mr. G. to come to the issue, and make good his promise. He closed with a short comment on the above Scriptures, and a lengthy description of Methodist belief on apostacy, and what he thought was the danger of the opposite doctrine.

Mr. Graves arose and said, the audience might feel somewhat disappointed, in not hearing Mr. Fly produce a single passage of Scripture, or a solitary proof, to sustain his doctrine of apostacy—he was not disappointed! He knew they were not to be had—God's Word could not contradict itself!

He then introduced some twenty direct passages, sustaining the doctrine of final salvation, unequivocally, and upon them built one of the most overwhelming arguments, we ever heard fall from man. He said it now became his duty to reconcile God's word, which would redeem his pledge.

Taking up Mr. Fly's scriptures, he showed that they not only did not conflict with those already presented, but clearly sustained them, and proved the doctrine of perseverance!

The close of his speech was powerful indeed. He observed Mr. Fly had occupied an hour and what had he done? Nothing! Only a few ifs and inferences, against the whole tenor of God's Word! He did not care to pursue the subject, and therefore would close his argument.

Mr. Fly responded, not filling up his time, and making the lamest effort we have heard him make—he had no ground on which to rest his feet. This question has settled not a few on this great and important subject.

1 *o'clock.*

The Moderators read the fourth Proposition: "Immersion, to represent the burial and resurrection of Christ, is not taught in the Scriptures." Mr. Fly affirm.

Mr. Fly arose and opened the discussion by remarking that *there was no controversy* between himself and Mr. Graves, *as to the importance of the design of Christian baptism*—he with Mr. Graves, considered *the design all important—without the proper design it could not be baptism!*

He should not prove what was the design of baptism; but he should prove it did not represent the burial and resurrection of Christ. He then stated some of the passages relied on, and attempted to answer them by giving them a spiritual signification: Rom. 6: 3, 6; Col. 2: 12; 1 Cor. 15, &c.

He said the position occupied by Baptists was a new one. On Rom. 6: 4, he pretended to offer a Greek criticism; and of all the criticisms ever offered, this beat all, we suppose. What was it? Why, the verb in the 4th verse, which is translated, "are buried," in Greek is in the "*indicative mood*," "*second aorist tense*," (or past tense,) "*first person*," "*plural number*;" and should be translatad. "have been buried!" He dared and defied Mr. G. to dispute this *criticism!!* Yes, dared him to dispute the *mood, tense, person and number* of a verb, *without pretending that anything was proved thereby!*

Mr. Graves arose and remarked that Mr. F. was widely mistaken as to the Baptist doctrine of design being *new*, as he then proved by a host of commentators.

He said he had hoped to hear Mr. F. develop his own theory, as to design; but he had cautiously kept that behind the curtain. He rejoiced to hear Mr. Fly come out and take so bold a stand on the importance of the design—that was the true doctrine—*no baptism without the proper design*, was his own position.

Mr. Graves then commenced his argument on the design: and if ever a subject was settled beyond controversy, in debate, this was settled. Mr. Fly could bring forward no possible objection; and in fact was clear "out of soap," to use a delicate phrase often used by himself.

But how could he do anything? How, on such a question? On this question we think Mr. Graves surpassed himself. All who have heard him preach upon this interesting theme, know how to appreciate his effort on this occasion. Mr. Fly had complained that he preached his speeches. He said, while on this theme, he must preach—it was in him—God knew his heart was full, whenever he contemplated this glorious theme. He did preach! The effect was glorious—the audience separated as from a revival meeting.

The Mode comes up to-morrow.

FIFTH DAY—AUG. 5.

In the midst of excitement, bustle, and confusion, we will sketch a few of the most striking occurrences of the past day, Tuesday, the 5th of August.

The crowd to-day was somewhat larger than on yesterday, numbering some 2500! The fame of the debate has reached the different parts of the District, to a considerable distance, and is attracting a great many to the ground who have not before been here. We understand many different rumors are abroad as to the manner in which the discussion is going off. Some are saying, Fly is gaining a complete victory; some, that Fly is *only a little circuit rider;* and no one could expect him to cope with Graves; and others say that Graves has Fly completely in his power, and handles him to his own liking. Well, the last report is just about the truth; and represents the relative position and strength of the two men about as well as language could express it.

At 9 o'clock, this morning, we found ourself on a dirty slab near the stand, surrounded by an immense concourse of human beings, of every grade, age, sex, and appearance, all giving vent to their feelings in innumerable ways—some talking, some laughing, some listening, some looking well pleased, some looking sad, some gazing toward the stand, and some at each other. A stentorian voice was heard which suddenly attracted all eyes toward the stand; The Rev. Mr Burns, of Memphis, (one of the Moderators,) announced that the services would commence, and called on the Rev. Mr. Lee, who offered up a most fervent and appropriate prayer.

Mr. Burns then read the 5th proposition, (the Mode of Baptism,) and bade the debatants proceed.

Mr. Graves being the affirmant, arose and remarked that it devolved on him this morning to prove that when Christ said, Go teach the nations, "baptizing them," He meant for them to *do something*, and and not *anything* they might choose. This he thought would be an easy matter. Christ surely had in his mind, and intended to express some definite idea—He surely intended his disciples to perform *some act* for *some specific purpose*. This brought him to his first argument: the design of baptism.

He said he had on yesterday proved beyond all possible doubt that the Apostles understood the ordinance to represent a burial and resurrection. This argument was alone sufficient to determine the action to be performed. Nothing could do this but immersion.

His second argument was founded on the meaning of the term employed, which he proved by Dr. Beecher was never translated, but transferred. We must therefore go to the language to which the word *baptizo* belonged, to learn what was its meaning. He then appealed to twenty Greek Lexicons, all of which defined the word by immerse or its equivalents. He then applied this definition to the mention of baptism in the Bible showing that it not only made good sense, but the connection required this definition.

Mr. Fly followed, remarking that Mr. Graves seemed to have mistaken the subject of debate: it is not whether immersion is baptism or not; but whether it is the only christian baptism. He said he should relieve Mr. G. of the labor of proving Christ meant his disciples to do something. What did He mean them to do? Why, He meant them to go teach the nations, *purifying, consecrating* and *cleansing* them. He said that he adopted the meaning of baptizo, as given in all the Lexicons read by Mr. G.; they all sustained his position: the application of water in a purifying process. It was not a specific word, for a specific word can have but one definition! He said he had nothing to do with the design. He wanted Mr. Graves to come to the Bible and show baptism meant nothing but immersion.

Mr. Graves, in reply, said he had a strange opponent. After all the testimony adduced to prove the design of baptism and the meaning of the word. Mr. F. calls on me to show him that there *can exists no objection* to this meaning! Is he in earnest? Does he really think I must stop to find for him an exception to the definition given in all the Lexicons? Must I stop to prove a negative? I have shown what the meaning *is*, and if there exists an exception Mr. Fly is the man to find it.

Why, he might have settled this question in *five minutes*, if he could have found such an objection; but in *one whole hour* what did he do? Nothing, positively nothing, only give what he termed a definition of *Baptizo*, which in fact is no definition at all—to purify—to consecrate—to cleanse!! Who under Heaven, could learn his duty from such a definition? How purify? How consecrate? How cleanse? Let him tell in his next speech. *Mark this!* Does he mean to purify ceremonially? Then let him show such a definition in some Greek Lexicon. We want the proof. Does he mean actual purification? If so, let him no more charge baptismal regeneration on others.

Mr. Fly, in reply, said he should not answer Mr. Graves' question. He reaffirmed that the word *baptizo* meant purify, &c., —the Holy Spirit gave it that meaning, and that was sufficient for him. That meaning made good sense in the Scriptures: John consecrated Christ—the disciples were purified—Christ sent his disciples to purify or cleanse the nations, &c. Suppose he admitted this was sometimes done by immersion, as Mr. G. contended of what advantage would it be to the cause of immersion. Mr. G. *must prove that it never was performed* by sprinkling or pouring! He did not care for the *mere mode*. He said Mr. G. had hinted at baptismal regeneration; he now demanded whether Mr. G. considered baptism *essential*. He paused for an answer. (Mr. Graves here said in a clear voice, "I do most assuredly,—Christ has given no non-essential commands.")—Mr. F. said the audience would remember *this*—they would understands now why Baptists *loved water so much!*

After an adjournment of an hour for refreshment, the discussion was opened again at 1 o'clock, by Mr. Graves. He said it had been whispered around, during recess, that he had, in the forenoon, said he believed bpsism *essential to salvation*. He repeated again that he considered baptism *essential*. Essential to *obedience*. Christ had commanded it—he should not say how far a man might disobey Christ and be saved—he could not teach men that they might neglect the commandments of Christ with impunity for the world. He would repeat, *baptism is essential to obedience*—essential as a witness of the burial and resurrection of Christ—essential to a profession of religion—essential to the answer of a good conscience toward God—in a word, *for every thing for which Christ designed it.* And for him to say, that it was not essential, would be to impeach the wisdom of the Son of God, who instituted it. But will Mr. Fly dare to mount the Throne of the Eternal—seize from his hand the balances, and the rod—rejudge his justice, and sit in judgment upon his laws and commandments, and decide how many are essential, and how many non-essential, how many are to be obeyed, and how many may be negiected with impunity? Will he? He said he, however, did not believe that baptism regenerated and cleansed the soul, as taught by Mr. Wesley, the doctrinal tracts, and the Methodist Discipline! Mr. F. here asked if Mr. G. meant to say baptismal regeneration was taught by Mr. Wesley and the Discipline. Mr. Graves said he did. Then said Mr. Fly, I will hold you responsible for it. Very well. said Mr. Graves, I am responsible for all I speak or write. He here read a quotation from Mr. Wesley's Sermons, in which the doctrine is taught—said he had not the doctrinal tracts and Discipline on his table, but would procure them if necessary.

In reply to Mr. F., he said he was astonished to hear Mr. F. again call on him to show that *baptizo* was never rendered to sprinkle or pour! It was clearly begging the question. He had again and again asserted that the word meant to immerse, or its equivalents; he had proven this beyond all cavil. Let Mr. Fly produce an exception, if one exists, or give it up! He had sustained this meaning by all the passages of Scripture where the ordinance was mentioned, and Mr. F. had *not dared attack one of them.*

He then presented an argument founded on Ecclesiastical History.

In reply, Mr. Fly seemed quite out of humor about the attack, which he said had been made on Mr. Wesley and the Methodist Church. He said Mr. G. had, as was usual with himself and Baptist ministers, slandered Mr. Wesley and the whole Church—that Mr. Graves had long been publishing his falsehoods and slanders to the world, and he wanted it distinctly understood that he held him accountable and would make him feel it. He then read a *previous* part of the sermon quoted by Mr. G., where a different sentiment seemed to be expressed; and said it was after what Mr. G. read, and if G. had read farther, he would have seen what Mr. Wesley meant. He said Mr. G. had ignorantly or intentionally garbled Mr. Wesley, as he had all other writers from whom he quoted—that Mr. G.'s charge on the tracts and discipline were false. The remainder of Mr. Fly's speech was made up of abuse of Mr. Graves' writings, from which he made several quotations. Mr. Graves, in reply, remarked that he had inadvertently brought down Mr. Fly's wrath upon his head. He called his Methodist friends, and his fellow-citizens, to witness that he had been publicly charged with falsehood and slander—charges which, if true, would ruin the character of any man, much less a Minister of the Gospel; and he asked them, as candid men and women, to hear his defence.

Here he took up Mr. Wesley's Sermons, and showed that Mr. Fly had read from a *previous* part of the sermon quoted, and tried to palm it off as the *concluding* sentiments of Mr. Wesley! He then read from Wesley's Works, vol. 1st, page 405, the following language:

"A man may possibly be 'born of water,' and yet not be 'born of the Spirit.'—There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants, it is certain our church supposes that all who are baptized in their infancy, are, at the same time, born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition."

He said the congregation could judge whether he had done injustice to Mr. Wesly or not. He then took the Doctrinal Tracts, and read from page 248: "By baptism, we who were by nature children of wrath are made the children of God."—249, "By water, then, as a means, the water of baptism, we are regenerated, or born again; whence it is also called by the apostle, 'the washing of regeneration.'" He then read from pages 106–7–8, of the Discipline, where the minister prays that the child to be baptized may be regenerated, by having "the old Adam buried" in the act of baptism.

These quotations, read with the peculiar emphasis of Mr. Graves, produced a powerful effect on the audience. We happened to be standing where we could see all over the congregation. All were on foot, and as near the stand as they could get, and when Mr. Graves came down on Mr. Fly's assertions, that these things were not in the above books, and that he had slandered them, the sensation was indescribable. It was an electrical shock, convulsive in its effects. Never was a poor man killed so dead, and everybody saw it. I guess there were some side glances and long faces on *one side* of the congregation.

Mr. Fly could make no reply; but only that these quotations needed some explanation—that everybody knew the Methodist church didn't teach baptismal regeneration in her practice, &c. Poor fellow! he had staked his reputation in round bold assertions, and it was gone, while his opponent was sustained. Mr. Graves was exulting in conscious triumph, and the audience dispersed, fully under the impression that he had been grossly assaulted—and gained a complete victory. A glorious day this at Quincy!

ONE ON THE GROUND.

For the Tennessee Baptist.

McMinnville, June 5, 1851.

BROTHER GRAVES:

I arrived at this beautiful town two days since, to attend the first examination of the students of the Central Female Institute. It is my intention to say something to your readers about it when it is over, while in this letter, I wish to call their attention to the fact, that such a school exists. The Central Female Institute, is emphatically a Baptist School—called into existence by the efforts of Baptists and their friends. By this I do not mean that it is sectarian in its character in any proper sense of that term. Rev. John Powel, the Principal, is a gentleman of enlarged and liberal views—dignified and courteous in his bearing—a fine scholar. He has won for himself a high stand in this community during the present term. His excellent Lady is all that could be desired in the matron of such a school.

This School is one of the most eligibly situated in the world. McMinnville is proverbial for the healthiness of its location, and for the good order and enterprise of its citizens. Free from the extravagance and dissipation of a large commercial place, i has all the advantages of fine cultivated associations. The country around is one of the most beautiful and romantic in the world. In a word, no more desirable place for a female school be found any where than McMinnville.

Shall this school be supported commensurate with its deserts? Let the Baptists and their friends of the surrounding country answer. Upon them it depends for its support. Baptists have contributed largely to build up and support Pedobaptist schools, but the reverse has never taken place. Baptists of Salem and Enon Associations and adjacent districts, what do you say to having a female school of your own? Have you not been dependent long enough? Here is a chance for you to educate your daughters at home, in your own house, and by your own teachers. Will you not do it?

Mr. Editor, as I have much to say to your readers on this subject, I will say no more now.

Your brother in Christ,
JOHN W. BOWEN.

☞ Let your recreations be manful not sinful.

For the Tennessee Baptist.

THE SUNDAY SCHOOL UNION.

BROTHER GRAVES:

I apprehend that an article in a late number of the Tennessee Baptist, headed, "An unclean Spirit came out of the American Sunday School Union," will provoke considerable thought, if not of feeling, with regard to said Society. You are aware that the Society has many fast and influential friends throughout the United States, who are anxious, it would seem, to have the Sunday School Union forestall the efforts of any and every other Society, in the way of circulating Sabbath School books. And there is but too much reason to apprehend that one grand object of many of these who are so zealously affected towards this Society is to prevent the circulation of Sabbath School books, which may discuss the truth, the whole truth, and nothing but the truth—which may advocate those views of the truth as it is in Christ, which are held by the Baptists. This may seem to some a harsh conclusion. But the conduct of the organ of that Society, in a late article on the subject of baptism certainly warrants it.

Do what else that Society may, it is certain that it suppresses a part of God's truth. And I cannot see how, Baptists can consistently support it. Selfish as Methodists may be, they are certainly consistent in relation to their Sabbath School publications. I believe that you are doing a good work in opposing the Sunday School Union, and I pray that heaven may smile on your efforts.

YALOBUSHA.

July 3, 1851.

For the Tennessee Baptist.

BROTHER GRAVES:

Last December a church was constituted in this town with only seven members.—Last Spring we organized a Bible class, which has been kept up with a good degree of interest. On the fourth Sabbath of June last, our brother, Rev. J. H. Edmiston, came to our assistance in a protracted meeting, which continued sixteen days, which gradually increased in interest until the close. Twelve made a profession of having passed from death unto life, and probably twenty others have become deeply anxious on account of their soul's salvation. May the Lord help them to trust fully in his merits. One of the converts is near sixty nine years of age. Oh! what mercy and grace thus displayed in the conversion of one apparently so near the grave. None of the others were probably over thirty years age. During the progress of the meetings, five were baptized, and four since. One other candidate has been received for baptism. Rev. R. L. Steele labored faithfully for one week, Brother Whaley a portion of the time, and Rev. M. A. Verser nearly all the time. Many of our Methodist friends joined heartily in the exercises of the meeting, and rendered us valuable aid. Since the termination of the meetings we have sustained a weekly prayer meeting, which we trust will be a blessing to the cause of Christ in this village.

May the happy time soon come when the earth shall be filled with the knowledge of the Lord.

Yours,
P. M. MUSGROVE.

Blountsville, Ala., July 22, 1851.

For the Tennessee Baptist.

Huntsville, Texas, July 1, 1851.

BROTHER GRAVES:

A meeting of days, in connexion with the Danville Baptist church, Montgomery county, Texas, closed this morning. There were twenty-three received for baptism, and five by letter—in all twenty-eight.—The ministers who aided in this delightful meeting, were Rev. J. N. Wright, the pastor, Jonas Johnson, Rev. J. M. Maxcy and the writer.

Some eight or ten of the above, who were received for baptism, had been *sprinkled or poured*—one had been dipped by the Methodists—some by the Old School Presbyterians, and Cumberland Presbyterians, some by the Methodists and Lutherans, and one by the Catholics. Thus you see that the Baptists in Texas are no respectors of persons or of the traditions of men.

I will here state a fact, which I have never before made public through the press, which is, that since I have been in the ministry, there have been between fifteen hundred and two thousand persons added to the Baptist church, from meetings that I have attended in connexion with other ministering brethren in Virginia and Texas, including also, those whom I have baptized as pastor of churches; and as far as I have been able to ascertain, one-third or nearly half of the above number have either been *sprinkled, poured or dipped* by Pedobaptists.

Yours in Christ,
J. W. D. CREATH.

For the Tennessee Baptist.

EXAMINATION OF THE FEMALE *Seminary of the Cold Water Baptist Association.*

BROTHER GRAVES:

The first Session of the above institution, located in Chulahoma, Miss., closed the 27th of last month. The examination of the pupils commenced on the 25th, and continued three days, closing on the 27th ult. The number of pupils during the first Session, was about seventy, who passed through a public and pretty thorough examination. Instead of set questions and answers, as is generally the case in such examinations, the pupils were examined promiscuously throughout the whole course of studies which they had pursued during the session. There was a good attendance of the Trustees, and a large audience of spectators present during the examination. The Trustees expressed themselves as being fully satisfied and highly gratified with the examination, manifesting as it did, that

VOL. VII.

the Principal and his Assistants had be faithful to their trust, indefatigable in th labors, and successful in advancing th pupils so as to meet the expectation of and surpass the anticipations of many. The system pursued by the Principal a his Assistants in the examination; and t good order and behavior of the young dies while passing through their orde were highly gratifying to all.

But Teachers and pupils are now d persed abroad, taking such recreation, a making such preparations as are necessa for the next Session, which will commen the first Monday in September next.

From the encouragement presented in t first Session and examination of this ins tution, we feel confident that there will a much larger number of pupils the ne Session, and that prosperity will crown th Seminary. The Trustees were happy i their choice of a Principal so well qualifie for, and so zealously devoted to the promo tion of the interests of their school, as Re J. R. Hamilton has proven himself to b He also has been favored in procuring a sistants so well qualified for their statio and assiduous in their labors. The sam faculty of teachers, with such additions assistants as may be necessary, will con tinue their labors in the Seminary next Se sion. May they long live to impart th blessings of education to the female sex and diffuse the light of knowledge amon men.

The origin of the Cold Water Baptis Female Seminary is familiar. The impres sion is abroad that the Female Seminary i Hernando, Miss., is the institution of th Cold Water Association, and the Seminar in Chulahoma, a more private institution or perhaps, the school of the church i Chulahoma. This is a perversion of facts The Seminary in Chulahoma is the institu tion of the Association, and the School i Hernando is the institution of the Baptis Church in Hernando. Another erroneou idea is existing in regard to the Hernando School, which is, that it is the creature o the Baptist State Convention of Mississippi, and consequently a State Institution. This is altogether a mistake. It is true that, the proprietors of the Hernando School have given it a big name, and the Convention has appointed a Board of Visitors, which Convention will do for any similar institute, but it is nothing more than the School of the Hernando Baptist Church, yet; while the Seminary in Chulahoma is certain'y the institution of the Cold Water Baptist Association, and has prior claims on the Association, and even on the Hernando Church, as a component part of the Association, for support.

I want all such institutions to prosper, but I wish them to stand on a proper basis, and prosper on proper principles. The Chulahoma Seminary is in a healthy and pleasant region of country, and commends itself to the favorable regard and support of every Baptist in the Cold Water Association especially; and to all the friends of female education in general. I hope it may enjoy a liberal patronage, and confer abundant blessings on all its patrons and friends. May God sanctify its influence to his glory.

OBSERVER.

July 9th, 1851.

For the Tennessee Baptist.

Madison Co., Tenn., June 3th, 1851.

BROTHER GRAVES:

It may be truly said you are bearing the burthen in the heat of the day: but there are three things which should afford you much joy:—First. You are consistent with the great and glorious plan of man's salvation, for that plan calls for a unit of faith and practice, in order that the scattered family of Adam might be united and beheld in Christ. Second. It should afford you great joy to see that many of those who a days past opposed you, are coming to yo help. Ministers of other denominations coming over to help you build up that which they once were pulling down.

Why, brother Graves, there is nothing more certain than that the truth will unite all God's children together; and the per cution you meet with will be for your goo Your enemies are watching you, and you will continually be depending upon your God, I pray God with all my heart that your feet slide not.

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Your affectionate brother in Christ,
GEO. WILLIAMS.

REMARKS.—We need not say that we highly appreciate the sentiments in the above. Those who know brother Williams know him to be, and that he has long been one of our most devoted, pious and consistent ministers, not excitable, but one who acts from principle, after prayer. A word of encouragement from no one could have been more acceptable to us. We do pray our brethren to pray for us—who thinks to pray for his editor? The heathen are remembered—but the toiling editor never.—Who ever heard a petition put up for him the sanctuary—when the world has been prayed for over and over? "Finally, brethren, pray for us." Read Eph. 6: 18.

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For the Tennessee Baptist.

Texas Baptist State Convention, and Baylor University.

BROTHER GRAVES:

Our State Convention closed its Third Anniversary on the 16th inst., at Independence, Washington county. We had a harmonious and interestng Session. It was thought that the number of delegates in attendance was three or four times as large as on any former occasion. The funds in hand were sufficient to meet all the liabilities of the Missionary Board of the Convention.

The Baylor University is doing well.—Our much esteemed brother Rev. H. L. Graves, who has presided over the Institution for the last four or five years as President, resigned during the Convention on account of ill health; and the Trustees have invited Rev. R. C. Burleson, Pastor of the First Baptist Church in the City of Houston, to fill his place, which he has kindly accepted, and will enter upon his duties on the first Monday in August, 1851, at which time the Institution will open again. There will be six teachers connected with the University the next Session.—Three in the Male and three in the Female Department. Rev. Horace Clarke, late of Kentucky, and his lady, and Miss Harriet Davis, will take charge of the Female Department. In future, we shall be able to give a thorough course of instruction to young ladies, including all the Ornamental Branches of a Female Education—such as Drawing, Painting, Music, &c., &c. The Trustees passed a resolution to raise ten thousand dollars immediately towards the endowment of the Presidency of the Institution, and in the course of some two or three hours there was between five and six thousand dollars subscribed, the sums varying from $ 50 to $ 500.

The Convention passed a resolution unanimously recommending the South Western Baptist, the Tennessee Baptist, the Home and Foreign Missionary Journal, and the Baptist Preacher, (the two latter are published in Richmond, Va.,) to the favorable notice of the denomination.

As you express some desire to visit Texas during the present year, I have concluded to give you the names and the time when the following Associations will meet.

1. The Colorado Association will meet the Friday before the second Sabbath in September, with the Macedonia Church, Travis county.

2. The Trinity River Association will meet Thursday before the second Sabbath in September, in the Town of Carsacanna, Navarro county, (about 150 miles east of where the Colorado will meet.)

3. The "Texas Red River," meets on Friday before the fourth Sabbath in September, Black Jack Grove, Hopkins co.

4. The Union Baptist Association meets on Thursday before the first Sabbath in October, in the Town of Washington, Washington county.

5. The United Baptist Association meets at Zion Church, Shelby county, on Friday before the second Sabbath in October.

6. The Soda Lake Association meets on Friday before the fourth Sabbath in October, with the Bethel Church, Upshur co.

The brethren would be glad to see you at each of the above Associations, if you can possibly attend.

Your brother in Christ,

J. W. D. CREATH.

Huntsville, Texas.
June 27, 1851.

For the Tennessee Baptist.

WHO WILL ASSIST IN THE CAUSE OF TRUTH?

The undersigned, in consequence of a controversy going on in the Tennessee Baptist and the Banner of Peace, and the Christian Advocate of Nashville, upon the subject and manner of baptism, with their several points of issue between Baptists and Pedobaptists—and the Editor of the Baptist declaring that he is willing to discuss the points of difference in a christian spirit, fairly and honorably, that immersion is the only scriptural baptism, while the Banner and Advocate contend for pouring and sprinkling; and the Banner and Advocate also cry out for a fair discussion, and at the same time actually close their columns to every reply of the Baptist; while the Baptist, on the other hand, publishes *their* articles, and asks, *prays, begs* and *dares* them to put both sides fairly before their readers.

We therefore call upon the Banner and Advocate to put the whole controversy fully and fairly before their readers, and we stake our reputation that the Baptist will do the same.

Should they still refuse to comply, the world should know that they are afraid for their readers to see the defence of the Baptist, and in so doing acknowledge to the world that they are in error. Will they do it? Every religious paper (and any other interested) in the United States please copy.

THOS. H. COMPERE,
E. W. HAYNES,
B. K. POLK,
GEO. W. SCHOGGIN,
N. S. GRAVES,
WM. M. BURNS,
ISRL. LEWIS,
B. W. M. WARREN,
GEORGE ADAMS,
J. H. JAMES,
W. S. ADAMS,
E. TENNISON.

P. S.—All of the above brethren are Baptists, except J. H. James, and I am told that he is a Presbyterian. Brother Haynes and brother Schoggin are ministers. They are all good substantial men.

T. H. COMPERE.

Ouachita Co., Ark.
June 26th, 1851.

We are ready to discuss all the points of issue fairly and honorably, with the conductors of either of the above papers, or any other Pedobaptist paper in the South, provided the discussion be published in both papers. If the editors above mentioned do not like the propositions we submitted to them, will they please to propose? Come, gentlemen, a fair, christian, scholarlike, friendly discussion, for the sake of truth.—What say you?—[ED. BAP.

For the Tennessee Baptist.

Creek Agency, June 13, 1851.

BROTHER GRAVES:

On my way to this nation in 1849, I promised you that I would write frequently about the progress of the gospel here.

I thought then that I would comply faithfully with that promise, but have since found that the mails are so uncertain, that it is very difficult for me to get a hearing in Nashville.

Your excellent Tennessee Baptist came regularly to this office for about 12 months, neatly enveloped and properly directed, but for the last year it comes only occasionally, and without my name or any envelope.

In some of the first numbers, I saw a notice that an effort was made to forward some books for the use of this Mission, and afterwards that some person was kind enough to ship me some medicines. Now, this is to certify, that *nothing of the kind has ever reached this place from Tennessee.* I wish, however, to express my gratitude for every kind effort of the sort which has been made by brethren in your vicinity.

You have doubtless seen from the Indian Advocate that God has graciously blessed the efforts of his people to christianize the Creeks. Our Church in this particular section numbers over 400 members, and I can cheerfully testify that, according to my judgment, they are as pious and exemplary as any christians in the world. I have just had the pleasure of transmitting to Louisville, by private conveyance, (the waters being too high here for the transportation of the mail,) a report of one of the most interesting meetings which I ever witnessed. On last Sunday I baptized a daughter of our principal Chief, a daughter of General Wm. McIntosh, who was killed by the hostiles in the late war. Samuel Miller, a conspicuous Chief of the Nation, and his wife, besides two others, whose names I have not learned; making in all six. Twenty-five came forward for prayer. A very large congregation was in attendance, among the number were Raly McIntosh, the principal Chief, and his wife.

The Sunday previous I baptized a white man, Mr Congrave, from Kentucky. I hope that the brethren of Tennessee will rally to the support of Indian Missions.—"Blessed are ye that sow beside all waters." Affectionately yours,

H. F. BUCKNER.

We will look after those books and articles immediately, and see if they cannot yet be got to the Agency. Can brother Buckner tell us by what route, and through whom, we can best send articles to the Mission?

By telegraph to the Nashville True Whig.

TREMENDOUS STORM.

HOPKINSVILLE, Ky., Aug. 11.

A severe storm passed over this place last Saturday evening, doing considerable damage. It blew down a barn belonging to John P. Campbell, Esq., on which there were ten or twelve hands at work—the overseer was killed and three negroes were slightly injured. The corn crops are very much injured.

EDDYVILLE, Aug. 11.

The storm on Saturday was of the most terrific and disastrous character. The standing corn was everywhere prostrated—the crops generally greatly damaged—trees uprooted. The telegraph wires broken; houses unroofed and blown down, &c.

We are informed by a gentleman who left Paducah yesterday, that the storm was equally destructive. Steamers Dover and Caledonia, which lay moored at the Paducah wharf, were immediately sunk. The latter sunk out of sight in a few minutes. The wharf boats were also greatly injured. The gable end of the Marshall House was blown down.

He also informs us that the Patterson House at Smithland was nearly blown down. We have no further particulars.

From the Nashville American.

EDDYVILLE, Aug. 12, A. M.

Further particulars of the storm at Paducah, on the 9th inst.

We are informed by the officers of the steamer Calendonia, (who were passengers on the Umpire for Nashville,) that the steamers Caledonia and Dover are a total loss. The America lost her chimneys.—Her loss is estimated at $3,000.

The steamer Mustang also lost her chimneys. The steamer Globe lost all of her cabin—nothing left but her boilers, engine and hull. Smedley also lost the cabin of his wharf boat. The Cherokee had a log run through her hull. The America run over the Dover, tore her to pieces and sunk her. The Caledonia is bottom upwards.—All the steamers that were moored at Paducah broke loose and were injured more or less.

☞ We have been favored with the perusal of the following letter from California, which shows the value set on *Cherry Pectoral* in that distant portion of our country. It is sold there at five dollars per bottle.—[Boston Republic

SAN FRANCISCO, March 22, 1850.

J. C. AYER, Esq.,—Dear Sir: We have the pleasure to inform you, that since our advices of the 5th ultimo., we have disposed of all the Cherry Pectoral consigned to our House. From the benefit experienced by those who have used it, there has grown up here a confidence in the article which will insure you for this market an increasing and permanent demand.

The rapid changes of our climate from heat to cold, and heat again, induce, as might be expected, the afflicting and often dangerous lung complaints. Many of these, within our knowledge, have been so speedily cured by your Preparation, as to afford, as it were, immunity from their attacks.

We are daily expecting the next arrival, and would advise the continuation of your monthly shipments in larger quantities than hitherto.

Yours, &c., J. G. CRAM & CO.

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.—A Protracted meeting will be held (Providence permitting) with the Cedar Grove Church, Wilson county, Tenn., commencing on Friday, Oct. 17th. We earnestly solicit brethren in the ministry to aid in the services

N. M. GREEN.

PROTRACTED MEETING.—A Protracted meeting has been appointed to be held with Rutland's church, Wilson county, Tenn., to commence on Saturday, September 6th. Brethren in the ministry are earnestly invited to attend and co-operate in the services.

J. W. BARTON, *Clk.*

☞ There will be a Protracted meeting held with the church at Beaver-Dam, Benton county, Tenn., commencing Saturday before the third Sabbath in September. The church cordially invites brethren in the ministry to attend.

J. P. ARNOLD.

☞ There will be a Protracted meeting held with the church at Spring Creek, Henry county, Tenn., commencing on Saturday, before the first Lord's day in November. Brethren in the ministry are strongly solicited to attend

J. P. ARNOLD.

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.

☞ The Joint Committee's of the Chickasaw and Aberdeen Associations, of the Baptist Female College, will meet at the town of Pontotoc, Miss., on the 29th day of August next, to transact important business of the Institution. All the ministers and brethren of the two Associations are requested and invited to attend with us. Brother Graves of the Tennessee Baptist, and Bro. Wm. F. Broaddus of Ky., are cordially and especially 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.

Letters Received.

A—Jesse Allen and remittance.
B—E. J. Bunyard.
J. W. Bowen.
R. J. Battle and remittance.
C—Dr F. Courtney.
F—S. Fuqua.
G—J. Gilchrist and remittance.
H—B. F. Hallowell.
M—N. McDowell
G. D. McFarland.
O—T. P. Oliver.
S—J. Spurgin and remittance.
C. H. Stillwell and remittance.
B. V. Smith and remittance; all right.
T—T. F. Turk.
V—W. Vance.
W. J. S. Williams and remittance.

INFORMATION WANTED—The Post Office address of Samuel Lales, Rev. H. Hill, Francis Shields and Francis Adams, subscribers to this paper. We have been sending their papers, for more than a month, to Koskiusko, Miss., which is doubtless a mistake, as we learn from the Post Master at that place, that the individuals alluded to, are not known at his office. Any person who can give us the information, will oblige us by complying with this request.

PUBLISHERS.

MARRIED,

On the 29th of July last, by Rev. Wm. Hale, Mr J. A. SAUNDERS, to Miss H. H. ROSS, both of LaFayette county, Miss.

HICKS' CHINA HALL.

North side of the Public Square, between Morgan & Co., and the Planters' Bank.

NASHVILLE, TENN.

A. H. HICKS, Importer and Dealer at Wholesale and Retail, in every description of French and English China and Queensware; Terra Cotta and Baden China; Bohemian, French, English and American GLASS; Britannia, German Silver, Japan, and Block Tin Goods; Tea Trays; Waiters; Looking Glasses; fine Table CUTLERY; Kitchen Utensils, &c., &c.

He has now in store a very large and splendid stock of the above, which will be sold at SMALL PROFITS, for the *ready cash*

Particular attention given to orders, and packing done by the best packers, at short notice. A call is solicited from every body.

☞ Look for HICKS' CHINA HALL.

Nashville, Aug 18, 1851—3m

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.

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 twenty-one weeks,	40 00
Incidental tax, each scholar, per session,	1 00

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

Three months only have elapsed since its commencement, and yet they have in attendance 70 pupils, augurring 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. MANN, 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, making it in fact what it purports to be, an 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 capacious comfortably to accommodate 75 boarders.

The Baptist Church, a building 50 by 60 feet, has been fitted up for School purposes, being equal to any in the country, ceiled, furnished with good stoves, 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 vicinity, connected with the facilities afforded for religious culture and improvement, (there being three Churches in the place) give to it an importance that few places besides enjoy.

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. MASEY, *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.

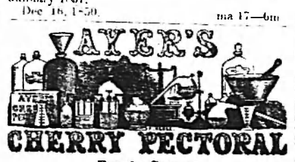
We go on to teach them Writing, Arithmetic, Grammar, Geography, &c., &c., and to read the Bible.

TERMS—Per Session of five months, for board and tuition, $ 50 in advance. Our Post Office is GARRETTSBURG, *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 18, 1850 ma 17—6m



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

Sommerville Book Store.

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

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 Science.

Mrs. S. VAN METER, Teacher of Drawing, Painting, &c.

Mrs. E. E. POWELL, Matron.

RATES OF TUITION

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

EXTRAS.

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

BOARD OF TRUSTESS.

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. WILSTON, 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. CATES. 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. WILSTON, 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.

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

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

COLLEGE PROPER

Freshman Class—First Session.

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

Second Session.

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

Sophomore.—First Session.

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

Second Session.

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

Junior.—First Session.

Latin—Cicero, Select Oration—Anthon
Greek—the New Testament—commenced
Experimental Chemistry—Silliman s.
Astronomy—completed

Poetry.

THE PARTING SPIRIT.

BY EDMISTON.

Farewell, thou vase of splendor,
I need thy light no more;
No brilliance dost thou render
The world to which I soar.

Nor sun nor moonbeam brightens
Those regions with a ray,
But God himself enlightens
Their one eternal day.

Farewell, sweet nature! waving
With fruits and flowerets fair;
Of these but little craving
Or what thou well canst spare.

Only an earthly pillow,
To bear my death-cold head;
And the turf and drooping willow,
To deck my lowly bed.

The world to which I'm going
Has fairer fruit than thine,
Life's river's ever flowing
And skies that ever shine.

Farewell, each dearest union,
That blessed my earthly hours,
We yet shall hold communion
In amaranthine bowers.

The love that seems forsaken,
When friends in death depart,
In heaven again shall waken,
And repossess the heart.

The harps of Heaven steal o'er me,
I see the jasper wall,—
Jesus who passed before me,
And God, the Judge of all!

So sang the parting spirit,
While round flowed many a tear,
Then spread her wings, to inherit
Her throne in yonder sphere.

Obituaries.

Rev. Horace Lawrence.

Many of your readers have doubtless heard of the death of our beloved brother, the Rev. HORACE LAWRENCE, a Baptist Minister of great usefulness in these parts.—He breathed his last on Thursday, the 10th day of May, in the full triumphs of the Christian faith. His disease had been rather a protracted one, and terminated in the typhoid fever. It was not my privilege to be with him during his sufferings, but I learned that he bore up under them with great patience and holy fortitude.—When asked by the Clerk of our Probate Court, who was then writing his will, what were his prospects for Heaven, he quickly replied that he had the fullest assurance of his acceptance with his Saviour, and many other expressions of a similar nature were uttered by him in his last moments. But these are not the only evidences that we rest our hopes upon for his future happiness. His works, his labors of love, the many sacrifices that he made, the great delight it afforded him in preaching the gospel—all these sufficiently prove to us that his spirit now dwells in the glory land.

He died in the 41st year of his age, and in the very midst of his usefulness, for few ministers in North Mississippi performed the same amount of labor.

It is proper to remark that he was born in the State of New York, was raised in Georgia, embraced religion in Jackson county, North Alabama, some 26 years ago, and united with the Cumberland Presbyterians, and in a few years commenced preaching the doctines of that Church, until within about five years ago, when he became concerned on the subject of gospel baptism. The result of this conviction was, that he came over to the Baptists, and was baptized according to the example set him by his Lord and master. At the time of the change in his sentiments, he was one of the most useful and acceptable ministers of that Church. Many a Pedobaptist within the last five years he has laid beneath the yielding wave. And even some whom he had immersed (for he practised all modes) while a Pedobaptist, he re-baptized after he became a Baptist. He possessed in a great degree the good feelings of all denominations. He was what we would call a plain, practical revival preacher.

He has been employed for the last three years as the Domestic Missionary of our (the Panola) Association—he was in its service when first taken sick. But he is gone to be employed in a higher vocation—to bask in the sunshine of God's eternal love—to realize the hopes and expectations that he so ardently cherished while he was here on earth. In his case we can truly say,

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life,
Quite on the verge of Heaven."

H. H. ROCKETT.

South Western Baptist please copy.

Resolution on the death of Rev. H. Lawrence, passed by the Yokina Church, May Term, 1851.

Whereas, in the mysterious dispensation of an all-wise and overruling Providence, our Heavenly Father has seen fit to take from our midst the Rev. Horace Lawrence, our late beloved Pastor, in the midst of his usefulness, who for the last four years has served this Church as an under shepherd, to the entire satisfaction of all its members, and we have the best reasons to believe with the utmost fidelity to his God; and considering the great amount of ministerial labor that he was continually performing, the loss to the cause of Christ is most seriously felt in this field of his ministry:—Therefore,

1. *Resolved*, That in the death of our beloved brother and Pastor, we have sustained a great and serious loss, and one in which the whole community feel equally involved.

2. *Resolved*, That in the death of our brother we bow with profound and humble submission to the Almighty fiat, and are taught the important lesson, that His "ways are not as our ways, nor his thoughts as our thoughts."

3. *Resolved*, That we deeply sympathize with his bereaved and distressed family, and would send forth our prayers to God, who "tempers the wind to the shorn lamb," to sanctify this affliction to the good of all.

4. *Resolved*, That this token of our Christian regard for our deceased brother, be entered upon the records of our Church, and a copy be sent to the Tennessee Baptist for publication.

RUFUS FONDREN,
Ch. Clerk pro tem.

John S. Buchanan.

Brother JOHN S. BUCHANAN died at the residence of his brother Thomas Buchanan in Williamson county, Tenn., on the 30th of May, 1851, aged 45 years, 1 month and 14 days. He was born the 16th of April, 1806, and was married to Elizabeth A. Vaughn on the 1st of November 1827, and settled in Williamson county, Tenn., from whence he removed to Gibson county, Tenn. some ten or twelve years ago. In July, 1842, he was baptized by brother P. S. Gayle into the fellowship of Spring Hill Church, Gibson county, Tenn., of which he remained a devoted and pious member until the time he was transferred to the rest which remains for the people of God. He was a Deacon of the Church for a number of years before his death. As a citizen, he was respected and beloved for his uprightness and gentlemanly bearing. As a husband, he was peculiarly kind and affectionate. As a parent, he was not surpassed, in point of tenderness. As a master, he was humane and indulgent. As a christian, he was consistent, devoted and pious. As a Deacon, he was beloved by his brethren for his gentleness, prudence and faithfulness—always at his post, and ready to every good word and work.

He was afflicted for some three or four years before his death. His health having become too feeble for him to pursue his former pursuits in life, he visited his relatives in Middle Tennessee, to see if travelling and a change from free to limestone water would not recruit his health; and while at his brother's in Williamson county, he was attacked with congestive chills. A few days before he died, a relative enquired how he felt in view of death, and his reply was that he was perfectly resigned to the will of God. A few moments before he ceased to breathe, a friend enquired how he felt, and his reply was, my hope is in Jesus Christ. He regretted being absent from his children, but met death with that calmness and fortitude which can be inspired alone by the christian religion; and now he sleeps in Jesus. The Pastor of Spring Hill Church (the writer of this article) preached the sermon at his funeral on the 22d of June, from John 6: 40, ("And I will raise him up at the last day") to a large and attentive congregation.

In the loss of this estimable brother and christian, society is deprived of one of the best of men—the Church of a pious member, and a faithful and prudent Deacon.—His heart stricken widow a kind and affectionate companion—his children, a devoted and tender parent.

But we should bow with submission to the providential dealings of God; and while his companion, children, relatives and friends feel the loss of so amiable a man, he is infinitely the gainer. Then I would admonish sister Buchanan and the children not to sorrow, since he has gained a heavenly inheritance which is incorruptible, undefiled, and that fadeth not away, and has ceased to suffer afflictions.

Those eyes he so seldom could close,
By sorrow forbidden to sleep;
Sealed up in eternal repose,
Have strangely forgotten to weep.

G. WRIGHT.

July 28, 1851.

Samuel Leroy Stricklin.

Died at the residence of his father (Samuel Stricklin) in Lauderdale county, Tenn., on the morning of July 8th, SAMUEL LEROY STRICKLIN, in the 21st year of his age. He was born April 6th, 1831—professed the religion of Jesus the 17th August 1850—was baptized by brother Geo. W. Young the following morning, into the fellowship of Ellon Church.

From that time to the day of his death he exhibited the marks of the true christian. In fact he seemed to possess, in a high degree, the mind that was in his Divine Master. Were it not for the fact that Obituary notices should be short, I could well enlarge on the christian character of this dear young brother just at this point, but prudence forbids.

Suffice it to say, that he lived right, and consequently died in the full faith and triumph of the gospel. He gave the brightest possible evidence of his acceptance with God in his last expiring moments. He sang several of the hymns of Zion just before his departure—he called his brothers to him, and bid them adieu, and told them to be good boys, and meet him in Heaven. He begged his relatives and friends not to weep for him, for he said all was right.

Many other things might be narrated truly interesting, connected with his death, but I fear to trespass too largely upon your paper. I close this Obituary by beseeching the Great Head of the Church to soothe the afflicted father and sisters of the deceased. May this dispensation of Divine Providence be sanctified to the conviction and conversion of many precious souls in the neighborhood of Ellon Church, is my prayer.

JOSEPH H. BORUM.

Durhamville, July 15, 1851.

Dr. David McCall.

The Knob Spring Church has again been called to mourn the loss of one of its members. Our beloved brother, Dr. David McCall, departed this life at his residence in Smith county, Tenn., on the night of the 30th of June, leaving an affectionate wife, four small children, and a large circle of friends and relations to mourn his loss.—His disease was a pulmonary affection, and hence gave him warning of his dissolution. He was not unprepared for the summons of death. For several years he had professed the Christian's faith, and lived his life; therefore, in his death, he enjoyed the Christian's triumph. His funeral sermon was preached on the 2d inst., by the minister who had married him, and baptized him and his companion, to a large concourse of sorrowing friends. The cold remains were then deposited in the grave, there to await a glorious resurrection at the last day.

W.

July 6, 1851.

Sampson Wilder.

Died in Lafayette county, Miss., on the 14th ult., Mr. SAMPSON WILDER, aged 71 years. Father Wilder was a faithful member of the Primitive Baptist Church. Was universally loved by all who knew him, as a brother, a neighbor or a friend. He gave all who saw him while sick the most clear and satisfactory evidences of his acceptance with God. He has left behind many relatives and friends to mourn his departure—but let them receive consolation from the promises of the Bible: "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

L.

New Union, Miss.
July 4th, 1851.

Sarah Ann Armstrong.

"Dearest Sister, thou hast left us,
Here thy loss we deeply feel.
But 'tis God that hath bereft us—
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is flown;
Then, in Heaven, with joy to greet thee,
Where no farewell tear is shed."

We, the Baptist Church at Bethel, Upshur county, Texas, feel that it would not be inappropriate for us to offer our last tribute of respect to the memory of our deceased Sister SARAH ANN ARMSTRONG, whose memory hath called us together on the present occasion.

She departed this life on the 8th of May, in the 38th year of her age. Sister Armstrong was the daughter of Thomas and Naoma Poland. She was born in South Carolina on the 29th of March, 1814, and removed to the State of Georgia, with her parents, when quite young, where they remained a few years; thence to Montgomery, Alabama, where she grew up, and was married to John K. Armstrong. They both continued to reside in that section of country until the 27th of November, 1849. She then, with her husband and family, moved to this neighborhood, where our beloved Sister breathed her last. Sister Armstrong joined us on the 21st, and was baptized on the 25th of July, 1850, evincing plainly that she had tasted of the goodness of God. But she was not long permitted to battle in the cause she had espoused, ere she was called to reap her reward.

Our lamented sister has left behind her an affectionate husband, and an interesting family. Although many of her children are at present too young to be aware of the loss they have sustained, yet, as their intellectual faculties are developed, they will find in the history of their mother's useful life bright examples to guide their footsteps.

Resolved, therefore, That we feel that the loss of our departed Sister casts a gloom of sorrow over this Church and vicinity, whilst it must burst open the deep fountains of grief in the bosoms of those more closely united.

May we as a Church and settlement be permitted to indulge in the hope that this sorrow will find some mitigation in the profound sympathy felt by this community.

Trusting in God that her spirit has winged its way from a world of sorrow and suffering, to the mansions of eternal bliss, where pain and sorrow never come.

May that All Merciful Being who is the only partner in distress, and the protector of the motherless, watch over the bereaved companion and the sorrowing children, and sustain them in the time of affliction.

Mrs. Elizabeth Ann Hays.

It becomes my painful duty to announce the death of Mrs. ELIZEBETH ANN, wife of Dr. John B. Hays, who died in Wilson county, Tenn., on the 16th of June last.—The subject of this Obituary was the daughter of Ethelbert P. and Elizabeth W. Horn. She was born July 11th, 1823, and was at the time of her death 27 years 11 months and 5 days old. Sister Hays was for several years an exemplary member of the Methodist Episcopal Church. But she is gone—has fallen in the midst of her days, just as her sun of life was advancing to its meridian, and flowers of conjugal affection was bestrewing her pathway—just as life was redolent of bloom and beauty—the sombre pall of death was thrown over the fair prospect, blighting and turning all to gloom.

She, from the commencement of her illness, believed that she would not recover, and although her sufferings were indescribably severe, she had no fears with regard to the prospect before her. Having trusted her soul's interests to the plan of salvation revealed in the gospel, she was favored with strong assurances that a home awaited her in the Heavens. No clouds were permitted to darken her sky as she stood on the narrow stream that divides time from eternity. All was bright and heavenly.

She was surrounded by friends who loved her with undying affection—an aged mother was by her dying pillow, bestowing those kind attentions, and administering those sweet consolations, which are only prompted by a mother's love—a husband, who clung to her with idolizing fondness; and she certainly merited the affection thus lavished upon her, as she possessed, in an eminent degree, those qualities of mind and heart calculated to elicit esteem—brothers, sisters, physicians and friends, all, all, did, without effect, what finite skill and power could do to rescue her from the iron hand of death. Her last days were sweetly peaceful, from the time she professed faith in Christ, she lived in the enjoyment of the blessed fruits of the spirit, exhibiting always such an equanimity in her deportment as evidenced her religion to be founded in truth, sustained by principle. She has left a fond mother, an affectionate husband, brothers, sisters, and many warm friends, to mourn her loss. How impressively, in her death, will the following lines apply:

Go, spirit of the sainted dead;
Go to thy longed-for happy home,
The tears of friends are o'er thee shed;
The voice of Angel's bid thee come.
If life be not in length of days,
In silvered locks and furrowed brow,
But living to the Saviour's praise,
How few have lived as long as thou?
Though earth may boast one gem the less,
May not Heaven the richer be;
And many on thy footsteps press,
To share thy blessed eternity.

A. W. MEACHAM.

Lebanon, Tenn., July 24, 1851.

P. S.—The Nashville and Louisville Christian Advocate, are respectfully requested to copy.

Mrs. Elizabeth C. Noone.

Died near Salem, Miss., on the 5th day of June, in the 43d year of her age, after an illness of 11 days, Mrs. ELIZABETH C. NOONE. She made a profession of religion when about twenty years of age, and maintained that profession, without wavering, to her death. No one, perhaps, ever met death with more resignation. At times she even expressed a desire to depart, that she might be united with her companion who had gone but a few weeks before her. She, while sick, often exhorted her numerous friends and visitors to prepare to meet her in Heaven. Sister Noone has left five daughters and three sons to mourn the loss of a tender and an affectionate mother.—May the common Father of orphans guide and protect them while in this world of sorrows; and may they at last be prepared to meet their father and mother in Heaven, whom they so tenderly loved on this earth, is the prayer of one who deeply sympathizes with them.

H.

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Freeman, Hodges & Co.

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NEAR THE POST OFFICE,
NEW YORK.

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

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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

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Feathers, American and French Artificial Flowers

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Fine Embroidered Reviere and Hemstitch Cambric Handkerchiefs

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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. D. 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.

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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 Maccaboy's Snuff, just received and for sale low. EWIN, BROWN & CO.

FINE TEAS.—66 half chests and boxes fine Imperial and Gunpowder Teas, just received and for sale low.
March 15 EWIN, BROWN & CO.

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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.

Clocks.

A VARIETY of Clocks, which I will warrant good time keepers, for sale by
June 14—7m IRA H. MORTON,

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 Languages, 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,

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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.; Bergerii's do.; Anthon's do.; Cooper's Virgil; Anthon's Works; Boyer's Dictionary, Bullion's Works, and many others.

SCIENTIFIC.

Humboldt'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.

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Comprising a variety of the most choice Literary Works.

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

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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.
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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.

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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

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OLD FURNITURE taken in exchange for new and all kinds of Furniture repaired in the neatest style.
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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.]

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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."

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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."

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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,
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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 diuretic. It acts simultaneously upon the STOMACH, the CIRCULATORY 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 topical application will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sands' Sarsaparilla, which gently stimulates while it disinfects and expels from the stomach and bowels all that is irritating, and at the same time restores their vigor and tone. Its great merit is that it meets and *neutralizes* the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the patient recovers health and strength under this triple influence is surprising. Each one 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.

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

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

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

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

March 15 EWIN, BROWN & CO.

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

For sale by H. G. SCOVEL.

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL.

NORTH side of the Public Square, 3 doors west of the Nashville Inn.
1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herd-Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue, assd.,
800 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Eng. Sup. Carb. Soda,
1030 " 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,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and
Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.

For sale by H. G. SCOVEL.

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

H. G. SCOVEL.

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm. For sale by H. G. SCOVEL.

FRENCH BED PANS.—A new and very convenient article, for sale by H. G. SCOVEL.

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

CIGAR FUSEES.—2 gross received and for sale by H. G. SCOVEL.

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

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

Fine Toilet Soaps, &c.

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

47 do