





NASHVILLE, TENN.  
SATURDAY, August 28, 1851.

NO LETTERS taken from the Post Office unless the Postman has been previously advised.

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.

**BROTHER GRAVES:**  
Ought the evidence of a colored brother to be received against a white member? Your views on the above query is most respectfully requested by

MANY READERS.

This will hardly admit of being considered a real question. No answer, it seems to us, is more self-evident. How long would the Church of Christ exist, (other things being equal,) if it were known and acknowledged that the character of an individual, christian or moral man, was less safe in the church than in the world? If it was a fact that it could be sacrificed at the whim of almost any designing person. There is no doubt but that the character of a person should be as safe in the Church of Christ as in the world. But is the evidence of a slave received in our civil courts against a white person? Is it received by any court in the United States—in the rank of an abolition State in the Union? By no means. What would be the result were it so? Who would be safe, here, or there? The propriety of this, is clearly seen by every State—North or South. Now we ask, if no white man would remain in this State, a single year, did its laws allow slaves to testify against his life or property—what white man, who regarded his character as aught, would unite himself to a church where such a law prevailed—or who would remain in such an association?

The reason for not receiving such evidence in State, lays with the same weight against receiving it in the Church.

1. Our colored population has not sufficient intelligence. A credible witness must possess the proper degree of intelligence—both concerning the subject matter, and the nature of an oath, &c.

2. There is no law to punish a slave for perjury—so as to intimidate and guard against the dishonest and designing servant, or the person who uses him. What possible security or guarantee would a member have when the evidence of a slave whether he told the truth or a falsehood, so far as punishment was concerned. The very idea of such a state of things is horrible.

3. The relation between the master and a slave is violently hostile to the idea of the testimony of the latter being received against his master. This needs no discussion.

4. The relation existing between the whites and the blacks, is equally hostile to such an idea. Revenge of the most brutal character could be sought through this avenue—and it would even offer a temptation to the malicious.

5. The relation of the servant to his master or overseer, or any one, whom the servant feared, forbids it. Who does not see that a wicked master or overseer could obtain revenge upon an innocent man, by the testimony of his wicked slaves, if church members, through fear of the task, or the influence of a bribe.

When we think for one moment on the amount of perjury in our civil courts, by the influence of bribes, what might we not expect, where fear, punishment and bribery combined, could be brought to bear upon wicked servants, and that, too, without the least danger of punishment in case of detection? Is it a most monstrous idea, consider it in whatever light we may—and the more so, when we consider the vast proportion of impurity and irreligion, there is among the colored population who profess christianity. Their meetings are conducted pretty much on the Methodist camp meeting order, and they are sung, prayed or shouted "Amen," and the result is there are just about the same number of genuine converts among them, say one in five, or one in ten—and shall we, out of regard for that one truly pious servant, who could not be forced or bribed to testify falsely, lay ourselves open to be ruined, at any time, by the five or ten ungodly ones, &c., who, for a gallon of whisky, or its equivalent, or the threat of a chastisement, could ruin our character and exclude us from the church. We have never heard of a Baptist Church that allowed such a dangerous practice.

None, unless the rank of abolitionists will object to our position—nor would be, was the servants testimony against his character or life. But let us see what the Bible says on this point. "If a man desire the office of a bishop," said Paul to Timothy, "he desireth a good work." The Bishop of London, at a recent ordination, professing to quote Paul's words, gave them (according to the Church and State Gazette) thus: "He that desireth the office of a bishop, desireth a good thing." The Bishop of London might well say this, with his income of £10,000 (\$50,000) a year. Methodist Bishops get only from \$1,500 to \$2,000, quite a small sum for a minister of the Gospel. Their services, the ministers who do the work, get from \$100 to \$150.

PERJURY OF SCRIPTURE.—"If a man desire the office of a bishop," said Paul to Timothy, "he desireth a good work." The Bishop of London, at a recent ordination, professing to quote Paul's words, gave them (according to the Church and State Gazette) thus: "He that desireth the office of a bishop, desireth a good thing." The Bishop of London might well say this, with his income of £10,000 (\$50,000) a year. Methodist Bishops get only from \$1,500 to \$2,000, quite a small sum for a minister of the Gospel. Their services, the ministers who do the work, get from \$100 to \$150.

## STILL THEY COME.

**CHANCE OF SENTIMENT.**—The Rev. Mr. Aver, of the Christian denomination, who, for some years past, has been pastor in Portsmouth, N. H., and of great popularity, has renounced the peculiarities of that church and become a thorough convert to Baptist principles. He has been recently received into the First Baptist Church in Boston, of which Rev. Dr. Neale is the pastor.

## YALOBUSHA BAPTIST FEMALE SEMINARY, GRENADA, MISS.

We have just been favored with a visit from our esteemed brother, Rev. G. H. Martin, Pastor of the Baptist Church, at Grenada, Miss. From him we learn that the Baptist Female Seminary in that town, and projected under the auspices of the Yalobusha Association, has secured twelve thousand dollars for building purposes. A beautiful lot of ground, with a commodious building on it, has already been obtained, and on the first of September next, the Institution goes into full operation. The Trustees have secured the services of our brother, Rev. W. S. Webb, as Principal of the Seminary, who accompanies Brother Martin, on his return home, and will be in readiness to enter upon the discharge of his duties, the first day of the Session. Brother Webb enters upon his duties with the advantages of much experience as a successful teacher, and ample qualifications to conduct an institution of the highest grade of character. He will be assisted by a corps of female teachers, well known and appreciated in Grenada. Although it is with deep regret that we have to part with Brother Webb from our State, where so many men of his attainments are needed, our brethren here can but congratulate the Trustees of the Yalobusha Baptist Female Seminary, on the good fortune attending the mission of Brother Martin. We hope the Baptists of Yalobusha and the adjoining counties will rally around their institution, and see that the arduous labors of its energetic Board of Trustees, will be met by a corresponding effort on their part, to build up and sustain an institution worthy of them, and the high reputation they have acquired in the surrounding States, for their piety, zeal and liberality in every enterprise for the advancement of the cause of truth.

## TENNESSEE BAPTIST FEMALE INSTITUTE, MURFREESBORO, TENN.

By referring to the advertisement of this institution in another column, it will be seen that the school has already gone into operation, under the direction of Mrs. Easton. We are pleased to see that the Baptists of that flourishing young city, have gone to work in earnest. From private advices, we learn that a liberal subscription for building purposes has been secured, and no doubt is entertained that an amount sufficient to build a fine edifice, will soon be obtained. The eminent literary attainments and experience of the accomplished Principal of the Institute guarantees a sure passport to the success of the enterprise.

Upon the whole it can be said with gratifying to every true hearted Baptist to see the noble efforts now being put forth by the Church in the States of the South-West in the cause of education though at a late day. It must be confessed that this movement ought to have been made thirty years ago. We have been patronizing Pevopabaptist schools long enough, and we are glad to see the evidences exhibited, of a determination on the part of Baptists to take the matter of educating their children into their own hands.

## A NEW KIND OF GOVERNMENT.—A correspondent in the Texan Methodist paper, trying to fix up a sort of apology for the government of his Society, unwilling to come out like a candid man and tell the truth, says: "Such we believe has been the feeling of its people generally; seldom, if ever, have they stopped to theorize about it. Taking it as a providential fact which has wrought untroubled results, they have not thought it at all important that it should resemble any theoretical system or model; it has hardly been capable of a theoretical classification—it is neither monarchical, aristocratic, nor democratic—the best that can be said of it is that it is simply providential!"

A Providential character of government. What is that? We are in the dark. Not democratic. Mark that! Had we said so, we should have been charged with falsehood and slander.

**"FREE DISCUSSION AND POPERY."**—The Rev. Dr. Cumming, of London, challenged the traveling "Father Ignatius" to a public discussion, in Exeter Hall, on the principal points at issue between the Popish and Protestant systems of Faith. Father Ignatius expresses his readiness to accept the challenge, but said he could not do so without the permission of Cardinal Wiseman. The Popish father afterward called, barefooted, on Dr. Cumming, and intimated that his eminence had interdicted him from engaging in the contemplated discussion. The reasons assigned by the cardinal for the prohibition were two in number. The first was, that such discussions do no good to the Roman Catholic religion. The second was more laudable and more characteristic. "I hate Exeter Hall," says the cardinal. "In these four words there is a world of significance."

Who have free discussions in our day, is a question worth answering! Those conscious that their creeds and customs will not bear the light. Did Baptists ever shrink from investigation—did they ever shy out against free discussion and candid investigation? Never, the 1800 years of their history answers never—they have ever counted it!

**AUTOGRAPHS WANTED.**—A publisher of a newspaper is making efforts to obtain autographs of its subscribers. He says: "We are anxious to collect and preserve the autographs of all our subscribers, and therefore request all, whether in city or country, to inclose the amount due for the second year, in a letter, with their several signatures, before the first of September next. Our thanks are due to those who have already anticipated us by advance payment."

**HAPPINESS.**—Wherever lies the path of duty, wherever you may be most useful, there the Almighty will make you most happy. Happiness is not the offspring and growth of indolent repose in this world—a self-denying exercise is necessary to its production. The imagination of a state where every thing will be to our taste is pure folly. We must be content to take our share in the ills of life, and look for our chief happiness in this world from seeking to do our duty.

Messrs. Toot & Rutland are constantly receiving large additions to their former stock of books and stationery, which they are selling on the most accommodating terms. See advertisement, of new books just received, in another column.

## Communications.

For the Tennessee Baptist.  
ON THE INFLUENCE, USES, AND TEACHINGS OF HOPE.

(From an Unpublished Manuscript.)

[Concluded from No. 47.]

Having spoken of the Influence and Uses of Hope we have now to consider some of its Teachings. Indeed the careful study of this faculty cannot fail to impress upon the mind the most important of Truths.

In the first place, it discloses Futurity to the view of man. It tells him there is something beyond the present state of life, both in time and space. In regard to the lower animals, as they appear to be satisfied with the Present, so they would seem to have no perception of anything further on. But with man to-morrow is as certain as to-day;—next year as much of a reality as this; and although he may not reach or enjoy those future periods—though his hope in this respect may prove delusive—yet he is convinced they will come. His whole life leads him to look into the future, to become familiar with the conception of it, to feel that it is a reality. And he becomes equally convinced that it is not circumscribed to this side of the grave, but that it extends immeasurably beyond. He is conscious that death has nothing to do with futurity, and whether for him or not—whether to him a blank, or fraught with misery, or replete with joy—he feels that there is a futurity, unlimited by, and independent of the present state of existence. All his hopes in relation to time and all his hopes in relation to eternity have interwoven this conviction into his very nature.

This may be considered the primary grand lesson,—the great elementary truth of hope,—a truth though common and unimpressive from our familiarity with it, yet one the magnitude of which had it been suddenly revealed would have overwhelmed us with astonishment and awe. Yet stupendous as it is, it is but the prelude to another which so far as we are concerned is vastly more momentous.

In the second place, hope teaches the immortality of the soul. As the hours and months and years with which our expectations and wishes have been connected have duly made their appearance—as times heretofore hoped for have come—finding us the living witnesses of their arrival, so hope irresistibly leads to the belief that we shall continue to be in times yet to come. It whispers that the conscious soul shall not altogether cease to exist at any given period, whatever may be the mode or condition of its existence. We cannot picture to our minds any period of time, however remote, without conceiving ourselves as in some way connected with that period either as actor or spectator. And as in the case just considered, it is impossible to separate the idea of to-day from that of to-morrow, or sever the link in the mind which connects the present with the illimitable future,—so the belief in a future existence of the soul carries with it the belief in the unlimited duration of that existence. Thus while hope points out an endless futurity to us, it shows that we are tending to it, and are destined to occupy a place within its interminable domain.

This is impressed upon the mind in the form of an intuitive conviction; it is a truth taught as it were by authority and appealing directly to our faith. But it is still further enforced and confirmed by an appeal to reason for whose decision analogy furnishes abundant proofs; of these, let us suffice to bring forward a few of those more directly connected with the subject under consideration, that is, the evidences furnished by the faculty of hope.

Let us consider then in what way this faculty affords proofs of the future existence and immortality of the soul.

The tireless and ceaseless emotions of hope would seem to indicate the never ending activity of its subject, the mind, to which it belongs as an instrument. The quality of an act furnishes the best criterion of the quality of the actor, or agent. Thus speed indicates swiftness of foot, a heavy blow, power of arm, a loud strong voice, strength and capacity of lungs, &c. The strong emotions of a snared lion, and the restless, energetic efforts of a caged eagle, are sufficient evidence of the ability of the one to range at large over his torrid wastes, and of the other to sweep his native sky. And when we behold the man of man, tireless in

its gigantic aspirations, struggling with continuous and amazing power against the fetters and barriers which confine it within the bounds of its nature, who is so irrational as to conclude that the removal of those impediments would serve but to paralyze its energies! On the contrary there is not here the most unmistakable indication of strength and capacity for a wider and more exalted sphere of action? If then a single faculty of the mind evinces such strong and ceaseless activity, despite of repeated disappointments and innumerable opposing influences tending to cool and check its ardour, would it not seem that the soul, of which this is but one of many instruments or powers, must be endowed with an extraordinary degree of power and activity. And when we see that the energy of that one faculty is often greatest with persons of the feeblest physical frame, that it increases in intensity as the latter yields to the prostrating influence of disease and approaches nearest its dissolution, are we not prepared for the irresistible conviction that the inherent energy of soul, of which we here see but a partial manifestation, is independent of the body and superior to the influences capable of working the destruction of the latter? And surely we know of nothing else capable of extinguishing that energy.

Again: The continuous and ever increasing aspirations of the soul for a higher and nobler state of existence,—a more congenial, an unconfined, an unlimited range of action,—can hardly fail to impress us with a conviction of its immortality. It "must be" destined to endure beyond the present life.

"Else why this pleading hope, This fond desire, this longing after immortality?" And this intuitive and self satisfying proof, is also corroborated by reason and analogy, to which indeed the faculty of hope seems ever to point triumphantly as witnesses of the truth of her teachings.

When we look upon nature we see that everything is adapted to a peculiar sphere, while everything seeks the sphere to which it is adapted. Even the plants would seem to know and find out their peculiar soil; the roots of a tree seek the moisture of the earth and its leaves court the rays of the sun. The beasts of the field and the birds of the air seek the climate and the forest to which they are fitted, and when they have found them they are satisfied. But man is never satisfied in his present state. Whatever station he may reach in life, his desires reach still beyond—to something higher, nobler, more suited to his nature, even to a place in the illimitable future;—whence we infer that there, and only there, is his true and appropriate sphere.

Again: for a more familiar illustration. Many of the lower animals are adapted by the Creator for peculiar changes in food, locality, &c., and he has also given them a desire for such changes at the appointed times. Hence the herds of deer, and buffaloes, prompted by an instinctive craving, lapse at times to the salt springs; the fish of the sea repair at certain seasons to the fresh water; birds become restless at the approach of winter and migrate to warmer climates. Now had there been no such thing in nature as salt springs; or streams of fresh water; or a more genial climate; answering respectively to the instinctive desires of his creatures, the Creator would not have fitted them for, or given them an propensity to seek, such changes in food and locality. In the same manner do the mental desires of man bespeak his adaptation for a more congenial and higher sphere of action; and thus the hope which God has implanted in his bosom becomes both the promise and the proof that such a sphere is prepared for him.

Thirdly: The Faculty of Hope in a similar manner teaches the reality and attainability of objective happiness.

Every instinct and faculty of the mind has its appropriate objects, and these objects are real and attainable. Thus hunger has food for its object,—there exists food for the gratification of hunger. So of the affections and passions,—they seek peculiar objects, such objects exist, are attainable, and in the attainment of them are these affections and passions gratified.—This holds good whether the objects are material or immaterial—whether appreciable by the senses, or of a purely mental nature. The faculty of Reverence for instance,—that which seeks for its object a superior Intelligence—while it originates the belief, affords the proof, that such an Intelligence exists, and is, in some way, accessible to man's spiritual nature. And thus does the faculty of Hope, in its exalted aspirations after happiness, teach the reality of that happiness as an attainable object. But if not,—if happiness be an illusion, and Hope an exception in the order of things where the chain of analogy is broken,—then is Faith tantalized by a deceptive language in the Book of Nature, and Reason mocked by a fallacy in the Argument of Creation!

But we cannot believe that this heaven-bestowed faculty is a mockery, a false light, a "lying oracle," placed in the bosom of man by the Author of all Truth! The object to which it points with such earnest and unwavering assurance, we believe must be real and within the reach of the soul.

But hope prompts the soul to seek Supreme happiness, and since this is more than this world can afford it is clear that it must be looked for in the world to come.—And here it is worthy of remark, that this high degree of unalloyed felicity which the heart of man is ever aspiring after, seems ever in the distance, receding continually at each approach towards it,—as though to allure the mental vision still onward to scenes beyond the transitory and limited field of earth.

But while hope thus teaches the reality and attainability of happiness it would at the same time seem as clearly to warn that this

may be missed; and there are forebodings of mind indicating a state also of desolation and misery. We speak not as an expounder of theology or an exhorter to religious duty, but,—with becoming reverence to the sublime doctrines of Christianity—as a faithful chronicler of what appears to be the voice of reason and true philosophy. Indeed, the fact of man's being endowed with a faculty whose aspirations reach into futurity, can be viewed only as confirmation of the fearful truth so gloomily portrayed in his mental constitution, and so solemnly proclaimed in Revelation. For if it be not so—if there is no danger, if no misery to be shunned, why given a hope to encourage and prompt by the prospect of good? For the good would come of itself after a little delay, and the happiness might be even greater for being unexpected.

Again: the efficiency of unwavering hope towards the attainment of worldly objects is encouragement in regard to its great and legitimate end. For if it conduces to success in the former, shall it not in the latter? If a course of worldly conduct be hopefully and resolutely followed leads to success in this life, is not the inference clear that a religious course, pursued in like manner, will equally prove successful towards the attainment of its appropriate reward in the life to come?

B.—W.—D.

For the Tennessee Baptist.

## REMARKABLE INCIDENT.

Mitte pascit tuum super transietes aquas: qui potest tempora nostra invenire illam.—Ecc. xi. 1.

Memory often goes back to my early youth, and dwells with much interest on the recollection of events which transpired when I was a little boy—a mere child.—Those were happy days indeed. My father's house was my home, my little brothers and sisters were my playmates, and my young and confiding heart was free from the thousand anxious cares that now hang like an incubus over my very existence!

The home where I spent life's delightful spring, was ever the preacher's home. The messenger of peace was always a welcome visitor. Doors and hearts were open to receive him; for his repose most gladly did my parents smooth their best bed, and prepare their best repast. Their prayers, as well as conversation made deep impressions on my mind.

Of the number that often found rest in our humble home, was the Rev. John Cragg, who is well remembered by hundreds of persons in Middle Tennessee, as well as some other parts of the country.—He was a man of remarkable piety, though not a little eccentric in his habits. He was careful to reprove sin in all its multifarious forms, whether found in the old or the young, male or female, high life or low life. He had been one of the first Methodist preachers to part the wild cane, and the waters of Duck River, and to plant the standard of the gospel among the hardy settlers of that region. Often did he swim deep creeks, lie in open cabins, on hard beds, with his saddle-bags for a pillow, sit down to scanty fare, and not unfrequently did he lose his way, and pass whole nights alone in the wilderness.

In the year 1820, he spent a night at my father's, and I distinctly remember an incident that he related to us, at a late hour, after prayers, and just before retiring. It was as follows:

"In 1792, I was crossing a spur of the Cumberland Mountains," said he, "by a dim trail, made by the Indians. I supposed myself more than twenty miles from any human habitation. Suddenly a stout young man very poorly clad, with a heavy rifle in his hand, sprang from behind a tall rock, and presenting his gun, demanded my money. Something seemed to say to me, 'fear not, there's no danger,' and, without knowing why, I said 'young man, what has brought you to this?' Your father never taught you to rob!' He cried out, 'Give me your money, or I will blow you through.' I repeated my first enquiry, 'what has brought you to this?' Your father and mother set you a better example.' His countenance fell, his color changed, and throwing down his gun, he gave vent to his feelings in a flood of tears.

"I alighted from my horse, and taking a seat near him on a rock, asked him to relate to me his history. After an assurance from me, that I would not attempt to expose him, or have him arrested, he proceeded to tell me something in relation to his misfortunes. He had been well raised somewhere in Virginia. His parents were pious, and well-off in the world. He had married contrary to their wishes, about two years before, and brought his young wife, without any means whatever, to that section of the country, hoping to better his condition by honest labor and trade. He had created a cabin about thirty miles from any other human habitations, save those of Indians, both he and his wife had fallen sick, and been long confined to their beds, during which their stock of provisions was exhausted, and now, having no money, nor friends, he was unable to procure a supply, even by carrying it from the settlements. Actual want, and even starvation, began to stare them in the face, and in their extremity and distress, he determined to commit one robbery, only one, to enable him to live till he could make other arrangements.—And this was his first attempt.

"I proceeded to point out to him his error. He ought to have gone to his Heavenly Father, and to have made known his wants, and asked help from Him, who heareth the young ravens when they cry. The young man was much affected. His tears fell copiously. He said he saw nothing but starvation in store for himself and wife, but that he would not resort again to dishonest measures to procure bread. I asked him how much would relieve him. He said

a very small sum. I had, in my saddle-bag, \$22 in silver, which was all the money I had in the world, I took it out and gave him \$20, reserving \$2 only for myself, and after praying with him, both kneeling, I pursued my journey, without any clue to the young man's name."

"Twenty eight years have passed away," continued Mr. Cragg, "and the scene is changed. West Tennessee is no longer a wilderness. The woodman's axe has felled the forest; the Indian's hunting grounds are chequered off into a thousand furrowed fields; the solitary places have been made glad. Time has made many changes on me, too. Youth is gone. My locks are white as wool, and I am an old man. Last week, I was at W—— Camp Meeting. The congregation was very large. I preached at three o'clock on Sabbath evening.—An elderly gentleman came to me as I descended from the pulpit, and politely, but urgently requested me to walk with him to his camp. I did so. We entered a room where we were alone. He asked me if I knew him. I replied in the negative. He said, 'I know you. Do you not remember that a young man attempted to rob you, about twenty-eight years ago, on the Cumberland Mountains?' I replied that the event was not entirely forgotten by me.—'I am he,' said the old gentleman, 'I am that same wicked young man, that was saved by your generosity, from a felon's fate, and endless perdition. I took the money you gave me, to my wife, and made her acquainted with the circumstances; we knelt together in our little cabin, and thanked God for his blessings on us, and begged his mercy. From that hour we have prospered. I have grown rich; and for a quarter of a century, I have been a follower of the meek and lowly Saviour. As I did not know your name, or your residence, I had no means of finding you. But to-day, when you arose to commence divine service, I recognized you at once. Here are your \$20 with twenty-eight years of interest.'"

Mr. C. remarked to my father, that this same old gentleman was one of the most respectable farmers of R—— county, but that he had not, nor would he ever reveal his name, in connection with the circumstances.

Several years since, Mr. C. has ceased to labor, and gone to share his reward, where "the weary are at rest."

A. M. S.

For the Tennessee Baptist.

LIBERTY, Tenn., Aug. 2, 1851.

**BROTHER GRAVES:**

There has been of late considerable change in my feelings concerning the Tennessee Baptist. Heretofore I thought that you were too much of a warrior, and that there was too much controversy in your paper to do good. I thought you could have done more good by being more charitable to other denominations. But seeing, of late, the great effort that is made to put down the Baptist denomination by the Pedobaptists, (and some of these efforts are made in the bounds of my ministry,) both by preaching and the circulating of "Chapman's Book on Baptism." I have been led to a change in sentiment; and now think that you are right in the bold and fearless stand you have taken in the defence of the doctrines and government of the Baptist denomination, and in bringing to public view the erroneous doctrines of the Pedobaptists, and their pretended friendship about communion.

Chapman's Book, I have read, and think it the most vile misrepresentation of God's Word that I ever saw.

As a testimony of my change, I have set out to see how many new subscribers I can procure for the Baptist; and herewith send you the names of eighteen new ones. I intend to use my best efforts to get as long a list of subscribers as possible, that our views where it never has been; and that our words, and doctrines, and government may be fully known in the bounds of all four of the churches which I attend as pastor.

I will now give you an account of a very interesting meeting at New Hope Church, Smith co., Tenn. Our meeting commenced on Friday night, before the third Lord's day in July. The Deacons of the Church held a prayer meeting, and the next day the ministers met with the church and commenced preaching. The church seemed cold. On Saturday night, three persons requested the prayers of Christians in their behalf, and on Sunday, the Lord's Supper was administered to the largest number of communicants that I ever met at our church before at one time. The members of the church and visiting brethren seemed very much revived. On the fifth day, the sinners began to hang their heads, and at night some of them came forward to seek an interest in the prayers of Christians.—The meeting increased in interest, and by the sixth day there were four hopeful conversions, and four approved of for baptism. The meeting still continued to grow in interest, the congregation seemed very solemn and attentive, sinners were seen to weep, and mourners were converted, until there were twenty-six who profess to have been changed from darkness to light, and there remain between twenty-five and thirty who desire the prayers of the church. On the ninth day of our meeting, I baptized two. Our meeting lasted twelve days. On the last night, an opportunity was given for the new converts to join the church, and there were thirteen candidates for membership, thirteen received by baptism, making fifteen approved of by the church, who will be baptized at the next meeting; and without doubt, there will be many others who will be baptized with them.

The following ministers were with us,

Rev. Wm. Barton, H. Fite, J. Barbag, John Gold, J. J. James, and Licentiate Thos. Davis, D. H. Farmer, and Hardin Hardcastle. All assisted in the labor, and thus ended one of the most happy meetings that I ever attended.

Your brother in Christ,

NATHANIEL HAYS.

[MISSOURI CORRESPONDENCE.]

History of Baptist progress in Lawrence—Still they come—cause flourishing.

Mr. VERNON, LAWRENCE CO. MISSOURI, June 1851.

**BROTHER GRAVES:**

I was much gratified to hear from you, and the more so, in realizing that we were one, as regards the important truths contained in the Word of God. Glad are we that "those truths are mighty, and are prevailing" with you. As a denomination in South West Missouri, we have great reason to bless Almighty God that it is as well with us as it is—that light is spreading—many are realizing the important truths of the Bible, and that we are gradually increasing.

In our first attempt, as a correspondent, (if it meet with your approbation, imperfect as it may be,) we (speaking editorially) will give you a short account of our progress during the past eight years, or the time that we have sojourned in Spring River Country, which is about the time mentioned. At that time, there were but few "Missionary Baptists" scattered over the country, and but now then a "Missionary" Baptist Minister to proclaim the truths of the gospel, and they were obliged to work on their improvements to support themselves and families.

But their motto was "onward and upward," until light, "the glorious light of Zion," shed its benign influence among the people, and the scattered flock of Christ began to assemble together for the purpose of forming Churches, where they could meet and worship God as dictated by His revealed will; a will which we realize and know should be our guide and support while we live; and we know that, as a denomination, we are moving in accordance with the divine commands of our Saviour; though much has been brought to bear against our principles, yet "truth is mighty, and is prevailing," here as well as with you, and we pray God it may still progress, until all shall be of one fold, having but one shepherd.

At the time spoken of a missionary spirit began to show itself, which caused many of the old Baptists (as they are termed here) to think and act upon the matter; and on reflection, many left and declared themselves on the right side.

You are aware that they hold forth that we make merchandise of the Gospel, but "truth" is prevailing in this respect, for we have but few of them to oppose us now, and they will soon be among "those that were."

We have had much to contend with here, even among ourselves, for want of means to aid in disseminating the Word of God; yet some were found willing to go forth, as far as they were able, and proclaim the purity of the Bible. We can name fathers Spencer, May and Kingry, (the last is now reaping the reward of his labors,) who stood forth and fought well the battles of the Lord and Master, and great has been the success, aided by Him whose promises stand sure to those who go forth "weeping, bearing precious seed."

We have found that Saviour just as precious when seated under the foliage of the oaks, (for in times past we have assembled there, in good weather, when there was not a suitable place to meet in,) as when seated in the splendid edifices of Massachusetts or New Hampshire. The eastern ministers have too much of a sameness, too cold a theology, while here the warm exhortation has a lasting influence.

But now, where there were few Missionary Baptists, and hardly one Church, you may find them thickly scattered over the country. As to our members, they are increasing, and although not well versed in those branches of divinity which would enable them to show a bolder front, yet God is with them, and that is able. One of our brother Methodists, an able divine, has joined our body, and if he moves in accordance with what he has professed, will be quite an acquisition to our ranks; but more about such matters anon.

God be with you.

JOSEPH W. ELLIS.

I sometimes meet with those who think you fight too hard. All I have to say is "go it," and I'll hold your hat.

J. W. E.

For the Tennessee Baptist.

SCOTTVILLE, Ky., July 1851.

**BROTHER GRAVES:**

The present aspect of the Christian world, in some of its phases, is, in my humble conception, much to be deplored. The crisis exhibits the difficulty without disclosing the remedy—the remedy, then, should be the great desideratum, prayerfully sought by every lover of Jesus Christ.

Darkness once rested like midnight in the zenith of her dark domain, over the doctrines of Revelation. Now, much of that moral darkness is gone—sunbeams have blended their brilliancy, and poured floods of light upon every golden page of God's own eternal truth. The morning hour has come—the sable curtain of darkness has been rolled up, and streams of light are fallen, all can see—but the greatest difficulty consists in the formation of two great parties; the one denominated Baptist, the other Pedobaptist. A difference of opinion has been expressed, not as regards the design and proper action of christian baptism. The Roman Catholic is difficult to return. If it were not for the humiliating conception of having been in error, doubtless all lovers of Christ

would see eye to eye upon these vital points. Suppose one unequalled with scripture facts, yet an honest and after proper directions from God, of the Bible to learn first the great debt of baptism, and how it should be applied. He finds the penitent believer dead, and consequently alive to God,



Saturday before the second Lord's day  
May, there was a meeting appointed with  
the Troy Church as a Sacramental meeting.  
The Church invited Brethren J. H. Hall  
and G. White, to attend on the occasion.  
The Church met on Saturday, and Brothers  
White and Hall preached on Lord's day to  
a large audience. Bro. White left at night,

ated young brother, I. T. Tichenor, now of  
Henderson, Ky.  
Yours, etc.,  
WM. H. JONES,  
*Corresponding Secretary.*

---

The memory of the just is blessed, but  
the name of the wicked shall rot.

requested and invited to attend with us. Brother Graves of the Tennessee Baptist, and Bro. Wm. F. Broadbush of Ky., are cordially and specially invited to meet with us, and aid us in this our glorious enterprise. Bro. Graves will please send a copy of this notice to Bro. Broadbush.

By order of the Committee.

**JAMES DAVIS,**  
*Chairman and General Agent.*

KEEP on hand, and will make to order, Cot-  
ton, Shuck, Hair and Moss Mattresses, which  
will sell low for cash.  
June 14—7m

IRA H. MORTON.

WISTAR'S BALSAM OF WILD CHERRY,  
and Hall's Balsam for the Lung, for sale  
H. G. SCOTT & Co.

PASTE BLACKING.—50 gross Mason's su-  
perior Blacking, received and for sale low by  
March 15

EWING, BROWN & CO.

I HAVE on hand at my furniture Store on Union Street, A. H. Gale & Co.'s superior toned Finishes, which for durability and tone cannot be surpassed.  
June 14—m IRA H. MORTON.

---

Wall Paper, &c.  
A LARGE lot of Wall Paper, some new and standard styles. Window Shades, Bedsteads, Tea-cases, and Fire-screens, very handsome, and for sale cheap.  
June 14—m IRA H. MORTON.

\$5. Dissecting tickets \$10; Oculometer for \$25.  
St. John's Hospital is open for the Students  
Lecture Room is 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 \$1.50 to \$2 per week.  
Further information may be obtained by address-  
ing the Dean.

J. B. LINTSLEY, M. D.  
Dean.

July 19—Sm



For the Tennessee Baptist.

The following beautiful exemplification of a beautiful sentiment, is a poem worth preserving. Although not designed for publication, we have been tempted to copy and place it in the hands of the friends, hoping to find some copy of poetry in the fair and so doing.

"My Friend—Hast thou ever thought how pleasant and altogether lovely would be a life of entire Sincerity married to Perfect Love?"—L. M. Curtis.

How bright the glorious sunshine  
Just peeping o'er the hills—  
It rays steal on so quietly  
And dance along the rills.

Morn greets her king with love-smiles,  
And sends forth songs of glad  
Deep fragrance with robust melody—  
Glad, joyous, frank and free.

The sun, with rising splendor,  
"Bright sunset" hears his way,  
Ere dawns all so lovingly,  
Who seek the open day.

Thus, like the morning sunlight,  
The earnest heart shall prove  
A life of pure Sincerity  
Wedded to Perfect Love.

From the London Baptist Magazine.

"I WILL ARISE AND GO UNTO MY FATHER."

When burdened is in my breast,  
When friendless seems my lot,  
When earth affords no rest,  
And refuge I have not;  
Father! if thou wilt suffer me,  
I will arise and come to thee.

When conscience thunders loud,  
When sin in dread array  
Upon my memory crowd,  
And fill me with dismay;  
E'en then there yet is hope for me,  
Father! I'll rise and come to thee.

When I have wandered far  
Along the downward road,  
And mountains seem to bar  
My turning back to God;  
Yet glancing once on Calvary,  
Father! I'll rise and come to thee.

And if I am a child,  
But have backslidden still,  
And, filled with projects wild,  
Have followed my own will,  
Yet, penitent, resolved I'll be,  
Father! I'll rise and come to thee.

With broken heart and sad,  
I will return my way,  
And though my case is sad,  
Thy mercy is my stay;  
With Jesus' blood my only plea,  
Father! I'll rise and come to thee.

And thou in love wilt turn  
To thy poor rebel child;  
Nor let this eager heart,  
Though sin may heart beguiled;  
Thy voice shall meet me graciously,  
Arise! arise! and come to me.

And when my cheek turns pale,  
And when I sink in death,  
Though heart and flesh may fail,  
With my expiring breath  
I'll whisper, designed for me,  
Father! I'll rise and come to thee.

A CIRCULAR.

To the Friends of the Bible generally, and especially to the Members of the Baptist Churches in the Southern States; the Bible Board of the Southern Baptist Convention, located in Nashville, Tenn., respectfully address this Circular.

You have doubtless understood, that at the recent biennial meeting of the Southern Baptist Convention in this city, by special provision in the constitution of that body, they created a Bible Board, and located it at this place; under the same constitutional restrictions and guarantees, and sustaining precisely the same relations to the Convention, as those which govern their Boards of Domestic and Foreign Missions.

The Convention, after an experiment of more than six years, became thoroughly convinced that the Bible cause in the South would continue to languish, if it did not wholly expire, unless some general organization for the Southern States was created, which would unite and harmonize all the interests of Southern benevolence in the great work of circulating the Word of God, at home and abroad. They were convinced moreover; that their Missionary work, both in their Domestic and Foreign fields, must progress comparatively slow and be imperfectly performed, in the absence of the scriptures in the fields occupied by them.

With these convictions resting upon the minds of the members of the Convention, it was natural for them to look to the constitutional provisions of their own body, for an organization for Bible purposes, less complex in its machinery, and consequently less expensive than any other, while at the same time, its elements being the same as those of its other Boards, it furnished the strongest assurances of a harmonious and efficient co-operation with them in the great work of subduing the world to the reign of Messiah.

The object of the Bible Board is not, therefore, to lessen the zeal or liberality of any one in support of Foreign and Domestic Missions, but on the contrary to aid and strengthen those interests, by opening to the benevolent another and most important channel, through which their bounty may flow to enlighten and bless the world.

Before the unhappy division in our denomination, by a reference to the published reports of the American and Foreign Bible Society, it will be seen that a large proportion of the funds was contributed by the Southern States; but since that division, comparatively few have been given for Bibles in the South. It is evident to every observer, that this falling off in the Bible cause, on the part of the Southern churches, was not owing to a decline in their piety, but simply to the fact, that regarding themselves as virtually be-

ing cut off from a free and equal participation in the operations of the American and Foreign Bible Society, they have since had no channel in common, through which their contributions for the Bible, could be made available to the ends desired.

State societies were rendered inefficient, from the fact, that being cut off from the co-operation, with their brethren in other States, in sending the Bible to Foreign fields, they could aim at nothing more than to furnish a supply for the home destination, and as this department was so generally occupied by the American Bible Society, our State Societies felt that they had no adequate plea to lay before the people to call forth their liberality; and hence, in a majority of the States, little or nothing has been done for the Bible cause for years past. Your Board, however, are persuaded that there are multiplied thousands of dollars designed for and ready to be appropriated to the cause of the Bible as soon as the holders can judiciously appropriate them; and now that all the difficulties referred to are removed, and a broad and catholic platform is erected, upon which all can harmoniously labor, we hope that the latent zeal of the friends of the Bible in the South will be awakened and brought into vigorous exercise, and that their contributions for the Bible cause, this year, will at least equal if not exceed any year, during their most zealous efforts for the American and Foreign Bible Society.

It is not the design or wish of this Board to supersede, or in any way impair the efficiency of the State vigorous Bible Societies. On the contrary, we anticipate the day when every State in the South will have an efficient and vigorous Bible organization, with an able Agent always in the field, and that they will heartily co-operate with this Board in all the objects contemplated by the Convention in its creation; and this we are persuaded they will find it their interest to do. We earnestly appeal therefore to all the lovers of the Bible, in each of the States, to rise up without delay and marshal themselves to this great work. We beg to be informed, by some one in each State, whether such State has a Bible Society or not, and whether it will employ its own Agent or allow us to employ one within their bounds, &c., &c.

By reference to the report of the Convention's Committee on the Bible question, it will be seen that this Board is founded upon the same principles which so pre-eminently distinguished the constitution and first works of the American and Foreign Bible Society: i. e. "the circulation of the Scriptures in the most faithful versions of our own and foreign languages." This principle we inscribe upon our Banner and unfurl it to the world, and invite all who love the pure Word of God to rally to it.

We earnestly solicit the prayerful aid of every pious friend of an open Bible and the fraternal co-operation of all the Churches in the South.

Respectfully,  
By order of the Board,  
WM. C. BUCK,  
Corresponding Secretary.

Obituary.

Mrs. Martha Ann Oliver.

Died on the 23d of July, 1851, in Rodgersville, Ala. Mrs. MARTHA ANN OLIVER, consort of Edwin T. Oliver, and daughter of Thomas and Sarah G. Brown, aged 16 years and three months.

The deceased was born in this county—professed faith in Christ, and attached herself to the Baptist Church of Rodgersville at the age of 12 years.

She bore her last sickness with great fortitude, which continued about four weeks. A few days before her death she was seized with vomiting, which continued, with short intervals, to her death; during which time she suffered the most excruciating pain, and frequently prayed the Lord, if consistent with his will, to take her to himself.

When it became apparent that she must die, death seemed to have no terrors for her; she talked to her friends, and entreated them not to grieve for her, but prepare to meet her in Heaven; and this she did in a manner so calm and deliberate, and with a countenance so indicative of peace and joy, as to leave no doubt in the minds of her friends that she was supported in this trying hour by "the rod and staff" of Him who has promised it to all his followers.

After she had become so weak that it was difficult for her to talk above a whisper, she would catch the short intervals between the paroxysms of vomiting, and sing stanzas of some favorite hymns, expressive of her feeling, in a voice so clear and distinct as to astonish those who witnessed it.

Frequently, when she would see her friends weeping, she would sing "Shed not a tear over your friend's early bier." On the morning of the 23d, she felt that the "grim monster," death, was fast doing his office, and that in a few hours she would be set free. She then conversed with her friends, calling them by name, bidding them farewell, and again admonished them to prepare to meet her in Heaven. At 3 o'clock, P. M., she enquired the hour of the day; she then commenced singing the hymn, "Jerusalem, my happy home," &c., with the chorus, "Home, Sweet Home," &c., and requested her friends to join her, which they did; and the sweet smile which rested on her countenance at that time was such as cannot be described. The last words she uttered were, "My home's high up in Heaven." At 4 o'clock she breathed her last. Nature had bestowed great personal beauty on Mrs. Oliver. She was devoted on by her parents and connections, and possessed a disposition so amiable as to make her a favorite with all her acquaintances.

William Halliburton, Esq.

Died at his residence in De Soto county, Miss., of Congestive Fever, after much suffering, but for a short time, (46 hours), at the advanced age of 72 years 2 months and 10 days.

He was born and reared in Wake county, N. C. He married Elizabeth Sutherland in 1799, with whom he lived near 50 years. She died in 1849, and in the same year he married Mrs. B. Ellis, with whom he lived some 20 months.

In 1800 he moved to Middle Tennessee, and lived for a number of years in Humphreys county, where he was highly esteemed, the people giving him any office for which he asked, both civil and military, filling either with credit to himself and satisfaction to his constituents.

In 1819, he moved to Henderson county, West Tennessee, which was then a wilderness. He lived here a number of years, filling different offices in the service of his country—he presided several years as Chairman of the County Court.

In 1837 he moved to Gibson county, having bought a large tract of land, settling the most of his children around him. And here again he was called to serve the people as Magistrate; and also in the higher capacity of Chairman of the County Court.

In 1843 he moved to the place where he died—and here he was again elected Magistrate, and served till within some 18 months of his death; wishing not to have the ease and quiet of private life interrupted in his last days, though yet vigorous both in body and mind. It is not a little remarkable that an appeal was never taken from his judgment but which was sustained by the Superior Courts. He was eminently a judge of law.

It is really pleasant to contemplate the character of the public servant and patriot, after having spent his whole life in the service of his fellow man.

But to us it is more pleasant to contemplate the Christian and the philanthropist. His course as a Christian was not quite so unintermitted as that of a public servant, which cost him much bitter regret.

About 45 years ago, he professed religion and joined the Baptist Church, and for several years was an active and zealous member. Ardent spirits, that fell destroyer, the rock on which so many of our best members have split—that enemy of all righteousness, which has been as a blight and mildew on so many of our best members, proved to be his greatest enemy. He, as was the universal custom, indulged in his daily dram—the habit grew on him—he felt, he feared the insidious approaches of the enemy, and although he realized the cold and death-like enfoldings of the destroyer, he attempted to throw him off, and although he was a man of great firmness and energy of character, yet he is overcome, the habit is formed, other improper indulgences, as is always the case, followed, and the man of God is fallen, but not lost.

After several years spent in resolving, and as often breaking those resolves, he came to the conclusion that the only way to save himself from this mighty enemy was not to touch him. He done so, and he felt that the spell was broken—he sought and found pardon for his wanderings—he asked for and obtained a place again in the house of God—and spent a number of the last years of his life in active service and usefulness.

He was truly benevolent, hospitable and philanthropic. He was always a friend to the poor, the widow and the orphan. He was ever ready to contribute to religious objects—and many a poor preacher has been made glad in the liberality of his heart. His house was emphatically the preacher's home, and all good men were sure to receive a hearty welcome to his house, and share of the bounties of his table. The greater portion of his life he lived near a meeting house, and his house was always a retreat for those from a distance. He was a man peculiarly prompt in all his business transactions—a close and unwavering friend—a kind husband, a good father, and a benevolent master.

When he was called to die, he seemed to have a presentiment of the nearness of his end, and told his wife the night before he was taken, that he was going to die, and it was sometime after he was taken before he would call any medical aid, and after the doctor came he said, "Sir, the summons has come. Though I will take any medicine you order."

He was entirely resigned to the will of God; and 20 minutes past 6 o'clock, A. M., on the 23d of June, 1851, he calmly sunk into the arms of Jesus, and was gathered to his fathers. Peace be to his memory.

A FRIEND.

Mary Nance.

Died in Decatur, Ala., on the 13th inst., of congestion of the brain, sister MARY NANCE, in the 68th year of her age.

The subject of this notice had been a reputable and consistent member of the Baptist Church for many years previous to her death. A few minutes before she was bereft of her proper reason, she informed her daughter that she was going to die, but said she "thank God, I am ready." Thus did our dear sister die in the full triumph of a living faith in her Redeemer. In this case the Church has lost one of her best members, and the surviving children a kind and affectionate mother.

TRIBUTE OF RESPECT.

The committee appointed by the Union Meeting of District No. 3, in session at Decatur, Ala., Saturday before the 4th Sabbath in July, report the following preamble and resolutions:

Providence, our much esteemed and well beloved brother SYLVANUS GIBSON, has been removed from our midst, whom we hoped would have been present to preach the introductory discourse upon this occasion—Therefore,

Resolved, That Society has lost one of its best citizens, the poor their kindest benefactor—the cause of the blessed Redeemer, and of the Baptist Church, one of their most pious, devoted, efficient and successful Ministers.

Resolved, That the recollection of his past career of usefulness in this country during the period of nearly twenty years, should be embalmed in the memory of all who enjoyed the advantages of his faithful ministrations.

Resolved, That we most deeply and sincerely sympathize with his beloved companion and children, who are left to mourn their irreparable loss.

Make no show of taking great delight in your virtues, feed not with greediness, cut your bread with a knife, lean not on the table, neither find fault with what you eat.

The activities of an evil love gnaw as a deathless worm, and burn as a quenchless fire.

NEW YORK IMPORTERS AND JOBBERS.

Freeman, Hodges & Co.  
38 Liberty Street,  
BETWEEN BROADWAY AND NASSAU STREET,  
NEAR THE POST OFFICE,  
NEW YORK.

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

Fancy Silk and Millinery Goods.

We respectfully invite all Cash Purchasers to thoroughly 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 order, and cannot be surpassed in beauty, style and cheapness. Beautiful Paris Ribbons, for hat, cap, neck and belt. Satin and Taffeta Ribbons, of all widths and colors. Silks, Satins, Velvets, and Unwet Velvets, for hats. Feathers, American and French Artificial Flowers. Puffs and Cap Trimmings. Dress Trimmings, large assortment. Embroideries, Capes, Collars, Underclothes and Cuffs. Fine Embroidered Revere and Hemstitch Cambric Handkerchiefs. Crapes, Lisses, Tulle, Illusion and Cap Laces. Valenciennes, Brussels, Thread, Silk and Lisle Thread Laces. Kid, Silk, Sewing Silk, Lisle Thread, Merino Gloves and Mitts. Jeweled and Plain Swiss, Book, Bishop, Lawn and Jacquard Muslins. English, French, American and Italian Straw Goods.

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 may 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 making a trial of it, on 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 adult and child. I have found it, as its ingredients show, a powerful remedy for colds and coughs, and pulmonary diseases.

PARKER CLEVELAND, M. D.  
Brunswick, Me., Feb. 5, 1847.

From an Overseer in the Hamilton Mills in this city.

Lowell, Mass., Aug. 10, 1849.

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

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

Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass.

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

Aug. 9—3m

HOME MANUFACTURES.  
GREENFIELD & CURRY.

BAYLOR UNIVERSITY.

Located at INDEPENDENCE, Washington County, Tenn.

WILL commence 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. BRAWLEY, President and Professor of Ancient Languages, Moral and Intellectual Philosophy.

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

Mr. THOMAS GEORGE BOWMAN, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA 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, 25 00

Boarding, with lights, fuel, washing and lodging, from \$ 10 to \$ 15 per month.

By ORDER OF THE BOARD.

July 19—4f

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

CLIFTON & ABBOTT.

Dealer in GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, 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 strictly attention to the latest fashions, styles, and durability of workmanship. Foreign Goods can be depended on, and are supplied without fear of imposition or deception of any kind, as the Goods are warranted to be genuine, and they have established means by 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 to purchase from us, as we are greater inducements for purchasers than has ever been offered before in this city.

Just Received.

THE Church Member's Hand Book, by C. W. Earnest Ministry, by J. A. James.

Knowledge of Jesus, by J. A. James.

The Listener, by Caroline Fy.

Ripley's Notes on the Gospels and Acts.

For sale by TOON & RUTLAND.

BOOK STORE.

ON UNION STREET.

Two Doors from the Bank of Tennessee.

THE undersigned having purchased Messrs. GRAVES & SHANKLAND's, 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:

Fuller's, Dick's, Carson's, Knapp's, Edwards', Mackintosh's, Neander's and many others; also, Bulfinch's, Johnson's, and others, Chemistry; various Authors on Geology; Barrington's Physical Geography; together with the useful Scientific Works adapted to the Schools, Academies and Colleges of the country.

LITERARY.

Comprising a variety of the most choice Literary Works.

ALSO.

A large supply of Bibles and Testaments, got up in the most beautiful style; also, rich and beautiful gilt Hymn Books and Psalms; plain do.; a great variety of Baptist, Methodist, Christian, Presbyterian and other Hymn Books; various kinds of Song and Note Books.

SCHOOL BOOKS.

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

WE HAVE JUST RECEIVED.

A new supply of the most VALUABLE and POPULAR WORKS: Church Members Hand Book, Earth and Man, The Listener, Religious Knowledge of Jesus, and others, on the Gospels, Ripley on the Acts, Heddley's Sacred Scenes, Doctrinal Mountains, Miss Beecher's Cookery, Malcom's Bible Dictionary, Barnes' Ministry, J. A. James' History of the Christian Church, Encyclopedia, Benedict's History of the Baptists, Sunday School Books, Temperance Tracts, &c., &c.

VALUABLE

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. It is a work which all who wish to know what the Scriptures teach on this subject, should read."—Christian Secretary.

"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 subject of Church Polity, 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, 60 cents.

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

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

"There is nothing in the English Language equally so plain and readable. Carefully read, it will give Pedobaptism a more effectual prostration."—[New York Recorder.]

THE BAPTIST CATECHISM: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools. By Rev. R. Ryland, President of Richmond College, and Pastor of 1st Baptist Church, 148 pp. 18mo., 25 cents.

Rev. Andrew BRAWLEY, in recommending the work says: "It is in every respect, a treasure of Biblical truth, adapted to a happy manner to the object for which it was designed, and it is well worth the perusal of any student of the Bible."—Rev. J. B. JETTS.

"I consider superior to that of any Catechism which I have seen; and nothing is needed but a knowledge of its advantages to bring it into general circulation."

The Editor of the Baptist Guardian, says, in conclusion: "It is a most valuable work, a treasure of Biblical truth, adapted to a happy manner to the object for which it was designed, and it is well worth the perusal of any student of the Bible."—Rev. J. B. JETTS.

THE BAPTIST CATECHISM: Just published. An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beckwith, the Baptist is a standard Denominational work, prepared with great care, and sanctioned by a long established usage. It contains 270 pp., 16mo., paper, neatly printed and bound, 50 cents. This work has the cordial recommendation of many of the most eminent Baptist Clergymen of America. To any person desiring to purchase a copy, enclosed in a letter, we will send a copy free of postage, of three copies of Ryland's Catechism.

HAROLD MURRAY, Richmond, Va.

For sale by TOON & RUTLAND, Nashville, Tenn.

GRAVES & SHANKLAND'S.

IN QUART BOTTLES.

FOR PURIFYING THE BLOOD, AND FOR THE Cure of Scrofula, Rheumatism, Gout, Syphilis, Dyspepsia, Salt Rheum, Fever Sore, Erysipelas, Pimples, Blives, Mercurotic Discharges, Catarrhs, Eruptions, Scalds, Ulcers, Complaints, Bronchitis, Consumption, Female Complaints, and other Diseases.

To the person who has the restorative properties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the most judicious manner, and it was found that it was not improved. Accordingly, we find it resorted to in cases, Salt Rheum, General Prostration of the Vital Powers, and all those tormenting diseases of the skin, no tripping to the patient and injurious to the system, which is the case of all the other remedies. It is simultaneously used to the stomach, the circulation and the bowels, and thus three processes, which are ordinarily the result of three different kinds of medicine, are carried on at the same time, through the instrumentality of one remedy. There are many ways of relieving pain for the time, but the only one of removing disease. No palliative, no anodyne, no insipid application will remove it. It must be attacked at the source, and the blood of the body, which convey the poison to the localities where it is developed in inflammation, scabs, 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 this Sarsaparilla, which penetrates into the blood, it disintegrates and expels from the stomach and bowels all that is irritating, and at the same time restores the system to its normal state. Its great merit is that it meets and neutralizes the active principles of disease itself, and when that is gone, the symptoms disappear. It is a powerful health and strength under this triple influence is surprising. Each dose is a new certificate of its efficacy. It is a new case in which it is applied furnishes in the result a new certificate of its efficacy. It is a new case in which it is applied furnishes in the result a new certificate of its efficacy.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is this Sarsaparilla,