JST 23. 1851.

othing; Store

ned having purchased of Messrs Hallowell, their entire stock of MADE CLOTHING,

arge variety of every description ear. Also: Trunks, Carpet Bags, and being desirous to reduce ge, the heavy stock now in hand, ffer to sell at greatly reduced prices, eral share of patronage. His es- and of Messrs M. & H., south are immediately opposite the ouse, Tenn.

W. S. LORD.

K. COURTNEY,
RNEY AT LAW.
LEXINGTON, TENN.
nd the Courts of Henderson, y, Hardin, Perry, Decatur, Carroll
[Aug. 24. 1850—1y]

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, Ambrosial and Almond Shaving am, lk and Shaving Soaps, of various ilities and styles, logne Water, assorted, ar, Bear's and Rose Hair Oil, and American Ox Marrow, ract for Handkerchief. articles too numerous to men- a very complete assortment of all ry of Perfumery. further say, that their general stock s, Paints, Oils, Dyestuffs, Win- is large and well assorted, and ined to sell them as low as articles ity can be purchased in the city.
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Refined Salt Petre,
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THE Tennessee Baptist

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Communications.

A DREAM.

The following narrative and Dream was written for the private satisfaction of the writer, but as several pious and judicious friends, to whom it was read, were of opinion that it was calculated to *do good*, persuaded by them I have consented to let it appear in the Baptist.

For the Tennessee Baptist.

NASHVILLE, Aug. 20, 1851.

Between two and three weeks ago I had strong symptoms of an attack of Bilious Fever, which lasted for several days. One night, while thus affected, I went to bed thinking it more than probable that I had taken my bed for a spell of sickness, and that it might possibly be the messenger to dismiss me from time. Impressed with these feelings, I entered upon an examination of myself, to ascertain my state of preparedness for a change of worlds.

I felt comforted in a consciousness of having fully credited the testimony which God had given of his Son Jesus Christ. I felt satisfied that I had experienced a change of heart, and had laid hold on Jesus Christ as the only hope of salvation;—that in heart I approved the law of God, rejoiced in the plan of salvation revealed in the gospel, and loved the service and people of God; and hence I felt that by Divine warrant, the promises of the gospel were mine. I felt persuaded that I had fully committed the salvation of my soul into the hands of the Lord Jesus, and that he was both able and willing to keep that which I had committed to his hands.

I rejoiced that he had counted me worthy, putting me into the ministry even in my youth, and that he had honored me with many seals to my ministry. That during nearly forty years of ministerial labor, he had kept me from heresy and preserved me from the pollutions of the world; and that although I had passed through many sore trials and temptations, he had never forsaken me, and that I had always found his grace sufficient for me, and that 'as my day, so had been my strength.'

In view of all his goodness to me in past life, and the immutability of his promises, I felt fully persuaded that he would be with me even though I should be called to pass through the valley and shadow of death. Hence, I was brought to the conclusion that if the Lord had nothing more for me to do in time, there was no good reason for a continuance of life, and as I never expected to be any better prepared for death, I cheerfully committed myself to the will of my Divine Master, whether for life or death.

Just at this point, in my reflections, the condition of my family rushed forcibly into my find. In attempting to advance the cause of God with my means, I had fallen into the hands of wicked men, who had reduced me from affluence to poverty. My poor wife was on a bed of languishment, where she had been mostly confined for more than three years, by which her mental and physical powers were so prostrated that instead of being able to aid and guide her children, she needed constant nursing and attention. Five children, the oldest only sixteen years of age, all dependant on my personal exertions for a support and education—the prospect seemed appalling. After much reflection, it appeared to me that if I died I should leave the most helpless and distressed family any where to be found. This thought sent a pang to my heart so poignant, that I felt that "the bitterness of death" would consist in leaving my beloved family in so wretched and hopeless a comlition. O, thought I, how can I die in peace with such a sad and heart-sickening prospect for my family before me?

It occurred to me immediately, and as forcibly as if spoken to me by one who desired to comfort me, "The prospects before you have often been as dark and cheerless as are now the future prospects for your family; were your fears realized, and if not, why?" My heart responded, "That is true, but *I trusted* in God, and he caused all the clouds to dissipate as I approached them." Said my comforter, "Whoso trusteth in the Lord shall be safe. Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

I felt that it was enough. I could now die, committing my helpless family to the Lord. Thus resigning myself and all I had on earth into the hands of the blessed Lord, I fell asleep, and O, what a bright and soul entrancing vision was spread out before me. I found myself standing where Time and Eternity, Earth and Heaven, were both in view. I seemed to be alone. No visible being was within the compass of my vision, and yet I felt conscious that an invisible friend and guide was near me.

I knew the place where I was standing was *Death*. It was not a *being*, nor yet the *cessation of being*, but a *line* separating Time from Eternity. Here, on the confines of the present and future worlds, I was permitted to stand and survey both. When I first discovered myself at this point, my face was towards Eternity, and the Heavenly Mount Zion was in full view. Its base was begirt by trees of life, tinged with the golden rays of ineffable light, reflected from the Temple of God, which stood upon the summit of the Mount, and whose majestic spires rose in glorious grandeur above those heavenly trees, and poured effulgent brightness over all the plain which was spread out between it and me. I stood ravished with the prospect.

Between where I stood and the glorious Mount, and extending to the right and left as far as the eye could see, lay spread out the most beautiful plain that my eyes had ever beheld. It was covered with the richest verdure, and a boundless variety of flowers, of vastly more than earthly beauty, and their heavenly odor filled all the plain. This whole plain was tinged with the rich hues of golden light, reflected from the Temple and City of God on the glorious Mount. My eyes feasted upon the prospect, and my soul became buoyant with impulses of immortality as I gazed on the scene before me and inhaled the balmy air, pregnant with Heavenly odors which floated around me. *O, I stood and gazed and wondered and loved*—I FELT IMMORTAL LIFE.

Through this glorious plain there was a narrow road or way, straighter than any human line could make it, passing up to the glorious Mount, through the trees of life, into the Heavenly City. Its pavement was as the richest velvet, of golden green, with a border of *purple*. The glorious light of the Temple seemed more effulgently poured on this path than on the plain through which it passed, and it grew brighter and brighter as it approached the city. In this path I stood, at *Death*, the line that divides Time from Eternity; and a voice, which seemed to come from my invisible comforter said, "Thou hast *trusted in God*—along this bright way shalt thou pass up to the Hill of God—the habitation of the blessed and holy." I never understood the import nor felt the power of the word *trust* so fully before. O, how unworthy I felt of such grace, yet I was unspeakably happy—I felt humble, but full of trust in God, and longed to run up the bright way to the glorious heavenly city; but here my invisible friend gently turned me round, that I might have a full retrospective view of the way the Lord had led me through the world to where I then stood.

I was surprised, on turning round, to find that the bright path that led from where I stood to the Celestial City, was but a continuation of the way I had walked in through the world, from my earliest espousals to Christ. It was of the same width, resembled in appearance the way through the the plain, and was a continuous, straight path, from the point of my regeneration, across the line of Death, where I then stood, and through the bright plain, up to the Mount of God.

This more than surprised me, for, first of all, it had always appeared to me that my christian course through life had been so devious that I could not possibly have walked all the way in a path so straight and narrow as that which I now surveyed; yet this was pointed out to me as the way I had come. In the second place, I had always thought that Death was a *dark valley*, through which a river of cold and turbid waters rolled; and that in this valley the way to Eternity struck off at a tangent from the line of life, so that one had no sooner crossed the dark waters than Earth and all of life and time disappeared: but here I found that the christian's way to Heaven was a straight path, crossing the line of Death, through the flowery plain, straight up to the Paradise of God. Besides, here was no dark valley, but a bright and glorious plain, extending to the Mount of God.—Moreover, there was no deep and turbid river here, but a narrow *line*, over which a babe could easily step, separating Time and Eternity. O how happy I was to find that nothing that I had dreaded in Death was to be found in the glorious place where I stood. My soul exulted in the cross, and I felt that I would cheerfully suffer a thousand times over all that I had endured in life, for the unspeakable rapture and glory that filled my soul at that moment.

I observed that though the bright path in which I stood grew brighter and brighter, from where I stood up to the city, in looking along it back into the world, its brightness faded more and more as it receded from my present point of observation. On the world's side of the line of Death, I observed here and there a tree, but generally the aspect resembled that of the bright plain, and a verdure and flowers of a similar hue, but less beautiful and fragrant, covered the face of the ground; but as the path led back into the world, the trees thickened more and more, until a dense wilderness lined the path on either side, casting its sombre shadows over the way I had travelled, so as almost to obscure the point from whence I had started: still I could see the place of my outset, but beyond that all my former life was buried in the dark and impenetrable wilderness. I perceived that where the wilderness was dense, fearful beasts of prey roamed in search of the poor pilgrim, and serpents of deadliest fang lurked to destroy him; but this I clearly saw, that the border of the path was stained with the blood of the Lamb of God, to which none of these monsters could approach; hence the pilgrim was perfectly safe while in this straight and narrow path. Here I learned that the border of the path, through it whole length, was dyed in the blood of the Lamb; hence its purple color. As the path neared the line of Death, the trees became smaller and fewer, so that I saw none of those dreadful monsters where I stood; but the scenery approached more and more the appearance of that bordering on the glorious plain.

As I stood surveying the scene before me, and admiring the gracious hand which had led me hither, my invisible friend seemed to say unto me, "Look from the point of your outset onward to this place, and upward to the Heavenly City, and behold how true it is that 'the path of the just is brighter and brighter, to the perfect day.'" My heart was overwhelmed with love and gratitude to my adorable Saviour, in view of all his long-suffering and gracious goodness towards me, and I turned round, resolved to speed my way over the bright plain, along that glorious way, up to the Heavenly City, fall at my Redeemer's feet, and pour out my full soul in grateful homage and adoration, but my friend touched me, saying, "NOT YET," and I awoke.

This was a night vision—a Dream—but my soul has feasted on it ever since. O, I have pourtrayed this vision so imperfectly, but the wrapt scene is even now as vividly before me as when I stood on the narrow line of Death—*O how glorious!*

O my Lord keep me—O keep me in that narrow way until my change comes, and I am permitted to realize more than this bright vision has revealed, in the beatific glories of thy face unveiled.

* * *

For the Tennessee Baptist.

THOUGHTS UPON THE PERPETUITY OF OUR LIBERTIES.

LIBERTY, DeKalb co., Tenn., June 25, 1851.

Those who utter their apprehensions of the ultimate subversion of our institutions, generally connect such a catastrophe with the decline of intelligence and virtue in the mass of society. No doubt can be entertained, that a great defection in public morality, will be the forerunner of ruin—if indeed ruin awaits us. But it should be remembered, that they, who connect our possible overthrow, with the prostration of morals among the people, do not place us at the very source and orgin of the evil.—One of the most frequent causes of corrupt morality is false Religion. It is true, that this is usually coupled with ignorance, and that its influence cannot reach the better informed classes of society, so as to exert a very baneful control. Since, however, the better informed portion of any nation are commonly susceptible of ambitious views and passions, they are seldom found unwilling to avail themselves of the prejudices and corruptions of the great mass; and hence, those who care nothing for religion, in any shape, will be ready to bring into their service the restless and destructive elements of a false creed. Under a wrong belief, men may be induced to perpetrate enormities, from which they would shrink under any other circumstances. The sad corruptions with which christianity has been vexed and loaded, supply facts enough for the confirmation of this doctrine.

The history of these corruptions contains a series of excesses, in all sorts of crime, at which we are horror stricken. If, in looking over them, we ask, what it was that embroiled the finest portions of Europe, with bitter contentions—what it was that unsheathed the sword of power against the best blood of our common species—what it was that awakened the merciless rage of the secular arm, against the Waldenses—that set up the demon-hearted Inquisition, armed with all the machinery of torture and blood—that drove the Huguenots of of France, amid the conflagrations of their homes, and the carnage of their friends to distant climes—that kindled in England those unrelenting flames which drank the blood of the saints? We shall have but one reply: It was false Religion, or in other words, Popery. The opinion is now prevalent, among all classes of Protestants in our country, that Popery is gaining a rapid ascendency in this Republic. The zeal with which it is propagated; the insidious arts by which it entraps the young and the unwary; the specious promises and professions by which it imposes upon the unsuspecting, are so many circumstances calculated to advance its interests. And though we are not of that class that would sound an alarm at every phantom—conjure up hideous forms of evil—to show our address and courage in putting them down, yet we apprehend that there is some reason for the present alarm. Popery is a false Religion, and no doubt can exist that it would tread down all our beautiful monuments of Freedom, in order to establish itself.

France, at this time, is partly Papal and partly Infidel. We therefore infer that her public morals are loose and vascillating.—She cannot be a free and happy nation, until she be emancipated from the dominion of two such despots; she must have another revolution, not to be consummated by the sword and the guillotine, but by the rejection of infidelity and papal influence from the mass of the citizens. Until such a consummation be effected, liberty will be but no more than an ephemeral visitant, to be abused by the lawless genius of random revolution.

The worldly-wise among our own politicians, ascribe the success of our experiment in self-government, to the admirable contrivance of our legislative projectors.—They commend the wisdom of the plan, the well balanced proportions, and the stable frame of our Federal and State institutions. These are correct, as far as they go in assigning the cause of our conservation; but they omit one thing, and that is the character of those social elements upon which our Republic commenced its opperations, and has thus far proceeded. It so occurred, no doubt, by the direction of God, that when our great Republic began its march, there was comparatively but little of infidelity and corrupt Religion; Popery was but little known, the deleterious skepticism of Paine had not circulated to any great extent; and the licentious tenets of Universalists and Free-Tinkers, had made scarcely any progress; theatres, lotteries, games of hazard, and cities redundant with crimes, were not in being. All these evils, however, are now on the increase; and though the tree has taken deep root, the impetuous blast of popular corruption may, ere long, strain its inmost fibres. And should the experiment in self-government, which our nation is now making, ultimately fail, it would seem to annihilate forever the hopes of Liberty. After such a failure, it would seem down right folly ever to attempt its resuscitation.

Revolving years decades and centuries might roll on, whilst the articulate speaking tribes upon the spacious earth would content themselves with misrule and tyranny, as the case might be. The example of our downfall would stand in the way of every innocent movement towards freedom—would look a stern rebuke upon every expression favorable to such a cause, and would seal up, in mute despair, the lips of groaning millions. If such would be the disastrous results of our failure, can any sacrifice be too great, or any efforts too costly, to avert its possibility. May we, as Christians, pray earnestly to him that rules the destinies of nations, to quiet the present commotion, and save our Union, and that civil and religious liberty may flow out to the ends of the earth, is the prayer of

A BAPTIST.

For the Tennessee Baptist.

A NOTORIOUS SLANDER.

SEMINARY, Ark., June 26, 1851.

In the "Millennial Harbinger" for March, 1851, we see an article entitled "The Bible Union;" written by A. C., we suppose Alex. Campbell; and from it we quote the following:

"Baptists have been afraid of us; but we were never afraid of them. Some of them had a little book, a little Benjamin, the child of their old age, of which they were exceedingly tender. They seemed to think that this their little darling, was, in one point, a little better than the Bible; that it was its very essence and spirit; and that it could keep out little heretics, that could creep through crevices of the Bible, but who were infallibly strangled in the portals of the confession. But since the Pedobaptists themselves have been constrained to acknowledge that we are right in the main—sound in the essential—even those have been willing to enroll us among the living in Jerusalem." (None have, we suppose, excepting those who have sacrificed truth at the altar of fleshly enjoyment, and joined the Campbellites.)

We ask, what will the world,—and especially those who detest the Baptists, say to such a statement as the above—coming from a man known for his learning; and being the *Father* and Founder of a sect professing to be the disciples of Christ. Who does he mean, when he says, "Baptists have been afraid of us?" Who is us?—his children—the Campbellites; or does he mean his own immortal self. We would be very much obliged to him, if he would point out a single Baptist, who was ever afraid of a Campbellite. He would be a rare sight—a fine show indeed. But we will allow Mr. Campbell to enjoy his insignificant bigotry, notice some other things. He says: "Some of them have a little book. . . . They seemed to think that this, their darling, was, in one point, a little better than the Bible; that it was its very essence and spirit."

Some of who? Why some of the Baptists had this little book. What in the world have they done with it, Mr. Campbell? "They seemed to think it a little better than the Bible," and still they have kept it to themselves, (those few,) and have not let their brethren or the world see it. Mr. Campbell was very fortunate in getting to see this treasure; we suppose that happened before he left the Baptists, for the purpose of immortalizing himself, by advocating the popular doctrine of an historical faith, and water regeneration.

We have been acquainted with the Baptists from our cradle up, and we must confess, that we are very sorry that we have never seen a single copy of the above valuable "little book," but as Mr. Campbell knows so much about it, we would be very much obliged to him for a copy. He seems to know more about the Baptists, and their "little book," than the Baptists do themselves.

There are two things which Mr. Campbell is bound to do. He must, in the first place, produce the "little book," above described; and then he must prove that the Baptists "think it a little better than the Bible." Should he fail to do this, we publish his statement as a knowing and willful falsehood, and intended expressly for a base and malicious slander.

We are willing to affirm that there is not a single Baptist in the world, who holds any book in higher regard than the Bible. This, we have no doubt, would be endorsed by every honest man in the world.

Mr. Campbell will you attempt to produce the above book—which you have so carefully described—and then prove that the Baptists regard it a little better than the Bible.

T. H. C.

For the Tennessee Baptist.

AGENCY SYSTEM.

BROTHER GRAVES:

There is, in some quarters, much prejudice against the system of employing agents to collect missionary funds. Is this prejudice well or ill founded? As a prejudice, we hesitate not to say, it has no proper foundation. But while this is so, we are among those who hold that the system is radically wrong, i. e., that in itself it is an evil. This conclusion follows, we think, from one or two indisputable facts:

1. The Church by the Great Head thereof, is constituted His agent for evangelizing the world.

2. The tendency of the agency system, is to cause the Church, to consider herself, to a very great extent, at least, freed from the responsibility of this work. Hence she contributes nothing towards it, unless called upon by the agent. And then the amount contributed depends upon his success in exciting the sympathies of his hearers. Nothing is contributed from principle, and the whole system is consequently fitful and inconstant, while the apostolic order is permanent and uniform.

But the inquiry is, can it be dispensed with? That it ought to be, admits of no question, if the premises above, are well taken. But can it be? We think not in the present state of things. Why are agents necessary? It is answered, to present the claims of the world to the Churches, and upon them, to give the word of life to its perishing millions. The Churches have the means of doing this, and are, in general, willing to contribute them, when properly instructed in their duty.—Whose duty is it to give this instruction? Evidently the pastors of the churches.—But alas! how few of these have either the qualifications or the will to give this instruction to their charges. Too many of these, either from indolence, or mental incapacity, have no correct views of the missionary constitution of the church. Others, from a mistaken view of their own pecuniary interest, never mention the subject to their charges. Hence, all the evils of the agency system, are directly chargeable to the criminal failure of pastors to do their duty. Let all the pastors be qualified for their great and responsible duties—let them be fully impressed with the spirit of their mission, and then let them from, time to time, present the claims of the world to the churches, and very soon there will be no necessity for agents to collect missionary funds. Instead of that irregularity we now see, everything would become regular and constant. The churches would need no agent to remind them of their duty, but led by their pastors, they would lay by them in store upon the first day of the week, according as the Lord has prospered them. Would that all our pastors would lay these things to heart. If the charge we have made against them is well founded, then are they creating against themselves fearful accountabilities. Let each one look well to his own conduct in the premises.

W.

For the Tennessee Baptist

SEMINARY, Ark., July 16th, 1851.

BROTHER GRAVES:

We are somewhat diverted at the manner in which Pedoes carry on their controversies, in modern times: and men too, who profess to be scholars—learned in the languages—flourish largely in Greek—fight manfully in the contest, backed by the puny army of *prepositions*. They trumpet their knowledge of the meaning of the little preposition, "to earth's remotest bounds," and prove by the meaning of these little words, that the principal word in the sentence has no meaning; but is governed altogether by the meaning of a word that would mean nothing without the assistance of another word. We never see them in the bone and sinew of the contest; but always in the outskirts, flourishing extensively among the smaller tribe of words.

They have learned most accurately the definitions of *ek, apo, upo.*—*us*, and in fact, of all these little words—but alas! unfortunately for them too, they have not been able to learn the proper definition of *baptizo;* the first and most prominent word in all this mighty warfare, in which they are so eagerly engaged. They have very critically learned a number of meanings for baptizo, which it never did, nor never will have; but oh my soul! they are so blind that they will read sprinkle for *immerse*, and pour for *dip*. We have read of deaf and dumb schools, and wonder if there can be no faculty found that will have compassion upon the *poor blind*.

They will search the Old Testament from beginning to end, for the poor little preposition, in order to show from the various meanings which it has, that baptizo either means to sprinkle or pour, or that it does not mean any anything. If they cannot make it mean sprinkle and pour, they want to prove that it has no meaning at all. When they are driven from among the prepositions, they seek refuge under one meaning of *bapto*, and stand upon that rock of ages, and proclaim to their friends and opponents, that it is the rock of baptizo, and that one of its meanings is to *dye;* and then, oh! what a shout among the children—there now, we have authority for baby sprinkling!

Suppose some good mother of these modern dyers were to send then to dye a piece of cloth for her, and they should go and only sprinkle the dye upon the cloth, and that too, only in one place, and bring it back, and tell her that they had dyed her cloth. What would the astonished mother say, when she saw that her cloth was only sprinkled a *little* in *one little spot?*—Would she not say that is not dyed, you have only sprinkled a *little dye* upon that *one place*, and made it look *awful*, unless it is dyed *all over*. Mother, that is dyed, for that is what we Pedoes call *dying*, when we have to contend with Baptists about baptism; if it is not, what is? Why you must take the cloth and *dip* it *in* the dye, and stain it *all over*. Now every one of them know that this is what is meant here by dying; and if they do not know how dying is performed, let them ask any old woman, and she can tell them, without their troubling their learned imagination, to find out what it is not. But why quibble about bapto, when it has nothing to do with the ordinance of baptism as taught in the New Testament. Baptizo is the word that they have to do with, and who not tell us *at once* what it means, and not spend so much breath talking about prepositions and baptizo root. But they do tell us something about it sometimes; and oh! how they differ in opinion as to its meaning. All agree that baptizo is the word from which the word baptise is derived.

Now let us see how they agree among themselves as to its meaning. "In an article written upon "Christian baptism," in the "Banner of Peace," of May 30th, we see the following: "They (immersionists) then proceed to quote from all the Lexicons of the Greek language, and from a vast number of eminent authors, to prove that the word (baptizo) means to immerse—a point which no respectable scholar has ever denied." Now we wish to show that some whom they regard as "respectable," have denied that it means to immerse, and have roundly affirmed that immersion is not scriptural baptism. Now for the proof.

Mr. Pitts says: "That baptism by immersion is not expressly authorized in the word of God, by either precept or example; but that baptism by pouring or sprinkling is the most probable scriptural mode."—Now if immersion is the meaning of baptizo, it is without doubt "authorized" in the scriptures.

Mr. Campbell says: "The fact is clearly and unequivocally settled, that immersion is no part of Christian baptism; otherwise the Apostles were bad men, and not entitled to our confidence!!!" My God, forgive the man for such blasphemy.

He now settles the matter as to the meaning of the word. He says: "It is clear that Christian baptism could not be performed in any other way than by sprinkling."

Again: "Immersion is nowhere found in the Bible." Then why will they *immerse to save a member?* Consistency, consistency, wilt thou still seek protection in Pedoism?

But again: "There can be but one scriptural mode of baptism, one faith, one baptism, and if immersion is that mode, sprinkling is not, and if sprinkling is that mode, immersion is not, and cannot be Christian baptism." This is just what we believe, and with Brother Graves, say Amen!

Now between the writer in the Banner and Mr. Campbell, we have it made out.—Mr. Campbell says that if baptism means to immerse, it does not mean to sprinkle, and there is but one baptism; and the Banner says that it does mean to immerse, and that "no respectable scholar has ever denied it."

They have in their twisting and turning declared baptize to mean *immerse* and *nothing else—at last.* Well, they must endure such blunders, so long as they support *Popery*. The doctrines of the Bible require no such twisting and turning, and that is the reason the Baptists *love* them.

We will let Mr. Burrow speak. He says: "Having seen that there is not only no evidence in favor of immersion, but that the sacred scriptures go emphatically to disprove it." We could not expect that a man, who would charge a Baptist minister, in debate, upon the subject of baptism, with being affected with hydrophobia, to have any better knowledge of the "sacred scriptures."

Again: "The Baptist brethren are accordingly out of the church, unbaptized." What a hypocrite then to invite the "Baptist brethren" to the *communion table*.

Mr. Lowry may close this testimony, as he has to do with the Banner, and perhaps had something to do with the article on "Christian Baptism." He says: "It (immersion) is not commanded in the scriptures, neither by positive precept nor plain inference." How is it then, that "no respectable scholar has ever denied" that immersion is the meaning of Baptizo. Oh! what weak, untutored, unlettered, *disreputable scholars* are the above authors, in the learned estimation of the writer on "Christian Baptism," in the Banner. You mighty defenders of Pedoism, will you not come out and claim a "respectable position" among the many "respectable definers" of baptizo. Will you have it proclaimed to the world that you, the giants of modern Pedoism, are not "respectable scholars." Until you clear yourselves of this stigma, never come out with the *insignificant* "back out," (as Mr. Burrow says,) from any of the challenges of the editor of the "Tennessee Baptist," that he is beneath the notice of a "respectable" man, much less Christian. No, oh! ye bapto and baptizo dyers; for Brother Graves is not so disrespectful and hateful, in your opinion, only for the reason that he is on the side of *truth*, and that he is an *able defender* of that truth against the foul attacks of its enemies. If he was not a "respectable scholar," but was weak and unable to defend that truth, he would not be so hateful; but would be a fit *subject* for your *communion table*.

Let every Baptist in the Union support Brother Graves and the "Tennessee Baptist," and the truth will be sustained. If we believe what we say we do, let us prove it by our acts, and no longer remain half baptists and half Pedo; but come up to the help of the Lord against the mighty, and take the "Tennessee Baptist," and never rest until it is in the hands of every Baptist, and Pedo, too.

Yours,

T. H. C.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, August 30, 1851.

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

GRAVES & SHANKLAND.

PROF. CONANT'S NEW TRANSLATION OF THE HOLY SCRIPTURES.—Dr. Canant thus describes the character of the work upon which he is now engaged, and which is announced in the advertisement of Lewis Colby, Publisher, New York, in another column of our paper.

"It has long been a favorite object with me to furnish a translation of the Holy Scriptures for unlearned readers, which should accurately express the meaning of the original by the aids of modern scholarship in the style and manner of the early English versions.

"This translation is intended, therefore, for the benefit of the common reader of the Scriptures, to aid him in more clearly understanding them, wherever our present version is for any reason, obscure. In other words, it is intended to do directly by a translation what has long been attempted by the awkward and circuitous method of a commentary, viz: to make the Scriptures plain to the unlearned reader."

WILL THE TIME COME?

Sprinkling and pouring water upon an individual for baptism, being unscriptural, traditional and evidently the institution of man, the question arises, will the time come when this worst of all so called *Christian* customs, shall be abandoned and "consigned to the tombs of the Capulets."

We predict the time will come, and that it is fast approaching. What are "the signs of the times?" *What are the reported facts from various sections of the country?* Do we not see that already the "morning light is breaking,"—that the darkness is disappearing? The advocates for the doctrines and ordinances of Jesus Christ are in the field "with armour bright," they are contending with the earnestness of faithful soldiers, for primitive christianity—the people are becoming aroused, they are awakening from the lethargy they have fallen into by the lullaby of Pedoism, or the advocates of this human tradition.

The tide is onward! Not only are the lay members of Pedo churches, abandoning this tradition, but also the ministers—the scales are falling from their eyes, and they are thereby enabled to teach others the true doctrines of the Gospel.

Will the time come? It will: it is nigh—even at the door. The pure radiant light of the Gospel is throwing its Heavenly beams in every direction, and truth, Bible truth, is doing its work upon the hearts of men. God speed the day when the full-orbed light shall break in upon us.

*. B. *.

ORDINATION.

L. J. CRUTCHER received Ordination at the Baptist Meeting House in South Nashville, last Sabbath morning. Rev. Dr. Baker commenced the services by reading appropriate portions of Scripture, and by offering prayer, the people of God present silently joining with him, we trust, in this exercise. A Sermon, adapted to the occasion, was preached by brother Baker. The text was 2 Cor. 4: 5—"For we preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake."—Then followed the prayer of Ordination, and the charge to the ordained brother by Rev. T. B. Ripley. The prayer was accompanied with the laying on of the hands of the presbytery; and the charge was given throughout in the words of Holy Scripture. Rev. E. D. Stephenson presented the Bible to brother Crutcher, and gave him the Right Hand of Fellowship. The Benediction was pronounced by the new Pastor.

For the Pastor and the Church we express our desire that the connection between them may prove mutually pleasant and advantageous. May the Word he shall proclaim be "armed with the Spirit's power," and be promotive of the sanctification of believers, and the conversion of the impenitent to God. R.

☞ Messrs. Toon & Rutland have, since our last issue, received a lot of most choice Literary and Scientific works: mostly new. Call and examine them.

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.

The chief source of human discontent is to be looked for, not in real, but in our fictitious wants—not in the demand of our nature, but in the artificial cravings of desire.

Think on those who have gone before you—consider the empires which have passed away—and of all which has ever been, nothing remains but the traces of virtue.

REVOLUTIONARY FLAGS.—There is now in Alexandria, Va., the first flag taken during the Revolution by General Washington, from the Hessians at Trenton. It is composed of silk, beautifully embroidered in needle work—the crown appears prominent, and the date 1775 on the front. Also, the identical flag surrendered at the battle of Yorktown. It was the flag of the 7th Regiment, and now bears this inscription: "The surrender of Lord Cornwallis, being the crowning glory of the complete success of the American arms." The flag is of [illegible] silk, [illegible] silk lettering. General Washington's body guard flag is also there—silk, with the motto, "Conquer or die."

Communications.

QUINCY CORRESPONDENCE.

THE DEBATE.

SEVENTH DAY—AUG. 8.

The seventh day of the discussion has passed, and we are again at our table, summing up our notes.

We enjoyed a good days rest on yesterday, while most of the friends in attendance, scattered off in various directions to attend the election.

Early this morning, the people commenced gathering, and by 9 o'clock, a large congregation had assembled at the stand.—Many varied rumors are brought in from the surrounding country, with regard to to the debate: none of which leave Mr. Fly in a very enviable position.

It was seen soon after the discussion commenced, that he was over-matched, but no one felt disposed to blame him because he could not sustain a bad cause against a superior; but his continued gross violent attacks on the Moderators, have made anything but a favorable impression upon the community.

When we reached the stand this morning, we were forcibly struck with the appearance of the scene before us. The morning was gloomy, and threatened rain, in consequence of which the congregation was not so large as formerly; a deep solemnity rested on the countenance of the people, almost approaching to melancholy; clearly showing that the fire of excitement had spent its fury.

The Moderators, (after prayer,) read the proposition, and requested the debatants to proceed.

Prop. 7th. Restricted Communion, as practiced by the Baptist Church, is warranted by the Scriptures.

Mr. Graves arose and opened in the affirmative, by remarking that he felt much rejoiced to know, that all the personal difficulties of his opponent had been adjusted—as to himself, he had no unkind feelings for any one since he commenced the discussion, and expected none. He said he came here to combat principles—not men; and proposed to the audience, that the first man that got mad from this time, should be understood as acknowledging himself whipped.

He then defined "restricted communion as practiced by the Baptist Church," by defining the words "Communion," and "Church," and stating the reason why the Communion of the Baptist Church was called strict; and said if he could sustain the definitions which he had given, by the Scriptures, he would have sustained the proposition. To do this, he must show what that church was, to which the ordinances were delivered. There were two theories taught respecting the Kingdom of Christ. Baptists believe Christ set up "a Kingdom," as prophecied by Daniel—that Kingdom was composed of *voluntary believers* in Christ, brought together by the authority, and in the order of the commission; and practicing together the ordinances of the Gospel, in independent, republican bodies—churches.

Pedobaptists, on the other hand, hold the Church branch system—that Christ's kingdom is composed of all the sects, societies, and associations of men, professing christianity—that it is consequently composed of all kinds of members, brought in, in every possible way, and believing all manner of doctrine—Catholics, Universalists, Mormons, and all other sects, (amounting to upwards of six hundred,) are good *branches* of "the Church."

These, said he, are the two systems.—The one looks to Christ as its pattern: the other looks to the opinions of every class of men.

The language of the one theory, is, if any man will be Christ's disciple, let him take up His Cross and follow Him; but the teaching of the branch system, is, if any man will be His disciple, let him *not* deny himself, and *not* take up his Cross, but go follow his creed, his friends, or his interests.

Before Mr. Graves had concluded his opening speech, a succession of loud peals of thunder announced the near approach of an angry cloud; whereupon, the Moderators proposed to remove to one of the churches at the village: and in a few minutes, the whole grove was a scene of the wildest confusion—men, women, children, horses, carriages, all were moving—rushing forward to avoid the falling rain, and secure a place in the church. Both the large churches were filled to overflowing; and the one occupied by the speakers, blocked up at every door and window—men stood in crowds before the doors and windows under their umbrellas.

Mr. Fly said in his reply, that he thought Mr. Graves had taken strong ground indeed, in undertaking to prove that the Baptist Church was "the Church of Christ," while all others were merely societies—he thought it had come to a pretty pass, when the "little handful of bigoted Baptists" claimed to be the only "Church," to the exclusion of all the other respectable denominations.

He should this day prove, that so far from being "the Church of Christ," the "Baptist sect" was not "a Church," or any branch of "the Church."

He then spent his hour in trying to establish this fact: bringing forward the most pitable stuff, such as "the Baptist Church had no children in it, and Christ said of such was his kingdom," &c.

He said he adopted the branch system—he believed Christ had but one Kingdom and the different societies were branches. He said his own society was not the Church of Christ, but only a branch, as all other Christian bodies, except Baptists. He said Mr. Graves' Church was a singular kind of a tree—a tree without any branches—just one strait twig! This was the first speech we ever heard in debate, that did not touch the question at all. Mr. Fly spent a whole hour trying to prove the Baptist "sect" was no part of Christ's Church: never touching the proposition at any point.

After recess, the rain having subsided, the people clamored loudly for returning to the grove, which was done. On reaching the stand, Mr. Graves arose and asked the Moderators what the question was. The question was again read. He said he so understood the question this morning, but as his friend had not mentioned the subject of Communion in his speech, but had been discussing another question, he had concluded, that perhaps he was mistaken.

[The Moderators apologized for not having confined Mr. Fly to the question, by saying they had been waiting for Mr. G. to object.]

He said, Mr. Fly had said, he took strong ground this morning. I knew, said he, that he would say, or think, or feel, that I occupied strong ground on this question!—Well he may think so, when I stand upon the immovable "foundation of the Apostles and Prophets," by the side of such Methodist ministers as Dr. F. G. Hibbard, of the Genesee Conference.

He did not wonder at Mr. Fly thinking his positions strong, but he had not expected him to acknowledge it.

He said Mr. Fly had illustrated his "branch system, by the figure of a tree, and indeavored to ridicule him for having only one twig to the "Baptist tree," (church.) He rather thought that a fatal figure to Mr. Fly! Said he, the great Baptist tree has many—innumerable branches—every Baptist Church is a branch is a branch of the tree. But said he, here is the difference between the tree of which I am an advocate, and Mr. Fly's tree: our tree has innumerable branches, all of the same kind of wood, and all agreeing with the old parent stalk at Jerusalem; while Mr. Fly's "Church branch" tree, has in it every kind of wood on the face of the earth! Look at that oak in front of the stand! every limb on it is oak—every Baptist church is a voluntary body of believers! But look at this strange, unatural tree, of the branch system: there is in it every kind of growth—oak, beech, haw, dogwood, brambles, briars, thorns, weeds, grass—every kind that grows on the earth, even to the poisonous Upas, with its deadly exhalations spreaking desolation and death thro' the land! Look at it—Catholics, Universalists, Mormons, *et cum multus alias ad infinitum*. An awful tree, this church branch system.

Mr. Graves then resumed his argument, and went on to show what was necessary to church membership—that Christ had given us a pattern for the formation of churches, in the Testament: pointing out the government, officers, membership, ordinances, and doctrines. From the nature of the case, all churches formed after this pattern, would be alike—"two things equal to the same, are equal to each other." If, therefore, we find Christian bodies differing, we may know they are not all fashioned after this infallible pattern, but after some other pattern. He then applied this to the branches of Mr. F.'s tree; and showed, that, so far from agreeing, they are constantly abusing each other—Methodists and Presbyterians, Episcopalians, Catholics, Mormons and all, are engaged in ceaseless strife; one branch trying to extinmate another. He read a number of extracts from Pedobaptist works, showing how they esteem, and speak of each other; and how they all join in abusing Baptists. Do they, said he, really esteem each other as equal branches of the tree?

Are they all branches of Christ's Church? If so, why all this abuse? Is not *one branch* as good as *another?* Why does Mr. McFarland say the doctrines of Presbyterians originated in Hell? Why Mr. A. T. Graves' abuse of Methodism? Why call Baptists "the children of the Devil?" He asked pardon—he forgot Mr. Fly had this morning been trying to prove that the Baptist Church did not belong to this strange tree. He heartily thanked him for his kind endeavors—that was just the doctrine he believed; and if he could show that all these conflicting "branches" *were not* the Church of Christ, he hoped his friend would excuse him for not inviting them to commune with a people so despised.

Mr. Fly closed with a speech of about five minutes! He could not well have done better, for if ever a question was put beyond dispute this was.

Mr. Graves relied principally on the "Commission," "Go teach all nations, baptizing them, (the taught)—teaching them to observe all things." 1st. Make disciples. 2d. Immerse them. 3d. Teach them all Christ's commandments. This he supported by the history of the Apostles' acts. In every solitary instance baptism immediately followed repentance and faith; and was the public recognition of discipleship.

When he commenced reading from Pedobaptist sermons and works, showing the spirit of the branch system and their *sincerity* and *consistency*, there was quite a quaking in the camp. Excitement was again enkindled, and many of the upturned faces appeared wild with astonishment. There was no mistaking the feeling of the audience on this question. The communion hobby is settled in this section sure.

EIGHTH DAY—AUG. 9.

The last day of the debate has now gone by and the discussion closed.

Most of the vast concourse in attendance, have left for their homes; and we are almost in the midst of solitude, suffering that hateful depression of spirits which invariably follows great excitement. Several things conspired to make this a day of the deepest interest. It was generally known, that the proposition involving the government of the Methodist society would be discussed and it was the last day of the week, and last day of the debate; and every one wanted to witness the closing scene of course. It seems to have been generally understood, that some wonderful developments, touching the government of Methodism, were this day to be made; and its *ministerial hierarchy* disrobed, and exposed to the public gaze. This was a sight which many were anxious to see; and hence quite early this morning the roads in every direction were crowded to overflowing; and the very earth trembled beneath the vast concourse of people which poured in from every direction.

It seemed as if the mighty conflict between "republican christianity" and "papal despotism," which resulted in bursting the tyrant's chains from Germany, in the 15th century, was again to be fought at Quincy. More anxiety was manifested in the audience to day than at anytime, since the discussion on infant baptism—*the* $1000 *bond case*.

8th proposition: The government of the M. E. Church is Scriptural and republican. At 9 o'clock Mr. Fly arose and opened the discussion in the affirmative, by remarking that he should close on the proposition at an early hour, so that the people might go home and have holy-day. He said he should prove 1st, that the government of the M. E. Church was just such as agreed with the Scriptures. He said Christ's Church was *a monarchy*—"the church;" but he had given us *no instructions* or example in the Scriptures relative to the organization of churches. He said Christ had given *all the ordinances*, and *all the power* of his kingdom into the hands of *the ministry*. And the keys of the Kingdom were given to the ministry; and the idea of a church choosing, or controlling its minister, was wholy unknown in the Bible—the ministry were to rule the church, and not the church rule the ministry. He said if it could be shown, that Christ *placed the power in the membership, he would aknowledge that the Methodist Church was unscriptural*. Mr. Graves said, in reply that he must give his friend credit for the improvement he had made, for the first time since the discussion commenced Mr. F. had defined the terms of his proposition—he says he understands the term "Scriptural" to mean, *in accordance with the Scriptures*; and "republican," a government in which the people rule.

These are pretty clear definitions! Wonderfully clear. But does not his definition of "republicanism" ruin his cause? A government in which the *people* rule? And he admits, that, if it can be shown that Christ gave the government of his church into the hands of the people, the Methodist Church is unscriptural!

Why? Because in the Methodist Church the power is in the *Ministry*, and *not the people*. Is not that giving up the whole ground? Has he not surrendered his proposition, that the government of the M. E. Church is republican; which he says means that 'tis in the hands of the people—members? He turns around and says with the next breath, that the government of the M. E. church is in the hands of the ministers; (away goes his republicanism,) and if it can be shown that Christ gave the power to the members—people—then the Methodist church is unscriptural!

Has he not surrendered the whole proposition into our hands? But we cannot let them off so easily. He need not retreat from his proposition, thinking we will be contented with its bare possession.

We must investigate the proposition as affirmed by Mr. F., though he surrendered the ground. Said he, we must compare Methodism to the Church of Christ, and see how well they agree. He then read from Dan. 7: 27; showing that the Kingdom was to "be given to the *people* of the *Saints* of the Most High." Also Mat. 18; John 4; Mat. 10: 35, 42; Mat. 23: 15: 20: Acts 1: 6, 18, &c. All showing that equality was taught by Christ; and that the early christians transacted all their business "in common," knowing no distinction in ranks or privileges.

Mr. Fly made two more speeches, in neither of which he paid any attention to his definition, or the awkward position which he occupied; but spent his time trying to prove that Christ intended the ministry to rule the church: reading for this purpose all those passages in which the Apostle Paul exhorts the brethren to submit to those "who have the *rule* over them."

He said the Church of Christ had Bishops to govern it, and so had the Methodist Church; but the Baptists had no one to rule it, or to make laws with which to rule it. Christ's Church and the Methodist Church had a head, but the Baptist Church had no head to govern it—it was a body without a head, or ruler to govern it.

He said Christ gave his key to the ministry, but Baptists had given them to all the members of the church—even to ignorant Africans.

In reply Mr. Graves remarked, that his friend was right in one charge, which he had preferred against the Baptist Church, the Baptist church has no earthly head.

Christ said, "call no man master," Pope, and the true church of Christ has always obeyed this command. It has not masters to make laws or enforce them. It acknowledges no authority but Christ's, and no laws but God's Holy Word.

He said, he was showing the difference between Christ's Kingdom and Methodism. We had seen that Christ's church was based upon the principles of equality—we would see how it was with Methodism.—He then read from the speech of Hon. Reverdy Johnson that Methodism as he (Johnson) understood it was an *"aristocracy of preachers."* He also read from Bascom's "Declaration of Rights," that its powers were opposed to the spirit of American freedom—its forms of trial "arbitrary and peculiar." He read from the Discipline and several works on its administration; exhibiting the very quintescence of despotism.

There was one document which he used with indescribable effect, *the great iron wheel of Methodism*. In this wonderful document, a Methodist minister in order to illustrate the Methodist system, compares it to complicated machinery. The great iron wheel of Episcopacy turns around once in every four years—moving a number of wheels called Bishops—they move so many wheels called Annual Conferences, they turn several hundred wheels called Presiding Elders, they several thousands called Circuit Riders, they many thousands called Class-Leaders, and they *act-upon* upwards of a million of members. Good Heavens! said he, what a powerful machine is this Methodism, what an awful wheel this "great iron wheel of Episcopacy."

The wheels of the juggernaut crush the *bodies* of its victims; but this grand Methodist machine grinds into dust the *consciences* of men! While the one is rolled annually over a few victims, the other claims its millions. While Mr. Graves was exhibiting this wonderful machine—rolling the great iron wheel, and showing with his peculiar manner of gesture the accumulated velocity and power acquired by the combined action of all the wheels, as they roll over the hearts and consciences of men, women and children, crushing, and grinding them into the earth, we scarcely ever witnessed such excitement in a congregation. Nearly the entire audience arose from their seats, and seemed entirely carried away. When he was showing the action of the wheels, we saw men and women dodging their heads in every direction, as if they expected the abominable thing to roll right over them.

The discussion closed at about 2 o'clock on Saturday evening. Each of the speakers in conclusion recapitulated the prominent arguments used upon each proposition. Mr. Graves asked the privilege of addressing the people about five minutes, in which time he briefly reviewed the circumstances which had transpired. He said that in closing the discussion there was but one thing he regretted; that was the manner in which Mr. F. had made repeated attacks upon his personal character—in this respect he said Mr. F. had exhibited a very bad spirit, which was wholly unbecoming christian discussion.

He regretted Mr. F.'s frequent difficulties with the moderators; and had been grieved to see him so often loose his temper; and hear him speak so disrespectfully of Baptist ministers, and the Baptist Church. He said as to himself he had not come here to abuse Methodists or even their practice. he had engaged in the discussion not to abuse them, but to try to instruct them. He differed with them upon great and important questions, and felt it his duty, as an honest man, to explain before them what he honestly conceived to be the truth. He had done this as faithfully as he was able in the love of that sacred truth, by which we must all soon be judged at the bar of God. He hoped he should meet many of his Methodist friends there. They had treated him with great respect and patience, and he should ever remember them in the warmest affection.

Though he and Mr. F. had been engaged in the discussion, it had not been personal on his part, he combatted principles and not men, and freely forgave Mr. F. for the bad spirit which he had exhibited, rather disposed to ascribe it all to the weakness of his nature, than the promptings of his heart, and would give him his hand in hope of meeting him when mortal strife had ended. The scene is closed.

Never before did Baptist principles triumph more gloriously. It truly has been a one-sided business. Mr. F. has only one strong point, and that is, never to take a position—never take a stand. Mr. G. had to do all the discussing on every question. The audience saw that Mr. F. was overmatched soon after the discussion commenced, but he did not give way entirely till the close of the sixth day, during the last two days he had no spirit or energy. A powerful impression is left on the minds of this community, both as to the men and the cause for which they labored, what that impression is, time will demonstrate.

ONE ON THE GROUND.

For the Tennessee Baptist.

BROTHER GRAVES:

I wish you to understand distinctly, that I do not belong to the Baptist denomination, and I cannot say at the present time, that I shall ever join your branch of the christian church, simply for two reasons, viz: First, I cannot think that a person can exert a good influence who recants, particularly in regard to church affairs unless he feels perfectly satisfied that he is doing God's will. If he is satisfied that God approves of his course, let him go ahead. When I am convinced that I can live nearer to the cross of Christ in the Bap ist church than I can in the church to which I belong then I will join the Baptist church.

2. This close communion, I cannot like that very much, yet I cannot blame the Baptist much after all, when I consider other points of doctrine which they honestly contend for. I believe that immersion is the true christian mode of Baptism, but to say that it is the only Christian mode I am afraid. You ask why? I tell you that my pedo brethren say that there are three valid modes of Baptism taught in the word of God, viz: sprinkling, pouring and immersion. You tell me there is one Lord, one Faith, one Baptism. So says the Bible.—Then you ask why I do not say, emphatically that immersion is the true and only mode? I tell you again that my Methodist and Presbyterian brethren teach both by precept and example that sprinkling or pouring is equally as valid as immersion, and our pedo ministers tell us that they use the two former modes merely because it is more convenient to Baptize in this way than by immersion. But you urge upon me to say if I do not believe what the Bible says on the subject. I answer, I do. But Bro. J. L. Chapman says in his book published recently; that going down into the water, and coming straightway up out of the water, cannot possibly comprise immersion, but undoubtedly proves Baptism by affusion; and he brings Messrs. Hendrick, Pond, Taylor, and a score of Lexicographers to sustain him in his views. But you are surprised that I have not read the review. I have, and Baker scours him to the red too, but there is so many against one, notwithstanding Mr. Baker has got along so far very well. I think, if brother Baker, or some other immersionist would ask brother Chapman, or some one who endorses his book where he gets the doctrine to sustain immersion, he would give him an unfair answer, for he don't allow the eighth chapter of Acts to have any thing to do with immersion; but on the contrary, he says, that the Eunuch was baptized by affusion. Then where is his valid immersion? If he cannot find immersion taught in the eighth chapter of the acts of the Apostles, where will he find it? He will not refer us to the third chapter of Mathew, where John baptized Christ, for John's was not Christian Baptism. So says Mr. J. L. Chapman.

A WELL WISHER TO TRUTH.

Tyree's Springs, Tenn. April 3, 1851.

This has been overlooked. Hope to hear from you again. What is the greatest obstacle in the way of your obeying Christ in baptism, and church relationship?—ED. BAP.

For the Tennessee Baptist.

ALLSBORO', Ala., July 23, 1851.

BROTHER GRAVES:

I wish to let the Church of Christ know through your paper, what the Lord is doing here. The regular monthly meeting at our Church, (Bethlehem,) commenced on Saturday before the second Sabbath in this month. The brethren dwelt together in love and harmony, the Lord being with us to own and bless; and on Sabbath evening I told the congregation that I would preach the next day at 10 o'clock; a fine congregation met. Prof. Wm. Mathews, also attended with us four days, and labored faithfully, when he had to leave to attend a union meeting at one of his churches.

I continued the meeting without any ministerial aid until the next Sabbath evening. During the whole time our congregations were large and attentive, the good Lord was evidently in our midst during the whole time. Hard hearted sinners wept and mourned, christians rejoiced, and new converts sung the praises of God. It was nine happy days for this church.

On Sabbath, our house though large, would not hold much if any, over half the congregation that attended. I preached in the house before dinner, and after dinner we met at the water's edge, where I delivered a lecture of considerable length, on the ordinance of baptism. After which I baptized fourteen willing subjects, who praised and gave thanks to God. I had previously, during the meeting, baptized two, making in all sixteen, and expect to baptize more next Sabbath. One young lady, a member of the Methodist Society, related her experience to the Church, and desired to be baptized, but her father being a * * * man, and a Pedo in sentiment, forbid it.

I have baptized seventy-six members into this Church in the last twelve months; the larger portion of them professed hope in Christ here, though some of them were from the Methodist Society, who found they had been obeying the traditions of men, instead of the commandments of God. The leaders of Pedoism are in trouble here, many of their people are beginning to conclude that they have a right to read for themselves, and hear any one preach. The leaders know for their people to become *republican*, would at once destroy their Societies, and they see that many of them are determined to do it in spite of their *leaders*. If there was the same earnest effort made in this country to promote the cause of Christ, that is made to create a prejudice against Baptists, it would soon be a happy world.

Mr. Martin who rode the Eastport circuit last year, was remarkably friendly with baptists, until the last round; which I understand is devoted to the baptists generally, and *Alexander* in particular. I did not notice him, for the very good reason, that a man that had not manliness enough to come out until he was ready to start, I thought was not worthy of notice. I understand that he said there was no Scripture authority for immersion. What will the reader think of the man when I tell you that he was *immersed* himself, ought he to be noticed?

The present incumbent Rev. Mr. Howell appears to be more bold, and is opening his battery against us on all occasions, and if he can convince the people of the truth of his charges, he would at once have the baptists out of the way, a thing that all sects have attempted, and failed to do, from Rome down to her youngest daughter. If Mr. Howell can succeed, I will go security that he will have D. D. attached to his name at the next commencement of LaGrange college.

I understand that Mr. Howell, says that he would not shoot *Buck-shot at mice*, as he has been paying special attention to me, I feel myself flattered; and do hope that he will call me to a public account, for the awful doctrine I have been preaching. If I am wrong it is his duty as a minister of the gospel, to convince the people of it. If I am right, he should not condemn.

Mr. Howell has so far committed himself, that he cannot follow the example of his Father McFerrin, *hide behind his dignity*.

W. R. ALEXANDER.

For the Tennessee Baptist.

METHODIST SABBATH SCHOOLS.

BROTHER GRAVES:

Though I have, perhaps, been sufficiently zealous in the defence of Baptist principles and practices, and have been forward on all suitable occasions, to expose what I conceived to be the errors of others, I have always been ready to extend the hand of recognition and love to all who acknowledged our Lord Jesus Christ, and to walk with them as far as we were agreed. I can believe Pedobaptists to be in error, and at the same time acknowledge them to be Christians, and as such, participate with them in many acts of Christian worship, and plans for the promotion of the cause of religion, and the good of society, without compromising any principle of truth or article of faith, or practice as a Baptist. This, I believe, is according to the prevailing opinions of our brethren everywhere.

It has been conducive to the good of society in a great many instances, for Baptists and Pedobaptists to unite in neighborhoods and small villages, where more than one School could not be carried on, in sustaining Sabbath Schools. On this subject, however, Methodists have made themselves exclusive, and pursue a practice so sectarian, that Baptists at least, ought neither to unite with them in a school, or send their children to school under their control. It is their settled policy to make the Sabbath School a nursery of Methodism, in which, from their infancy, all the doctrines of the "Discipline" are taught as Scripture truths.

I happened to be present during the sitting of the Tennessee Conference, two years ago, in Shelbyville, when the presiding Bishop, (Capers, I believe,) delivered the following sentiments, which I noted down at the time. He remarked "that Methodist preachers were deficient in their reports of Sabbath Schools—that many reported *Union Schools* on their circuits over which Methodists did not have exclusive control—that he was opposed to these Union Schools, he wanted "Methodist schools where Methodist children could be taught Methodist doctrines." This came from the venerable Bishop, in the form of an address to the ministers over whom he was an overseer, and was regarded by me as instructions for their future guidance.—Here then was an avowal of the intention of the Methodist Episcopal Church, South, to make their Sabbath Schools decidedly sectarian.

In consummating their design, that denomination introduces into their Schools, sectarian books and tracts, and recently have commenced the publication of the "Sabbath School Visitor," which is introduced into all their schools, abounding with essays and *pictures*, teaching infant baptism and church membership, sprinkling, pouring, "falling from grace," salvation by half work and half grace, together with all the lax religious principles of Methodism. If Presbyterians and others are disposed to allow their children's minds to be poisoned with Methodism, I have nothing to say on the subject; but for the sake of the truth and the best interests of the souls of their children, I would warn all Baptists to be divorced from all Methodist Sabbath Schools.

MATTHEW.

For the Tennessee Baptist.

K. OF ARKANSAS.

BROTHER GRAVES:

Permit me to offer an animadversion upon some remarks one of your correspondents has seen fit to make in reference to the discussion upon the doctrine of election, between Mr. Finley and "A Layman." He says, "He is surprised that any writer should endeavor to maintain that election is not a Baptist doctrine." This surely would be something surprising; but is it so? I leave the readers of the Tennessee Baptist to answer, and challenge Mr. "K. of Arkansas" for the proof. You, sir, have arraigned me before the religious world as being guilty of denying an important doctrine contained in God's Holy Book.

But I have some little acquaintance with this Mr. K., who has now sloped off to ARKANSAS, to hide behind the good people there, in order to do this piece of dirty work! He further states: "*Baptists, are not Calvinists*, as such, nor *ever were*." "*As such*." Is it to be understood from this, that Baptists never held to unconditional election in common with the followers of John Calvin? But Mr. "K." believes in election. Yes, in "the election of God." Surely, for this great discovery in theological science, our friend will receive a diploma.

I appreciate what learned D. D.s have said, as well as Rev. Professors in colleges, but for myself, I prefer the plain teaching of the Holy Scriptures to either. Does Mr. K. wish to leave the impression that Missionary Baptists hold in common to unconditional election, and consequently, Calvinistic or not? My good *old* friend down in "*Arkansas*," look sharp; you have said, Baptists are not, nor ever have been Calvinists upon election, and "A Layman" has denied it altogether; please furnish the world with a specimen of the doctrine.

Before I close answering this *spirit*, I will remark, that from my knowledge of the course of this brother K. he reminds me of a representation I once saw in a book with *two faces;* of some god of Greece or Rome. Perhaps, his is a case of piety, seeing his Anti folks keep him bound hand and foot. I dismiss him to his own conscience.

A LAYMAN.

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VOL. VII THE TENNESSEE BAPTIST. AUGUST 30, 1851.

From the Tennessee Baptist.

COME T LAST.

Permit me to communicate through your praiseworthy paper anteresting occurrence that transpired in thmonth, in this county. I see a great my articles in the Tennessee Baptist head, "And Still they Come," and on reading them, I find some Pedo has come to the old land marks as laid down in the Spiral Chart. At the Wakeforest Church, a the 3d Lord's day in this month, the der of the church was opened for the receptn of members when the aged mother of ar pastor, Bro. T. P. Montgomery, come forward in order to relate an experience of face, and did so, and the relation given by herself. She stated that she was brought under conviction when about nineteen years d, and shortly afterward received a chang of heart, or hoped God for Christ's sake had forgiven her sins. She forthwith joined the Cumberland Presbyterians, and has been an orderly member of that society for 47 years, (her age is 66,) she stated that she has been dissatisfied for *twenty-five years* with her baptism, and, strange to tell, while se was being received and the members of the church was singing that good old lymn

"How happy are they who their Savior obey,"

the whole congregation seemed to rejoice and even the Cumberlands themselves could not refrain from tears.

She said, "The 6th chapter and 4th verse of Paul's letter to the Romans, had for a long time borne with great weight on her mind the idea of *being buried with Christ by baptism*, she said, was what she *never could see how it could be accomplished* by sprinkling a little water on the head!" She was perfectly happy while being prepared for the solemn rite, and as her son, our pastor, led her down in the liquid grave, she praised her Savior, and when he led her "*out of*" the water, she again rejoiced, and as the right hand of fellowship, was being given, she said to the members, I love you all, and now when I am old, I have done my duty." She said she had known that it would have relieved her mind so much she would have been baptized twenty years ago, but yielding the point was what kept her back, she says to all in the like situation "obey the Lord and he will bless their souls."

DAVID M. SIMS.

For the Tennessee Baptist.

CHURCH LIBRARIES.

WHITES CREEK.

BROTHER GRAVES:

It was predicted, when you were here in April last, that a library could not be gotten up at this place, and that any attempt to this effect, would be fruitless. But you however made the attempt, regardless of these predictions, and was decidedly more successful than was anticipated. From the start that you gave us, we were soon able to open a small library, costing twenty-five dollars. Since that time we have raised enough money to buy a good book-case, and still have on hand a little to invest in books. It is our purpose to add a new stock to our library at some future time, and try if possible, to keep the thing in a progressive state. The members of the society, generally speaking, manifest considerable interest in the library, and speak of it in high terms. They appear to be very well pleased with the books, and show their approbation of them by taking them out regularly, eagerly, and by reading them with avidity. I have heard some of them say, that they would not give the reading one book for double the amount of money they contributed towards the library. While this is so, I think they have been profited by the reading of them, and that they are much better informed in regard to the principles and doctrines maintained by the Baptist denomination, as well as in regard to the christian world, than they were before its establishment. I do not think that a surer or more effective plan for the dissipation of error—for the establishment of truth, or for the dissemination of religious and secular knowledge, could be adopted, than to establish libraries about in different portions of the country. Indeed it seems rather strange, considering their cheapness, that men desiring to be informed, do not more generally avail themselves of this admirable plan.

We are glad, Bro. Graves, that you suggested this thing among us, and hope that you may be abundantly successful, in all your after efforts, in getting up projects of this kind.

Yours truly,

W. F. CUNNINGHAM.

For the Tennessee Baptist.

LAWRENCE COUNTY, Ala.,
August 15, 1851.

BROTHER GRAVES:

Since the vacation of Union University, I have not been an idler in my Master's Vineyard. I am laboring in conjunction with other ministering brethren, for the promotion of the glorious Gospel of the Prince of Peace, and I trust the labor has not been entirely vain. The Lord has blessed, to some extent my feeble efforts; sixteen souls have professed to pass from death unto life, at the meetings I have attended. I have witnessed about the same number of baptisms. I found at Decatur a noble band of brethren, though small in number. They are emphatically a praying band, the Lord answered their prayers in the hopeful conversion of eight souls. The zeal and devotion manifested by the sisters of that church, is worthy of the highest commendation. Brother Lucas and myself commenced a meeting at Harmony Grove, which continued nine days; the church was in a cold and languid condition; three professed to find the pearl of great price, and were added to the church. It was a solemn and interesting meeting; the church was much revived, and rejoiced in the pleasing prospect of a blissful immortality.—To-day, Father Borum, Brother Lucas and myself start for Mt. Pisgah, eight miles south of Decatur, to attend a protracted meeting at that place, which commences to morrow, where we pray that God may revive his work and bless his followers.

Yours, &c.,

E. M. FITTS.

For the Tennessee Baptist.

BROTHER GRAVES:

I wish to propound the following interrogations to my Baptist brethren, who stand opposed to "*Revision of the English Scriptures.*"

1st. Are there errors in our English Bible?

2d. Can it be pleasing to God for us to continue to circulate it, without making efforts to correct those errors?

3d. Upon whom does it devolve?

4th. How can Baptists be opposed to correcting those errors?

5th. If the present is not the proper time to do it, when will that time come?

6th. Are we consistent in circulating faithful versions abroad, and at the same time, use an imperfect version at home?

7th. Has God revealed himself to us in such a manner, that we cannot have a full and complete translation into the English language?

W. H. H.

For the Tennessee Baptist.

NEW MARKET, Ala., Aug. 14, '51.

BROTHER GRAVES.

I send you more good news from North Alabama. We commenced a meeting with the Mount Nebo Church, Jackson connty, Ala., on Saturday before the fourth Sabbath in July. It continued nine days, and the result was about fifty conversions. I baptized twenty-three; and expect to baptize several more in the same church in a few days. The meeting I noticed in my last—Brother Bray's, continued nine days; between thirty and forty professions—twenty six baptized. I hope Brother Bray will keep your readers apprized of the glorious work in the several churches in which he is laboring. In this Association, (Liberty,) since my meeting in Jackson, on my way to the Judson Association, I passed Concord Church, where there was a protracted meeting going on. Brother John Wagster is the pastor of this church, which is also in this Association. I stopped and labored with them two days. A good work was going on; the church was very much refreshed; several made a profession; eight or ten were to be baptized the morning I left; some others had joined during the meeting, and the church is much strengthened. I suppose Bro. Bray and myself have baptized near one hunderd since the 1st of July. I start to-morrow to Salem Camp Meeting. I hope the Lord will go with me.

Sincerely yours,

R. H. TALIAFERRO.

For the Tennessee Baptist.

BROTHER GRAVES:

Though an entire stranger to you, except through the medium of your valuable paper, I will add my testimony to the thousands you have already received in its favor. To me it is a welcome messenger, though it is generally about a month after its publication before I receive it, yet it is good when it comes. The truth is always good, though one does not perceive it at its first ebb. I am so well pleased with it in every particular, that I cannot wait with patience the return of the mails at the end of each week. I am persuaded that it is conducted upon right principles and sound doctrine—destined to uproot "Pedoism," and grind into powder the traditions of men, indications of which we already see in the desertion of members from the ranks of Pedoism, and that too by their ministers as well as laity. I will use my endeavors to send you as many subscribers to the Baptist as I can procure.

Yours, &c.,

H. P. DOTSON.

REMARKS.—Thank you, brother D., for your generous expression of approbation. The approbation of Christians on earth and of a Saviour in Heaven, is the object for which we labor, and is an exceeding rich reward.

For the Tennessee Baptist.

CAMARGO, Miss., Aug. 13, 1851.

BROTHER GRAVES:

A protracted meeting was held with the Enon Baptist Church, embracing the first Sabbath in August, and continued five days. We have great reason to thank the Lord for the good we believe was done; Christians were much revived, and ten were added to the church by experience and baptism, two by letter.

Yours, in Christian love,

A MEMBER.

For the Tennessee Baptist.

RUTLEDGE, Aug. 19, 1851.

BROTHER GRAVES:

Last night I returned home from a tour of twenty four days, in which I witnessed the glorious work of the Lord. Some thirty persons were added to his church by baptism, many of whom were Pedoes.

The Pedoes are making some terrible struggles in our mountain; some of them are actually threatening my life! but I dont think there is any danger.

I am enabled to send you six more new subscribers for the "Tennessee Baptist."

Yours in Christ,

JAS. GREENLEE.

Gold is but a poor legacy in comparison with the immortal thought. The one is human, worthless—the other is divine, invaluable.

Nothing can tend more to the health of the body than the tranquility of the mind and the due regulation of the passions.—*Boerhaave.*

From the Southern Baptist.

PREMIUM OF $50 FOR THE BEST ESSAY ON MISSIONS.

A friend has placed at the disposal of the Southern Board of Foreign Missions the sum of $50, to be offered as a premium for the best essay on Missions. The undersigned, a committee appointed for the purpose, invite from every quarter, essays in competition for this premium, to be handed in, or post paid to either of us, previous to the 1st of January next. The essays should be from 12 to 24 pages of duodecimo, the ordinary tract size; the real name and address of the author should accompany the manuscript in a sealed envelope. All the essays to be at the disposal of the Board, should others of them, besides the one that receives the premium, be judged worthy of publication. The committee in assigning the premium, will be governed by their judgment of the practical tendency of the essays before them, to produce and increase an earnest missionary activity throughout our churches. We deem it best to leave the precise topic undefined, only suggesting the following, as some among many subjects which might be suitable: The Reflex Influence of Missions; The Claims of Missions on Young Men; The Duty of Pastors to the Missionary cause; The Heathen Lost without the Gospel; Modern and Apostolic Missions Identical in Character; The Spirit of Missions; The Spirit of Christ; Christian Stewardship; What Missions have accomplished; Liberal and Systematic Beneficence on Principle; Objections to Missions Considered; The Voice of Prophecy and Providence on Missions; Christians Debtors to the World; The Harvest Plenteous and Promising.

R. RYLAND,
J. B. TAYLOR,
B. MANLY, Ja.

Richmond, Va., July, 1851.

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.

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.*

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Aug. 28,—P. M.

During the present week a considerable quantity of rain has fallen, the effect of which is a rise in the river, which is now navigable for steamboats drawing three feet water.

The rains which have fallen this month, we learn from our exchanges, have been of great advantage to the crops, and we hope that there will be a more abundant return for the labor of the husbandman than has been expected.

We have no change to notice in the state of trade which continues very dull.

COTTON—We have to record another week of inactivity. There is no disposition amongst speculators or holders to operate, and we have only an occasional sale of a few bales to the manufactories.

SUGAR—We quote Sugar at 6a6c.

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

MOLASSES.—Plantation 34c; Rebolled 37½a40.

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

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

CANDLES.—No change. Tallow 9a10c; Star 22a 25c; Sperm 45c.

BACON—The demand continues good. Hams find ready sale at 10¼c; clear sides 10½c; ribbed 8c; shoulders 8c.

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

SWEET POTATOES 75a80c per bushel in bulk.

LARD.—In good shipping order 15a16c. and in demand.

IRISH POTATOES $2 50a3 per barrel.

FEATHERS, 27a28c.

BEESWAX, 18a20c.

GINSENG, 25a29c; in demand.

CORN MEAL, 50a55c per bushel.

CORN, $2 50 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

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

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

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

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

Special Notices.

MINUTES.—The Minutes of the Concord Association will be ready for delivery on next Monday. They will be put up in packages for the Churches, and deposited at Toon & Rutland's Book Store. The brethren from the churches will please to call and get them.

SAMUEL BAKER.

August 28, 1851.

RED RIVER ASSOCIATION.—The Annual Meeting of the "Red River Association," of the Missionary Baptist Church, will be held at Mine Creek Church, Hempstead county, Ark., including the third Sabbath in September. Ministering brethren and friends are invited.

A. M. SCOTT, *Pastor.*

A. B. CLEMENTS, *Clerk.*

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, *Cl'k.*

☞ 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.

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

L. H. BETHEL.

PROTRACTED MEETING—The church at Little Cedar Lick, Wilson county, will hold a protracted meeting, commencing Saturday before the third Sabbath in September next. Ministerial aid is earnestly solicited.

N. LOWE, Cl'k.

POSTPONEMENT.—The Protracted Meeting of the Birds Creek Church, Henry county, Tenn., is postponed from Saturday Sept. 27, to Saturday 25th Oct., next. Brethren in the ministry and others of the churches contiguous to this, will please bear this in mind.

MESHECH STREET.

Letters Received.

A—J. R. Alexander and remittance; names entered.
J. G. & J. M. Atwood and remittance.
A. J. McNabb; list of names entered.
J. Algood.
B—J. W. Bowen.
M. Byrom and remittance.
S. H. Brown and remittance.
J. H. Borum and remittance.
J. H. Branham; names entered; communication too late for this week.
J. Burleson.
W. H. Barksdale.
J. Baker; the books were forwarded a week since, by Rev. G. H. Martin.
R. R. Bryan and remittance.
C—J. Carson.
R. J. Coleman.
C. L. Cate and remittance; J. R.'s paper is sent to him at B. Hill.
J. P. Collins and remittance.
Mary W. C. Carter and remittance; when the ladies are on our side who can prevail against us; the balance of the amount sent we handed to the Treasurer of the Bible Board.
D—Jas. A. Davis and remittance.
F—J. D. Floyd; the query will be handed to the editor on his return to the city.
G—J. O. Grisham.
Jas. Greenlee; list of names entered.
A. G. Gill and remittance.
T. M. Gabbert and remittance.
T. R. Gaddy and remittance.
H—J. Horn and remittance.
E. Haynes and remittance.
W. Hood.
Matt Hillsman, 2.
B. F. Hallowell and remittance.
S. Henderson.
J. Hardin and remittance.
W. H. Holcombe and remittance; names entered.
J. Hall.
D. B. Hale.
James Hodges.
J—T. E. Jordan and remittance.
S. Johnson and remittance.
H. B. Jernigan and remittance.
K—J. B. Kimbrough and remittance.
L—C. Leavell, 2; list of names entered.
J. S. Longacre and remittance.
M—R. C. Mabrey and remittance.
A. Montague and remittance.
A. McFarland.
W. A. Murchison; too late for this paper.
N—J. E. Newman.
P—E. C. Paschal and remittance; names entered.
I. C. Perkins and remittance.
N. C. Patton.
W. H. Pendletor.
M. W. Philips and remittance.
H. L. Pettus; the names were entered on the 2d of August; the books will be sent to Memphis.
R—Wm. Rogers and remittance; names entered.
P. H. Roberts; list of names entered.
Wm. H. Ray and remittance.
S—J. B. Smith and remittance; names entered.
S. Simpson and remittance.
D. Smith and remittance; names entered.
A. M. Scott and remittance; list of names entered; a handsome beginning.
A. A. Sanders 2, and remittance in each; names entered.
J. Sims.
G. A. Spiller; attended to.
W. B. Saunders and remittance.
T—A. D. Trimble and remittance.
A. J. Thomas.
J. W. Tippit.
C. C. Tipton; list of names entered.
J. P. Taylor and remittance.
W—S. Wiggins and remittance.
J. R. Wiggins: sorry to hear it, a great loss to the church.
L. A. Waddell and remittance.
W. W. Walker and remittance.
J. Woffard and remittance.
J. Wiggins.
J. T. Williams and remittance; in time.

MARRIED,

On the 30th of July, by Rev. James A. Davis, Mr. I[illegible] BRYANT, of Washington county, Ten to Miss ELEANOR JANE RIGHT, of Sullivan county, Ten.

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Aug. 30, 1851—4t

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aug. 23—tf

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Western Baptist Theological Institute

THE Trustees of this Institution, desirous that it shall, in their hands, become an able instrumentality in the production of an efficient Baptist Ministry, feel it due to themselves and the Baptist public, and especially to candidates for the ministerial office, to make a brief exhibit of the terms of admission, the standard of scholarship required, and the facilities afforded to the right order of men.

No person can be admitted unless he is approved by the church of which he is a member, as a candidate for the christian ministry, and comes with suitable recommendations from at least one well known minister of the Gospel, of his piety, and of other qualifications for the work. Upon presenting such testimonials he is to be examined by the Faculty, in relation to his christian experience, call to the ministry, and proficiency in study.

The regular course in Theology at present, embraces only two years. To enter upon it, an education equivalent to a regular course is required, and, as far as practicable, a fair knowledge of Hebrew Grammar. Young men prepared to enter the regular classes in Theology, and who will give satisfactory evidence of pecuniary inability, shall have furnished rooms, board and tuition, *without charge.* The maximum gratuity given to students during the session, for board, is one dollar a week.

Finding that there is a strong disposition on the part of many, arising from age and other circumstances, to endeavor to pass by the regular routine of education in a College, and to enter the Institute with a view of taking a Theological course, and cannot be induced to go to a College, the Trustees have made arrangements to extend their preparatory department, so as to provide for literary and scientific attainments equal to those obtained in any Western college. They have felt this to be their only remedy against a superficial ministrial education. The preparatory course to be hereafter taught in the Institute, comprises the following:

ENGLISH—Grammar, Composition, Geography, History, Logic, Rhetoric, Moral and Mental Science, Political Economy, Analogy of Religion and Nature, Declamation.

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The annual term commences on the 3d Thursday in September, and closes on the 3d Wednesday in June.

JNO. D. McGILL' Ch'n.
C. W. CLAYTON, *Sec'y.*
Covington, Ky., August 13, 1851.—4w

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

Jan. 1, 1851.

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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 beside 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. MABRY, *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.

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

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

Dec. 16, 1850. ma 17—6m

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

CHOICE BOOKS,

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June 14—1y Booksellers, Sommerville, Tenn.

Tennessee Baptist Female Institute

MURFREESBOROUGH.

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

MRS. J. H. EATON,

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

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

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

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

TUITION.

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

The long experience and great reputation of Mrs. EATON as an instructor of youth, will ensure the superior Scholarship of those placed under her instruction. Aug. 9—tf

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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 House keeping, which I will sell very low for cash.
June 14—7m IRA H. MORTON.

MUSIC.—I have on band, 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, Toasters, and Fire-screens, very handsome, for sale cheap, by
June 14—7m IRA H. MORTON.

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.

VOL. VII. THE TENNESSEE BAPTIST. AUGUST 30, 1851.

Poetry.

THE LIFE-CLOCK.

FROM THE GERMAN.

There is a little mystic clock,
No human eye hath seen,
It beateth as—and beateth on—
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never stirreth down.

O, wondrous is the work of art,
Which kneils the passing hour;
But art ne'er formed nor mind conceived
The life-clock's magic power.

Nor set in gold, nor deck'd with gems,
By pride and wealth possessed;
But rich or poor, high or low,
Each bears it in his breast.

When life's deep stream, 'mid bed of flow'rs,
All still and softly glides,
Like the wavelet's step, with a gentle beat,
It warns of passing tides.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not, the fearful sound,
The knell is deep and strong.

When eyes are gazing deep and soft,
And tender words are spoken,
Thin fast and wild it rattles on,
As if with love it were broken.

Such is the clock that measures life,
Of flesh and spirit blended,
And thus 't will run within the breast,
Till that strange life is ended.

WHY DO YOU LOVE THE BIBLE?

I love it for its promises,
So rich, so freely given,
That offer light and life to all,
And happiness and heaven.

I love it for its glorious truths,
On every page displayed;
That doubting sinners here may learn
What God himself has said.

I love it for the love revealed
By God to sinful man;
I love it for the promise sealed,
Redemption's finished plan.

I love it for the hope it gives—
Bright hope that soars on high;
And feasts my ravished soul on joys,
That never, never die.

I love it for those glowing lines
That speak a Saviour's love,
Tell how he suffered for our sins,
And pleads for us above.

THE CHRISTIAN'S DEATH.

BY W. B. TILLMAN.

I stood beside the couch
Where a dying Christian lay,
Oh 'twas a heavenly sight to see
His spirit pass away;
No hopeless dread, no coward fear,
His parting soul oppressed,
A holy calm his brow o'erspread,
Like childhood in its rest.

He spoke of sorrows o'er,
Of toils and trials past,
Of faith in God's redeeming love,
Of peace and joy at last.
He breathed a last, a fervent prayer,
And with a gentle sigh,
His ransomed spirit winged its flight
To endless bliss on high.

COMMUNICATIONS—Continued.

For the Tennessee Baptist.

SOMBY, Tenn., July 23, 1851.

BROTHER GRAVES:

I profess to be an old fashioned Baptist. I have been a reader of your paper for a considerable time, and am much pleased with your defence of Baptist principles. I believe that Jesus Christ, during his sojourn upon earth, set forth, both by precept and example, those precepts by which he intended his believing children to be governed—and that all Churches or Societies organized outside of these, are only man-made societies, and that it is wrong for believers to unite with them. Among the examples left by our Saviour, we find baptism as a door into Christ's Church militant, and is also commemorative of his burial and resurrection.

The Lord's Supper is also a commemorative ordinance, in token of the broken body and shed blood of our Saviour. It being a Church act, none but the members of Christ's Church should be admitted. I do not hold it as a test of Christian fellowship, as our Pedo brethren do, but as a test of Church fellowship. This seems to be evident, by Christ's administering it to the twelve, one of whom he says is a devil, yet he was a member of Christ's Church, and was admitted to all the privileges of the Church. I also think that the washing of feet is an example of humility, which he intended the Church to follow. For he said in explaining to his disciples the intent of this ordinance, "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that you should do as I have done to you. If ye know these things, happy are ye if you do them." Now, I am sorry to see this example so much neglected by our order of people. The qualities which are recommended for the believer to possess and practise, are love, hospitality, fidelity, meekness, temperance, faith, &c., and finally commands the believer to grow in grace, and in the knowledge of the truth, even our Lord and Saviour Jesus Christ.

Now, dear brother, I am sorry to see so many of our Baptist brethren going off after the worldly institutions of the day. I mean secret societies, lodges, and Sons of Temperance.

I think that a believer in Christ should, (according to Scripture) join a society and [illegible] society should be the Church, and it should be a pattern of piety; as it is the growth in grace spoken of in the Scriptures? I think not. But we are told by some of our friends that we never can understand the Scriptures so well until we join those secret societies. If this be so, it would seem like the growth spoken of. But I do not so understand the Scriptures; we learn that they are of no private interpretation. Now, I do not wish to be understood as making it a test of Church membership, yet I wish to be permitted to assign some of my reasons for being opposed to our Church members joining them. In the first place, I find no authority for it in the Scriptures; and secondly, they require, if I am properly informed, what the Scriptures forbids—that is, to do good to all men, especially to those of their own order, (whether believers or not,) when the Scriptures say, "Do good to all men, but especially to those of the household of faith." Now, if we Baptists profess to take this saith the Lord for an example of faith and practice—if we find no authority for these institutions, ought we not to stand aloof.—They are worldly and moral institutions, and may do well as such for unbelievers, but the Church of Christ is an institution moral enough for me, and I am free to admit that I am too remiss in complying with all of its requirements. One of the Apostles, in speaking to the believers of the world says, "Be ye not unequally yoked together with unbelievers"—for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. (The believer is compared to light, and the unbeliever to darkness.—And again, what part hath he that believeth with an infidel.

What agreement hath the temple of God with Idols. For ye are the temple of the living God—as God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Again, it is written, "No man that warfeth entangleth himself with the affairs of this life, (and the reason is assigned,) that he may please him who hath chosen him to be a soldier." I not unfrequently see members of Churches who become so entangled with, or married to these secret societies, that they neglect their Church meetings to meet their society—they will often go thro' cold or hot, wet or dry weather, to meet these societies, when a slight excuse will keep them from Church. Now, I think that all these worldly institutions have a tendency to draw us from Church duties and from God, and had better be let alone by members of Churches. However, in all this I may be mistaken. If so, I pray God to teach me the right way—and may we all live in that way that will do honor to our profession.

A. MONTAGUE.

[CHINA CORRESPONDENCE.]

CANTON, Feb. 17th, 1851.

BROTHER GRAVES:

This day last year I was at New Orleans, with Mrs. Roberts, enjoying the hospitalities of our friend and brother, Paulding.—But now we are setting in our little study in Canton, engaged in our Mission duties, and writing this note. The interval has been filled up with some vicissitudes, but scarcely anything worthy of note.

Our passage from New Orleans to Baltimore, by sea, was pleasant, though rather tedious. And after due preparation, we had another pleasant voyage from New York to China, where we arrived in August. We were pleased with our captains in both instances: and on the last voyage we had the captain's wife and daughter with us, who were much company for Mrs. Roberts.

This is to us, the most notable day in the year, as the birth day of the writer.

We have preaching every day, but very few hearers to-day—only fifteen or twenty. How often we realize the preciousness of the promises in the missionary life! Often here we are cheered and our resolution strengthened by the Saviour's promise,—"where two or three are gathered together in my name there am I in the midst of them." Matt. 18: 20. What should I do without this promise on a damp rainy day like this, when scarcely any body comes out to preaching? And indeed, on yesterday, when I went into the chapel to commence service, there was not one there, except one or two of our own Fo-Kee's. But we sounded the gong, and commenced singing and prayer, and very soon had the largest congregation of both males and females, the best attention, and the most encouragement, we have had since the year commenced. My congregation here now numbers, generally from twenty to one hundred hearers. Our little church in Canton is small in number—only the pastor and his wife with three native members who attend meeting, and two in the country, whom we have not seen for a year or two! But "who hath despised the day of small things?" We are praying, looking, and hoping for more: and now bespeak the prayers of our brethren, that many here may be added to the church daily, of such as shall be saved.

The whole number of Protestant Missionaries now in China, are estimated at seventy-five. Fifteen Boards and Societies are engaged in the work. Seven new Missionaries arrived during last year—1850—and three single females. We have regular steam-packets from Shanghae to Hong Koug, Canton, Macao, and to England, rendering communication frequent and easy.

Our health is very good, and our prospects for usefullness promising: Pray for us.

Yours in Christ,
I. J. ROBERTS.

Our wishes are but the idle blossoms of human life, seldom bearing fruits.

[From the Journal of Rev. A. W. MEACHAM, of Lebanon, Tennesssee.]

Late in the afternoon on a lovely day in the month of June, was seen sallying forth, amid natures smiles, a village pastor, eager to enjoy the sweets of an evening's ramble. The joyous earth was all verdant and smiling, while balmy zephyrs kissed the flowery landscape, and nature breathed long and tranquilly. Gentle fountains leaped from their declivities, and cool brooks wound through the fragrant meadows.—He wandered on, amid the flowers and shrubbery, that clustered along his pathway, until he reached the clandestine spot where, in earlier days, he had made his bower of prayer; upon a little mound, covered with nature's own green carpeting, he sat down and gave himself to meditation. The reminiscenses of the past so completely absorbed his mind and heart, that he, unconscious of the flight of time, remained on the consecrated ground several long hours until the light of day disappeared.—It was a Sabbath evening, all nature wore her most enchanting dress of loveliness and beauty; the sun gone down, leaving the western sky crimsoned o'er with wreath's of golden hue; the cerulean heaven's all radiant and bright splendor shed their richest loveliness o'er the gathering twilight; the stars sparkling in night's diadem, were sallying forth in their blue girdles, and a light fanning breeze blew gently from the south; the pale faced moon, with her silvery beams was walking forth in queenly majesty, and all nature seemed a temple, and every object a worshipper, whose deep and silent praises ascended to the throne of God. How magnificent the scene; how appropriate the hour for meditation and prayer. With what pleasure can one whose mind is trained—whose heart is sanctified—whose feeling and faculties are expanded and elevated, feast at the banquet of nature—revel amid its splendors, and drink rich delight from its streams of beauty.—But, hark what voice do I hear, ascending to God in supplication and thanksgiving. Tis the voice of my dear, dear Mother, upon whose furrowed cheeks the pale moonlight is gently beaming, as she kneels before God, while the warm gushings of her soul, are poured forth in joyous thanksgiving, for the safe return for her child, who, while far away among strangers, had been near the gate of death. Never before did I so fully appreciate a Mother's love; oh! who can fathom its depth?

But, alas,

"My Mother, she is aged now,
And many a silvered hair
Is sadly parted on her brow,
Deep furrowed o'er with care;
Oh! she has been so kind to me,
So loving and sincere,
That I would make her half forget
She ever knew a tear.

"Yet will mine eyes o'erflow with tears,
My bosom heaves a sigh,
To know that in a few short years,
My Mother, dear, must die.
For who will guide my manhood then,
Or watch my steps in love,
Methinks I hear her sweet voice say,
'My child, thy God above.'

"Then will I heed my Mother's voice,
Her counsel sweet obey,
Thus may I soothe her sorrows here,
Thus cheer her latest day:
And when my hour of death shall come
As come, full soon it must,
May her dear angel form receive
My spirit from its dust."

For the Tennessee Baptist.

SOMMERVILLE, Tenn.
Aug. 13th, 1851.

To J. C. Jones, Chairman of the Executive Board of the W. T. B. C.

MY DEAR SIR,

I have recently listened with much pain to many, very many contradictory and diametrically opposite statements and reports touching Baptist controversies with Pedoes. I have had access for the last month to several Pedo papers. These papers, for the most part, breathe fire and fury against the Baptists, misstate and misrepresent their doctrines on every point wherein we differ from them, and that too by men who ought to be better informed. I know it is morally impossible for prominent Methodist Preachers to be as profoundly ignorant of Baptist doctrines and usages as their articles most clearly reveal. I say it is impossible. These papers literally teem with misrepresentation, vituperation and abuse against our faith, our practice, our denomination. Surely, as Carlyle says, the present must be an age of much superficiality, theatricality, and but little genuine reality.

An article came to hand last week in a Pedo bulletin, of a most unjust and illiberal character. The article was little else than an unbroken tirade of misrepresentation, fired with a remorseless, unprovoked measure of ill nature. Are such men honest—do they not know better—do they expect to *Pedoize* us by such methods? If we are lost in error, sorrowful exiles from the true Church, wandering amid the gloom of a spectral moral darkness, let us be reclaimed by fair, candid, open-hearted preaching. Let them point to no pasteboard authority, no phosphorescent lights, no flimsy artificial fireworks, no, none of these, it must be done by a free, unbiassed, appeal, unopposed to the supreme authority of the Most High, and the Bible is the only repository of this authority on earth. Begin with the Bible and end with it. No creeds, no confessions, no abstracts, no Books of Discipline. These are not binding on the consciences of men, because not divine—they are of the earth earthy, weak, springing from weakness, the noxious excrescences of a twilight christianity. The Bible needs no addition, allows no diminution. That wonderful book for all christian purposes is as wide as the universe, higher than the sun, deeper than the spectral empire of death.

Whatever some may think of Baptist prospects, dimly seen through the magic glasses of Pedoism, amid the clashing contingencies of the future, to my mind there is great hope there, strong conquering hope, nobly struggling with a huge unshaped mass of floundering uncertainties, like a star half submerged in the ocean, dissipating vapors, still rolling irresistibly up to its culminating point in the centre Heavens, to be fixed there as a beacon light, the polar guide, to the happy and enlightened nations of the enfranchised world. No honored fraud, no grinding avarice, will be there, no unblessed tyranny of man over man.

These, and all the shameless brood of infidelity and lies, shall utterly fail and wither from the earth. But, Doctor, I did not intend at the outset to descant on such topics. I was gradually led aside from my original aim by recalling to mind the doctrinal enormities unjustly ascribed to our faith and practice, and that recently, by those to whom courtesy compels us to believe know better, though they thus write. We will now turn away from the wormwood and the gall, to themes of a more delightful import—to our beloved Convention and its work—to the white, widening fields around us, the entire occupation and cultivation of which will no doubt require a laborious expenditure of patience, perseverance, means and men. But what of that? These moral provinces of God must be seeded with truth. He has assigned *us* this work, and we cannot with safety get out of it.

As a denomination, we have assumed high ground, and every consideration of humanity, consistency and fidelity, sternly forbid any compromise in the premises, urging on us in tones of thunder the danger of delay and the ruin of vascillation in our ranks. To pause is to retrograde, and retrogression would unhappily hazard the high position we have laboriously acquired, even by the reluctant and half-muffled suffrages of the Pedobaptist world. Here I must close, promising to renew the subject next week. In the mean time adieu.

Fraternally,
J. H. HIGH.

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

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, cleaning and varnishing of old Furniture, done in the best style. Upholstering and Mattrass making. Taking down, moving and putting up Furniture.

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

W. GREENFIELD,
J. H. CURRY.

UNDERTAKING.

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

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

may 24—6m G. & C.

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

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

WOOD BOX MATCHES.—100 gross superior wood box Matches, just received and for sale low.
March 15 EWIN, BROWN & CO.

RAYLOR UNIVERSITY,

Located at INDEPENDENCE, *Washington County, Texas.*

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

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

FACULTY.

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

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

MR. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

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

TERMS OF TUITION PER SESSION.

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

BY ORDER OF THE BOARD.

July 19—tf

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

CLIFTON & ABBOTT,

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

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

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

jan 11—tf

JUST RECEIVED,

THE Church Member's Hand Book, by Crowell.
The Church in Earnest, by J. A. James.
Earnest Ministry, by "
Knowledge of Jesus, by Carson.
Religious Progress, by Williams.
The Listener, by Caroline Fry.
Ripley's Notes on the Gospels and Acts.
Mason's Sacred Harp, vols. 1 and 2.
Foster on Missions.
For sale by
June 7 TOON & RUTLAND.

BOOK STORE,

ON UNION STREET,

Two Doors from the Bank of Tennessee.

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

BOOKS AND STATIONERY,

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

Their Stock comprises the following, viz:

THEOLOGICAL.

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

HISTORICAL.

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

CLASSICAL.

Robinson's Greek and English Lexicon; Liddell & Scott's do.; Leverett's do.; Anthon's do.; Cooper's Virgil, Anthon's Works, Bover's Dictionary, Bullion's Works, and many others.

SCIENTIFIC.

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

LITERARY.

Comprising a variety of the most choice Literary Works.

ALSO,

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

SCHOOL BOOKS.

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

WE HAVE JUST RECEIVED,

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

TOON & RUTLAND.

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

Reasons for Becoming a Baptist.

BY WILLIAM L. SLACK,

(FORMERLY AN OLD SCHOOL PRESBYTERIAN.)

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

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

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

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

For sale by

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

March 29, 1-51

STARCH POLISH.—21 dozen laundry Starch Polish, a superior article for giving a fine polish to linen, received and for sale by
March 15 EWIN, BROWN & CO.

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.
March 15 EWIN BROWN & CO.

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

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

VALUABLE

DENOMINATIONAL BOOKS.

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

NOTICES OF THE PRESS.

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

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

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

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

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

BAPTISM AND TERMS OF COMMUNION: An Argument by Richard Fuller, pp. 204; 12mo., cloth, 60 cents.

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

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

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

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

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

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

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

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

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

HARROLD & MURRAY,
Richmond, Va.

For sale by
TOON & RUTLAND.
Nashville, Tenn.

IN QUART BOTTLES,

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

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

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

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

MONTEREY, Jan. 18, 1850.

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

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

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

FROM THE STATE OF MAINE.

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

SIDNEY, (Me.) April 15, 1850.

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

STEPHEN C. HAYWOOD.
AUGUSTA, April 16, 1850

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

DILLINGHAM & TITCOMB.

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

For sale by W. W. BERRY,
March 15, 1851. Nashville, Tenn.

Clothing Store

THE undersigned having purchased of Messrs Mitchell & Hallwell, 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.) A new supply just received by
jan 24 TOON & RUTLAND.

JUST RECEIVED.—A new supply of the Psalmist, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.
jan 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, Dyestuffs, Window Glass, &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city.

March 15 EWIN, BROWN & CO.

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

For sale by H. G. SCOVEL.

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL,

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

1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue, good,
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Eng. Sup. Carb. Soda,
1030 " Roll Brimstone,
150 kegs Pure White Lead.

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

Grafenburg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and

Libbey's File Ointment, celebrated for the cure of this extremely disagreeable complaint.

For sale by H. G. SCOVEL.

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

H. G. SCOVEL.

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

For sale by H. G. SCOVEL.

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

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

CIGAR FUSEES.—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.

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

47 doz. fine Musk, Rose; Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poncine or Pomice Soaps,
24 doz. Taylor's Transparent Balls,
72 doz. White and Brown Windsor Soap, superf
24 doz. Piver's blue jar Ox Marrow,
12 doz. Roussel's comp. Ox Marrow in glass Jars,
2 doz. Jenny Lind Hair Gloss,
2 doz. Baudoline,
2 doz. Rose and Charcoal T