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Tennessee Baptist

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VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 6, 1851. NO. 14.

Selections.

From the Western Recorder.

Kentucky and Foreign Bible Society.

The following speeches, delivered before the Kentucky and Foreign Bible Society, will be found deeply interesting. Let none of our readers neglect their perusal.

SPEECH OF S. BAKER, D. D.

Brother Baker, of Nashville arose, and said that he appeared before the convention as the President of the Bible Board of the Southern Baptist Convention, to advocate the claims of that Board. He deeply regretted the separation that had taken place in the Missionary and Bible organizations of the denomination. He would have rejoiced if the Baptists throughout the land could have continued to work side by side in the great work of sending out the light of truth to the ends of the earth; but we must take things as they are, and not as we might wish to have them. A separation had taken place, and the Southern Baptist Convention, at their late meeting in Nashville, had created a Bible Board, and it was highly important that the Baptists in the South should unite their efforts in the work of Bible distribution. He was aware that the Baptists of Kentucky had thought it best to secure union of action among themselves to abandon the auxiliary relation, and maintain an independent position. It was not the business of the Bible Board to dictate in such matters, and the members of that Board had no disposition whatever to interfere with the action of any State organization. The brethren of Kentucky were the best judges of what was necessary to secure union of action among themselves; and it was more important for them to be united than for them to sustain an auxiliary relationship to the Southern or any other Bible Board. Although from the position he occupied he expected to work in full harmony with his brethren in the South, yet he expected ever to cherish an interest in Bible and Missionary operations throughout the world. God forbid that the time should ever come when he should cease to cherish an interest in the Missions so nobly begun by a Carey and a Judson, and if the brethren in Kentucky felt it to be their duty to aid other Boards in Bible operations, he had not one word of discouragement to offer.

The Baptists of Kentucky, however, while they regard the world as their field of labor, still feel that the Missions of the Southern Baptist Convention have peculiar claims upon their aid; and the Bible Board of Nashville stand in actual need of the aid of the Kentucky brethren to carry out the objects for which the Bible Board was created. The Board of Foreign Missions at Richmond have already applied to us for $1000, for the distribution of the Chinese Scriptures, and we ask the Kentucky brethren to assist in furnishing the funds we need to make this appropriation. In order that the claims of China may be presented more distinctly before you, I will submit for your consideration, the following resolution:

Resolved, That the Empire of China, from its advancement in civilization, the magnitude of its population, and the extent of its territory, presents a most inviting field for Bible distribution, and the God of Providence is calling loudly upon Baptists to occupy that field."

China, in the first place, presents a most inviting field, from its advancement in civilization. The first Missionaries of the cross, under the guidance of the Holy Spirit, directed their efforts to the evangelization of civilised, in preference to savage nations. The arts and sciences had so quickened intellect and roused its powers into action in Greece and Rome, that it was an easy task to convince minds, thus enlightened, of the folly of idolatry; and the cities of Greece and Rome, were the great centres of influence from which they could ... upon the rest of mankind.

The Chinese are a reading, and compared with other pagan nations, an enlightened people. It is true that the educational ... of the vast majority are very small. But few of the villagers can read intelligently the simplest tract; but in the cities, the great centres of influence, the proportion of such readers is much larger. And the fact that no person can be a candidate for any office, from that of ... constable to the highest office under government, unless he can write an ... office, will have its effect in ... people; and the men ... in their large cities are prepared to read the Scriptures when they are put into their hands.

And among the Chinese there is a great readiness to admire anything of a literary ... and to honor those who are in possession of such attainments, whether they happen to be natives or foreigners. And the literary merits of the Bible will do much to commend it to such a people. It is a book of thought, full of hints, sketches, outlines, facts, interesting history, admirable biography, and it affords an exhaustless store-house of instruction. How sublime the topics on which the Bible treats! What a dignified simplicity in its manner of handling them! How noble the mysteries it developes! What illumination it throws on points the most interesting to creatures conscious of immortality! How curious and riveting is the history which the Bible gives us of the infancy of man, the cradling, so to speak, of the earth's population! What a noble system of jurisprudence we have exhibited in the statute book of Moses! What a fine specimen of powerful eloquence Paul gives us as he stands pleading in bonds at Agrippa's tribunal! What sublimer poetry can we find than in the rapturous strains of Isaiah, sweeping the chords to Zion's glory? If you want the pathetic, read the lamentations of Jeremiah. If you want the soft and tender in poetry, listen to the strains of the sweet singer of Israel; and if you want the glow of fancy and the strength of description, read the book of Job. The Bible excels all human composition in the beauty and sublimity of its style. And where will you find such a pure and elevated morality as that which breathes through the sermon on the mount? Nothing like it can be found elsewhere; and the literary merits of the Bible will commend it to such a reading and enlightened people as the Chinese.

And it is an important consideration that the Chinese mode of writing is current and legible, far beyond the limits of China, throughout Cochin China, Corea, and Japan, although they have different spoken dialects. A book written by a master mind in the English language exerts an influence on many millions; and the Bible faithfully translated and widely circulated throughout China and contiguous countries, must exert a tremendous influence.

The resolution I have offered speaks of China as presenting an inviting field for Bible distribution, from the magnitude of its population and the extent of its territory, as well as from its advancement in civilization. From an actual census taken a few years ago, the population of China was set down at three hundred and sixty-four millions, and Morrison and Gutzlaff were both of the opinion that this is not an over-estimate. To satisfy himself of the accuracy of the estimate taken by the order of the Emperor, Gutzlaff took the pains of taking the census over again himself, in particular districts, and in no instance did he find the population of such districts over estimated. The Missionaries and Colporteurs who are engaged in Bible distribution in China, are closely surrounded by these teeming millions. They are crowded into such narrow limits that no long journeys are required to be taken to secure access to millions. They swarm around them on every hand, affording every facility that we could ask to distribute among them multiplied copies of the Sacred Scriptures.

Such is the incalculable worth of the human soul, that if every human being upon earth were converted but one, and that one was the lone inhabitant of some desolate island, it would be an enterprise worthy of the whole Church of God upon earth, were they to bring all their energies to bear for the conversion of that one soul. And if one soul is worthy of such an effort, what a powerful stimulant to exertion we have, when three hundred and sixty millions of souls is the prize for which we contend.—The infinite value of souls should excite an agonizing desire for the salvation of those millions. They are destined to a life lasting as the existence of Jehovah, and to heights of glory or depths of shame that are altogether inconceivable. They must be admitted into an eternal Heaven or sink into an eternal Hell, and the salvation of such multitudes is a powerful incentive to action. We rejoice in the triumphs of the Cross in the Islands of the Pacific, and on the continent of Europe, and in all other lands, but no other Missionary field upon earth will compare with China in the magnitude of its population. The empire of China embraces more than one third of the population of the Globe, and this fact alone makes her the most important missionary field on the face of the earth.

The resolution I have submitted states the fact, that the "Providence of God is calling loudly upon Baptists to occupy that field." China is a large part of that world which the Saviour died to redeem—and as large part of that world for which God gave his only begotten Son, it has righteous claims on the expansive and impartial charity of Christendom. This empire is, doubtless, included in each of the prophecies that foretell the world's conversion.—Her superstitions shall assuredly vanish away, already they are old; her ancient temples shall yet crumble into dust, and her people shall yet bow the knee to Jesus Christ the Saviour of the world. And to encourage us to exertion God has given us a special prophecy to confirm our faith.—In Isaiah xlix. 12, we read—"Behold, these shall come from afar; and lo, these from the North and the West, and these from the land of Sinim." The general truth taught in this verse is, that the most distant nations should embrace the religion of Christ, and submit to his sway; and our best critics are now generally agreed that "the land of Sinim," here specifically named, is but another name for China.—This particular prophecy opens a glorious field of expectation and effort to the Church, and should stimulate us to more energetic action.

Not the slightest reason exists for regarding China as impregnable, for in years that are past, her religion has trembled to its foundations when aggressive efforts have been made upon it. Judaism seems to have entered China prior to the Christian era.—Budhism entered China in the first century, Nestorianism in the seventh century, Mahometanism in the eighth century, and Romanism in the thirteenth century. Such was the success of Popery in China, especially in the hands of M. Ricci and Father Schaal, that many of the mandarins embraced its doctrines, one province alone contained ninety churches, and forty-five oratories; a splendid church was built within the palace, the mother, wife and son of the Emperor, Yung-leih, professed that religion; and nothing apparently prevented China from being added to the Papal See but the disputes which broke out between the Jesuits and Dominicans. Owing to these disputes, by decree of the Emperor they were all banished from the country, and the penalty of death was denounced against any one who should dare teach the religion of Jesus, and thus for a long time that land was shut to Christian teachers. And it is well for our efforts now that China was thus closed, for the abommations of Popery if they had continued to triumph in that land, would have presented more formidable obstacles to a pure gospel than those which now exist in the superstitions of the Chinese. And God in His providence did not permit that land to be opened again until the Bible was translated and the true missionaries of the Cross were ready to invade that land. When a sufficient amount of preparatory work had been accomplished; God threw down their national wall of political exclusion and selfishness, and burst open her bolted gates for the missionary to enter with the Bible in his hand.

And in such enterprises it has pleased God in His providence to call upon Baptists to act as pioneers. He selected a Baptist to lead the way in preaching the gospel on the day of Pentecost. Peter was a Baptist. He taught—not that baptism was an act of parental dedication—but the answer of a good conscience towards God by the resurrection of Christ. The salvation of Noah and his family in the ark, Peter taught, was a figure of the way in which we are saved by the burial and resurrection of Christ. The ark was for a time surrounded with water from above and beneath, but it outrode the storm, and those who were in it were brought safe to land. But there was no other mode of deliverance. Swimming was useless. A boat was a vain thing for safety, and in vain was salvation hoped for from the tops of the highest trees or the highest mountains. Those only were saved who were covered over by the ark.

And this was a figure of the way in which we are saved by the death, burial and resurrection of Christ. Christ received not a mere sprinkling, but a baptism of sufferings. He was overwhelmed with anguish. He came into deep waters of affliction, where the waters overwhelmed him, but he outrode that storm of Almighty wrath, and emerged from that sea of sufferings by his glorious resurrection. And of this baptism is a like figure. It is another sign of the same thing. It shows forth in emblem that burial and resurrection which is so closely connected with our salvation. And by faith in this the believer professes in baptism to have a good conscience, a conscience from which the burden of guilt has been removed. Peter taught that baptism was a profession of a conscience made tranquil towards God by the resurrection of Christ, and such a profession infants cannot make. Peter, therefore, taught Baptist doctrine.

And Paul, the great Missionary to the Gentiles, was a Baptist. He taught that "we are buried with Christ in baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life."

And William Tyndale, the first one who translated the Scriptures from the Greek into the English language was a Baptist. In a work which he wrote entitled—"The obedience of a Christian man," it is clearly taught that believers are the only subjects and immersion the action of baptism.

And William Carey, the leader in the great modern Missionary enterprise, was a Baptist.

And who was the father of the British and Foreign Bible Society? Joseph Hughes a Baptist.

Who was the father of the Sunday School Society in England? William Fox, a Baptist.

And Baptists cannot be considered as intruders in the work of Bible translation and distribution in China, for although Morrison was the first Protestant Missionary to enter China, yet our own Dr. Marshman preceded him a long time in the same kind of labor. On the plains of India, under great disadvanteges, he effected a translation of the word of God into the Chinese language—a translation of the Scriptures which is still esteemed of high value—And we wish now to follow up the work which this learned and pious servant of the Lord so ably commenced.

The Board of Foreign Missions of the Southern Baptist Convention have wisely selected Shanghai as their principal station in China, and our brethren in that city are laboring with encouraging success.—Shanghai has a population amounting to two hundred thousand, and it lies in the province of Kiangsu, which contains a population of more than 37,000,000 giving thus an average of 1,000 persons to the square mile—by far the most thickly settled country of its extent on the globe.

There are eighteen provinces in China, and Shanghai is the door of entrance to *thirteen* out of the eighteen provinces; that is, Shanghai is the magnificent portal to the whole of Central and Northern China, comprising the bulk of the population and wealth of the Empire. The Presbyterian Board have become so well convinced that this is the point from which to operate on those thirteen Central and Northern provinces, that they have broken up their mission at Amoy, in the Tokeen province, and established a new mission at Shanghai.

And the brethren of the Baptist Mission at Shanghai, have already gained a permanent footing in the interior, and there erected a house for the Lord. And it is an interesting fact that the Foreign Mission Board of the Southern Baptist Convention was the *first* Protestant Board of Foreign Missions in the world, who ever held property and gained a permanent footing in the interior of China. This is a decided advance in the work of missions in that land. God is giving our brethren there peculiar facilities for Bible distribution, and by this He is loudly calling upon us to come up to the work of giving the word of life to those teeming millions.

And the population of China is bursting forth on every side, placing itself in voluntary contact with Christians, and seeking the shelter of European governments.—Millions are already to be found in Burmah and Siam, in Pegu, Assam, and the Malayan Archipelago. All these are accessible to missionary efforts. And it is a fact full of interest, that the Chinese in large numbers are emigrating to that part of our country lying upon the Pacific shore, and that they are rapidly identifying themselves with our people in manners and customs, as well as by the purchase and occupation of landed property. Is not this greatly to affect the question of the evangelization of China? May it not be that God is preparing to send out a mighty influence from that quarter? The gold of California has attracted these emigrant Chinese to our shores, and here they will be brought in contact with the Gospel and its influences, and an army of missionaries and colporteurs may thus be provided, which, in spite of imperial edicts, may carry the Bible to every part of the Chinese empire. God's providence is bringing China into nearer and intimate commercial relations with our own country, and soon one of the great highways of nations will be between our western borders and its eastern shores.—Intercourse between that land and this is continually increasing, and knowledge is extending. The day of fencing the world and information out of China has forever passed away. Soon the land which, with its almost innumerable population, has been for ages shut out from foreign intercourse, will be familiar with our institutions, and if suitable measures are taken for their evangelization, they soon may be rejoicing in the salvation of God. The importance of every well directed effort to bring the myriads of China under the sway of the gospel of Christ can scarcely be over estimated.

Rome has her eye upon China, and she is sending over troops of priests again to contend for the possession of that land.—With a sublime ambition, Rome is seeking to grasp the Celestial Empire, and we shall have to fight with her for the possession of that land. In the strength of our God we are called upon to march up and claim that land for Emmanuel, to whom alone it belongs.

The Chinese need the Bible. It is true they have the writings of Confucius, and books in such numbers, that a catalogue of all their books would constitute a library of more than a hundred volumes. But these books tell them nothing about Jesus Christ, or the way of eternal life. They leave the mind in such darkness concerning the future, that when a friend dies they put a little gold and silver paper into his coffin, as his spending money in a future world—to furnish him the means of procuring his rice and curry beyond the grave. You ask a Chinaman, with all his civilization and literature, when about to die, "Where are you going?" His significant response is—"I am going into the dark." But the Chinese are ready to receive the Bible.—They have a quick apprehension of the teachings of Christianity, and of the nature and necessity of the way of salvation by Jesus Christ. They exhibit beyond many other pagan nations, a preparedness for the gospel, and a readiness to accede to its proffer of salvation. God seems to be at work preparing that people for a great moral transformation.

And the Bible is adapted to the wants of the Chinese. It is exactly suited to their moral necessities. A Chinese came into the assembly at Hong Kong, one Sabbath morning, and at the close of the service, brother Dean spoke with him and gave him a book. The next Sabbath he came again, and brother Dean had further conversation with him, and gave him another book. On the third Sabbath, after the service, he came into brother Dean's study, and after sitting thoughtfully for a moment, he said, "Teacher, this doctrine never came from man, doctrine must have come from God. his doctrine was not made for Englishmen. This doctrine was never designed for Americans. This doctrine was designed for Chinamen."

The gospel was designed for Chinamen. It has a universal adaptation to the condition of man, and it carries with it a self-evidencing power to force a conviction of its truth and of its divine origin. And shall we give the Chinese the Bible, or shall we leave them without it—to go down to the heathen's graves—and the still more dreadful darkness of the heathen's eternity?

"He that hath and will not give,
This Lamp of Life to all who live,
Himself shall lose the way."

SPEECH OF REV. J. M. PENDLETON.

Bro. J. M. Pendleton offered the following resolution which was unanimously adopted:

Resolved, That as the Word of God is the prominent instrument in the conversion and salvation of the soul, it is unspeakably important that the Bible be given to the nations.

In support of this Brother Pendleton remarked:

I presume it will be needless for me to say much, for the several truths contained in the resolution are almost self-evident.—It is assumed that the Word of God is the prominent instrument in the conversion and salvation of the soul. It should be remembered that this word is only an instrument. Agency cannot be predicated of it. The idea of instrumentality necessarily involves the idea of agency. That is to say, there must be an agent to make use of the instrument. The spirit of God is the agent in the work of conversion. Christians are "born of the spirit"—they are the "epistles of Christ written not with ink, but with the spirit of the living God; not on tables of stone, but on fleshy tables of the heart."

There is no reason to believe that any soul is converted independently of the word of God. Paul says to the Corinthians, "I have begotten you through the Gospel." James says, "of his own will begat he us through the word of truth." And we learn from Peter that we are "born again of the word of God which lives and abides forever. These testimonies are sufficient. If you ask what conversion means, I answer, in its evangelical sense, it signifies turning to God. In the process of conversion there is a turning from darkness to light, and from the power of Satan to God. How important, then, the conversion of the soul. The resolution speaks, also, of the salvation of the soul. Salvation! what a theme! Who can tell how much the term implies? It involves the cancelment of guilt—deliverance from condemnation, reinstalment in the Divine favor, exaltation to heaven, and eternal glory then. The soul! What shall I say of its value? What arithmetic can compute its worth? Try to make the calculation, and you bankrupt the science of numbers and abandon the effort in despair. God has stamped the soul with immortality, and blood of inestimable worth has been shed for its redemption.

Now, if the word of God be prominently instrumental in the conversion and salvation of the soul, is it not, as the resolution affirms, unspeakably important that the Bible be given to the nations? Of how many millions are these nations composed? They will not be saved without the Bible. The Gospel alone can tell them of Jesus Christ, the only name under heaven whereby we must be saved. Is it not important that the Bible be given to the nations? Is it not unspeakably important? Can language describe its importance? No, no Language was invented for no such purpose.

But the word *unspeakably*, in the resolution, suggests the propriety of my saying no more. What transcendent folly to attempt to *speak* of that which is *unspeakable*. I call to my aid expressive silence, which, on such a subject is more appropriate than any words could be. I will be silent; for how can the unspeakable be spoken of?

SPEECH OF REV. SIDNEY DYER.

Bro. Dyer moved the following:

Resolved That the anomalous character of our teeming population demands a more extensive circulation of the Holy Scriptures in our own country, as the great conservative principle in our social, civil and religious institutions.

In advocating this resolution he remarked:—

The audience have been entertained and instructed with eloquent remarks by the brethren who have preceded me, on the necessity of giving the Bible to the heathen, as the great instrumentality of the soul's conversation; but when we take a comprehensive view of our own country, we will be impressed with the fact that much remains to be done at home in Bible operations. Perhaps in the whole past history of the world, no similar combination of circumstances ever surrounded a nation affecting its present and future prosperity. Such a mingling together of nations, tongues and people finds no parallel in the chronicles of the past.

Dissimilar crowds of all nations, come to our shores, with all the strong predilections and prejudices of their native countries, manner of education and social habitudes. We find among us the serf of the Autocrat, the chattal of the Despot, the subject of the Monarch, the republican, and the reckless and rabid disorganizer.—In this state of things, what principle will avail effectually to blend and harmonize these antipodal elements? The principles proposed by the mere politican will not do. Parties may be formed, but harmony will not be secured. We must find some other great and universal controlling influence, before we can hope for a union of sentiment which will bind and consolidate these heterogeneous masses into one form of civil government. We claim that the Holy Scriptures alone furnish this great idea.—The Bible alone presents the great conservative principle in politics. It presents man in the relation of a common family, with a head for the sake of order,—equality of rights as the law of intercourse, and an impartial administration of justice as the rule of government. A true Republic can never exist where the Bible is discarded or proscribed. When resort is had to the Bible for a form of government, as was the case in the cabin of the May Flower, when bearing the Pilgrim Fathers to the shores of America, a Republic must be the result. If, therefore, we would infuse the true spirit of our civil institutions into the minds of those who come to our land with antagonistic opinions, give them the Bible, the *text book* of Republicanism.

The ideas which obtain in our population, especially in the West, touching the social relations of life, are as anomalous as can well be conceived. We have Europeans, with aristocratic ideas of ancestral blood; the Chinese, with the shackles of caste, and every other form of social laws and habits. The relations of husband and wife, of parent and child, of neighbor to neighbor differ widely in the estimation of those whom locality may bring into immediate juxtaposition. Can all these conflicting elements be made to harmonize ... secure the proper state of social intercourse, without resort to some common standard of authority? And where will this be found but in the pages of Divine Revelation, where all these relations are enjoined, and their relative duties and obligations set forth?

Once more we find the tens of thousands of emigrants, who yearly flock to our shores, coming with every possible variation of religious faith, and of heathenish superstition. We have the remarkable phenomenon, in California, of a temple erected and dedicated to the purposes of idolatrous worship. How is it possible to secure any thing like unanimity of sentiment when there are such strong and long standing differences? If we present our forms of denominational creeds, they will very properly and naturally suspect that the object is only to make proselytes to our own sects; but if we give them the Word of God, where the truth is plainly set forth, the truth will make them free from their bondage to inherited forms and antiquated superstitions. As a proof of this, it is somewhat remarkable that nearly all the conversions from Romanism which have occured in this country, have been directly traceable to the reading of the Bible. "The entrance of Thy Word giveth light."

Another reason why we should put forth more effort to give the Bible to our increasing population, is founded in the fact that the living ministers of the word cannot be supplied with sufficient rapidity. We are not able to send ministers to preach to but a small portion of the inhabitants of our new States, but we can send a Bible, and this may be blessed to the conversion of hundreds, as was the case in the Creek nation ... was practicably proved that the Bible, in its present translation, when read by unbiased minds, will make Baptists and only Baptists. When the lamented Joseph Islands, a native Creek, was converted, he had no other guide than a common English Bible to inculcate our denominational peculiarities; yet with this in his hands, he formed a Baptist church, in its form of government and views of scripture doctrine. We therefore, have every thing to gain and nothing to lose in circulating the Bible.—The Bible is the great conservative principle in religion. Whatever we wish to know is taught therein so plainly that the wayfaring man, though a fool, shall not err in understanding it. It was given that the man of God might be "perfectly and thoroughly furnished unto every good work." The Word of God is the *truth, the whole truth, and nothing but the truth!* Therefore, as

"The star of empire westward takes its way."

along the path of its progress, let us establish our depots of Bibles, and the place into the hands of each new comer a copy of the Word of Life; then, whatever they will have a light to their path and a lamp to their feet.

A TITHE.—A poor Irish woman went to pay her tithe to Dr. Bernard, the well known friend of Dr. Johnson, and a member of the club described by Boswell. The woman said to him, "Sir you have the tenth of all I possess except my children, it is but justice you should have a tenth of them too; here is my tenth son, take him and provide for him." Dr. Bernard took the child at her word, clothed him, and sent him to school, where he ever went by the name of *Tithe*.

THE INDIAN'S OPINION OF THE BOOK OF MORMON.—An old Indian having attended a Mormon meeting, and heard one of its advocates extol Mormonism; began detailing the great good done by the Bible, God being the author. And, said he, the devil, seeing this, determined that he, also, would have a Bible of his own, and accordingly, he wrote the book of Mormon. But on examination, he felt ashamed of his work, and so hid it, in Ontario county, New York. But Joe Smith dug it up, and published it as a revelation from God?

BAPTIZED WITH THE HOLY GHOST.—Two ministers, one a Baptist, and the other a Pedobaptist, were together in the pulpit. The Pedobaptist prayed that the congregation might be baptized with the Holy Ghost. As soon as the benediction was pronounced, the Baptist turned to him and said: "Do you wish the Holy Ghost to sprinkle or immerse the congregation?" The question made an indelible impression on his mind. The next day he went down into the water and was baptised.

A good name is better that precious ointment.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, December 6, 1851.

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

GRAVES & SHANKLAND.

A Word to our Patrons.

We have reached home just in time to say a word to our readers, before the issue of this paper.

The interesting meeting at Helena, and two weeks indisposition at Memphis, protracted our absence five weeks beyond the time we had fixed to be at our post.

We have received the most satisfactory evidence that our visit to West Tennessee and Arkansas, the present season, has resulted most favorably to the cause with which we are religiously identified. We hope shortly to lay before our readers, the result of that most *delightful meeting* in Helena, and the *doctrinal* meetings held in Macon and Sommerville, as we returned.

We are under many obligations to our brethren S. and B., who have kindly furnished editorials during our absence, and hope they have been amply rewarded for their labors in the pleasure arising from trying to do good—*our whole reward as an editor for five years*, and we have found it a rich one.

Brethren S. and B. have written several pretty *stringent* articles to those of our subscribers who are in arrears for their paper. We hope our delinquent friends will excuse these brethren, if they have seemed to exhibit less patience with the *erring*, than we have been accustomed to do.

Since they have written so much upon the subject, we will offer as *our* apology, a brief statement of *facts—stern serious facts*—that exist in the case.

It is known to all here, that we took the Tennessee Baptist with a *debt* upon it—a debt that has been increasing upon it until the present time, despite all our sacrifices and efforts. This debt has been increasing through the *failure* of subscribers *dying, moving off* or *neglecting to pay*, and THIS DAY IT AMOUNTS TO MORE THAN SIX THOUSAND DOLLARS!!

☞ *On this debt we are paying a interest.* We must pay the money soon at *all sacrifices.*

This money is *now due* us, and has been for two years, from subscribers, and S. and B. think we ought to have it, and not be allowed to suffer the *harrassing anxiety* and *mortification*, and perhaps *disgrace* of this debt any longer.

They think our brethren—OUR SUBSCRIBERS IN ARREARS, if Christians, ought to aid (to the amount of *his own indebtedness*) in liquidating this debt—in cutting this mighty millstone from our neck, and bless us with a sight "above water," see the clear head." These facts are the apology for S. and B.'s articles. Now reader, are you a delinquent subscriber?

We appeal to you, as you love the cause of *truth* and *religion*—as you are a friend to *Baptist principles*, and the *Tennessee Baptist*, let not a *New Year's* sun rise upon you until you remit the amount you owe for your paper. If you chance not to have it, borrow it. Is it not better for you to borrow $5,00 than for us to borrow $5,000?

If this appeal is in vain, we appeal from you to your *conscience*, and *your altars of prayer*, and if this will not suffice, we appeal to the great "day of final audit."

We hope that our subscribers who owe nothing will excuse this subject.

☞ We shall be "*at home*" next week.

A few facts on Education, and Union University.

1. Ignorance and crime cost the State more than would expatriate them and introduce intelligence and virtue in their place. There is reason to believe that we are paying more for the present stock on hand of ignorance and vice, than would educate every child born on our territory. Our jails, penitentiaries, and poor-houses cost us an enormous amount annually, and if we add to this cost the sum expended in idleness and its brood of gigantic vices,—in gaming, immoral speculations, eating tobacco and drinking rum,—add these sums together and you will find that ignorance and vice cost the State many millions per annum. The whole number of persons convicted of crimes in the State of New York, from 1840 to 1848, inclusive, was 21,222. Of these, 7,782 were returned as having received a common education; 441 as having a tolerably good education, and 128 only as well educated. Of the remaining 26,225, about half were able merely to read and write; the residue were destitute of any education. Now as it is less expensive to educate an infant than to support an aged criminal in a State prison; and as a county pauper costs more than a well educated child; a sound political economy would say to us, EDUCATE! EDUCATE!! The tendency to crime among the ignorant is so great, and education has so much power to restrain vice, that every State should see to it that her myriads receive that education which is essential to their clear discrimination of right and wrong.

2. Education is essential to enable a State or a nation to profit by the advantages of its natural situation. Our rich soil would be worth but little to us as a people, if the art of cultivation was unknown to us. Our rivers, and lakes, and oceans are so valuable, because science has taught us how to navigate them, and thus to connect our shores with [illegible] climates. Our hills and mountains would have but little value to us, if we had no *educated mind* in our midst to search out those useful and valuable minerals and metals which are imbedded in them.—Science brings to light our mines of gold and silver, and teaches us how to work them, and how to fuse, and compound, and mould, and hammer, and polish the precious metals for the uses and elegancies of civilized life. Our granite hills and marble quarries, and the pearls and hidden treasures of the ocean, acquire their value and beauty, and lustre, from the mind that science illumines, and the hand that education guides in the conversion of them to human wants and comforts. By way of illustration, take two or three facts as instances of the advantages to be derived from a knowledge of science.

The force with which the moisture absorbed by porous bodies causes them to expand is much greater than those would suppose who have never thought much on the subject.

As an instance of this, and of turning it to a practical purpose, Sir John Herschel, in his "Discourse on the subject of Natural Philosophy," gives the following very interesting process which is employed in some parts of France where millstones are made: "When a mass of stone sufficiently large is found, it is cut into a cylinder several feet high, and the question then arises how to sub-divide this into horizontal pieces so as to make as many mill-stones.—For this purpose horizontal indentations or grooves are chiseled out quite round the cylinder, at distances corresponding to the thickness intended to be given to the millstone, into which wedges of dried wood are driven. These are then wetted or exposed to the *night dew*, and next morning the different pieces are found separated from each other by the expansion of the wood, arising from its absorption of moisture!"

This is a very curious instance of a simple natural power doing what would require great trouble and expense to effect, either by chiseling through, or by any machinery of sawing, sometimes used for dividing blocks of stone. The same author also mentions another instance where a knowledge of the laws of nature, although acting here in a different way, is of great service. In this case the heat first expands, and the application of the water causes a sudden contraction. In the granite quarries near Seringapatam the most enormous blocks are separated from the solid rock by the following neat and simple process.—The workmen, having found a portion of the rock sufficiently extensive, and situated near the edge of the part already quarried, lay bare the upper surface, and mark on it a line of the intended separation, along which a groove is cut with a chisel, about a couple of inches in depth. Above this groove a narrow line of fire is then kindled and maintained till the rock below is thoroughly heated, immediately on which a line of men and women, each provided with a potful of cold water, suddenly sweep off the ashes and pour the water into the heated groove, when the rock at once splits with a clean fracture! Square blocks of six feet in the side and upwards of eighty feet in length, are sometimes detached by this method.

Mr. Holbrook, the celebrated bell-founder, of Medway, Massachusetts, gives us a little incident of his life, which is worth relating, if nothing more than to show the importance of a knowledge of chemistry. An immense pile of cinders and dross had accumulated near his foundry, which was supposed to be entirely worthless, and was use to fill up stone walls, &c. A foreigner who happened to be in town examined the pile one day, and offered $100 for it. So large a price excited Mr. H.'s suspicions that the cinders might contain valuable metal, and he declined selling it. The man then offered $200, which of course confirmed his opinion, and after a little parley, the stranger acknowledged that he was acquainted with a process by which valuable metal might be extracted from the cinders, which he offered to divulge for a small compensation. A furnace and apparatus was constructed according to his direction, and when the whole pile was run through, the mass of neglected rubbish yielded a nett profit of thirteen thousand dollars. So much for knowing, "how to do it."

3. The money which parents lay out in the education of their children is always a safe investment. Dr. Franklin, speaking of education, says, "If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

"Knowledge is power," says Lord Bacon, and one wiser than he has said, "A *wise* man is *strong;* yea, a man of *knowledge* increaseth *strength*." (Prov. 24: 5.)

A stranger passing through one of the mountain towns of New England, inquired, "What can you raise here?" The answer was, "Our land is rough and poor, we can raise but little produce, and so we build school houses and churches and raise men."

There are within the Commonwealth of Massachusetts, a State possessing but few advantages of soil, climate, and location, and having an era of only 7,250 square miles, *three thousand seven hundred and forty-nine* PUBLIC SCHOOLS, in which are employed 8,163 school teachers.

The "Old Bay State" has invested in SCHOOL HOUSES, nearly *three Millions of Dollars!* She has a School Fund of over $900,000, and raises, annually, by voluntary taxation; between eight and nine hundred thousand dollars, for the support of her common schools, having expended during the year 1849, for education, exclusive of colleges, the sum of $1,168,334.

What invested capital can produce substantial dividends like this? With a population of less than one million, her eleven hundred miles of railroads, with a capital of fifty millions, are far less beneficial and productive than her $3,000,000, invested in 3,749 school houses.

In the days of Colonial government the king's governor of Virginia said in an official despatch, "I thank God, that there are no free schools nor printing, and I hope we shall not have, these three hundred years." The enlightened men, who crossed the seas to seek an asylum and a home in the wilderness of New England, took a different view of this matter. Scarcely had they landed on these shores, when they planted colleges, and provided by legal enactments for free schools; pioneers in the great work of mental and moral culture, and the most sagacious and successful in enlisting the hearts of the people in the same cause, and transmitting to successive generations their own spirit, the hope, the ardor, the resolute purpose, that have carried steadily forward the enterprise which they so nobly began.

And the sons of New England have clearly demontrated the truth of the maxim, that "Knowledge is power," that "a *wise* man is *strong;* and that a man of *knowledge* increaseth *strength*."

Many years ago, in an obscure school in Massachusetts, an humble, conscientious, but industrious boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for some intellectual good. He was alive to knowledge. Next we see him put forth, on foot, to settle in a remote town in the State of Connecticut, and pursue his fortune there as a shoemaker, his tools being carefully sent on before him. In a short time he is busied in the post of county surveyor of Litchfield county, being the most accomplished mathematician in that section of the State.—Before he is twenty-five years old we find him supplying the astronomical matter of an almanac, published in New York.—Next he is admitted to the bar; a self-qualified lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress.—Then he is a member of the committee of six to prepare the Declaration of Independence. He continued a member of Congress for nearly twenty years, and was acknowledged to be one of the most useful men and wisest counsellors of the land.—At length, having discharged every office with a perfect ability, and honored in every sphere the name of a Christian, he dies, regretted and loved by his State and nation. This man was Roger Sherman.

There lived in the city of Boston, some years ago, a portrait painter whose name was Copley. He did not succeed very well in business, and he concluded to go to England and try his fortune there. He had a little son whom he took with him, whose name was John Singleton Copley.

John was a very studious boy, and made such rapid progress in his studies that his father [illegible] plied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he left college he studied law; and when he entered upon the practice of his profession his mind was so richly disciplined by his previous diligence, that he almost immediately obtained great reputation. One or two causes of very great importance being intrusted to him, he managed them with so much wisdom and skill as to attract the admiration of the whole British nation.

The king and his court seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government. They therefore raised him from one post of honor to another, till he was created Lord High-Chancellor of England—the very highest post of honor to which any subject can attain; so that John Singleton Copley became Lord Lyndhurst.—About sixty years ago he was a little boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now, John is one of the most distinguished men in talent and power in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

Had John Singleton Copley spent his school boy days in idleness, he would probably have passed his manhood in poverty and shame. But he studied in school when other boys were idle; he studied in college when other young men were wasting their time; he ever adopted for his motto, *Press onward*—and how rich has been his reward!

4. We believe that the diffusion of education among our churches, our ministry, and the community at large, is all important to the advancement of the Redeemers kingdom. The welfare and prosperity of a free nation require a large amount of virtue and intelligence in the mass of the people. Intelligence enables man to comprehend his rights; and virtue leads him to respect the rights of others. The prosperity of the Baptists as a denomination, demands that they should, equally with other religious denominations, anticipate the moral and intellectual wants of the community, by laying deep and broad the foundations of seminaries of learning.—And much good can be accomplished by establishing institutions in which the youth shall be properly taught the principles of science and literature, and in which they shall receive sound instruction in moral and religious duties. As citizens of a free government, we need intelligence to enact just laws, and virtue to submit to them. And in proportion as we have knowledge sanctified by virtue and piety, will the foundations of our national freedom and happiness be established and strengthened.—Knowledge, if unsanctified, is power for evil; but when the intellectual elements are sanctified by the principles of the Bible, they have immense power for good. To convert our sons and daughters is the work of God, but we can do much by education to make them intelligent and respectable members of society; and when intelligent, should God convert them by his grace, they are prepared at once to become active and efficient members of the church. And if intelligence is so important to the community at large, an educated ministry is indispensable to infuse aright the moral principle into the intellectual elements. If our children be intelligent, our ministry must be so too. An educated community will have an educated ministry, and if we do not meet the demands of the rising generation, others will. Success usually attends zeal and energy, and if we, as Baptists, do not appreciate the moral power, connected with this department of Christian effort, and originate and carry forward such seminaries of learning, as the interests of the denomination require, we shall eventually find ourselves dispossessed of the land.—The subject of education has an inseparable connexion with morals and religion, and hence our prosperity as a denomination, will, to a considerable extent, be commensurate with our zeal in the cause of education. And who is to educate the ministry, if not the church? God usually selects the preachers of his gospel from the poor of this world, and they, for an education, must depend on the benevolence of the churches, hence, it is the duty of the denomination to furnish the facilities of education, and to scatter the means of intelligence among the people.

5. The Baptists of Tennessee have under their patronage an institution that is fully adequate to meet the wants of those who desire a thorough education. Union University, located at Murfreesboro', is an institution worthy of confidence, and well adapted to the educational wants of our youth. Murfreesboro' is a town comparatively free from those temptations to vice and dissipation which are found in some of our cities, and which are so dangerous to those whose virtuous principles have not as yet become firm and settled. There is connected with the University at Murfreesboro', no college dormitories, or boarding-halls for students. The students find their boarding places in private families, and this prevents the mischievous combinations so frequent in colleges where they board in common, and this course saves a vast deal of trouble and anxiety to the faculty. Where the students generally board in common, they have too many opportunities to collect in each others rooms and plan mischief, but at Murfreesboro' this field for the operation of the mischievous is closed up, and a world of trouble saved to the Board of Instruction, and numbers of young men are preserved from serious injury.

"We regard the prosperity of Union [illegible] as an object which should call forth the constant prayers and pecuniary aid of the Baptist denomination. Upon its success, depends in a good degree the future prosperity of our churches in the State. The time has come when the churches demand an intelligent and active ministry, and the only source to which we can look is Union University. It is demanded of the brethren, if that success which we desire is attained, that there be large contributions to the funds of the institution. Although $60,000 have been subscribed for its endowment, it cannot be otherwise, than a large amount of it will never be collected. This amount must be made up in order that the College be able to go forward at its present prosperous rate. We think the churches had better allow all other enterprises to stand still for years, and the College well endowed, than to allow it to become embarrassed for the want of means. The College will soon repay the churches for all they expend on it, in educating gratuitously the rising ministry. During the last session, young ministers received instruction to the amount of $400, at the regular College charges, and for the last three years, the amount thus given by the College is about $1400. Soon will the churches at this rate receive back in education given to ministers, who shall preach to them and the world, the Word of Life, every dollar which they have given to Union University. We, therefore, urge the brethren to make the success of the University a paramount object of their care."

Board and tuition are both low in Murfreesboro', as compared with other points, and the able faculty are prepared to impart a thorough collegiate education, and it is to our interest as a denomination to give Union University our patronage. It will be to our disgrace if we suffer an institution so well worthy of our confidence to languish for want of patronage. And if our churches would seek out such young men as they believe are called of God to to the work of the ministry, and such as promise usefulness in the cause of the Redeemer, and send them on to Union University, and render them what assistance they need in securing a collegiate education, they would thus increase the power of these young men to do good, and contribute to the advancement of the Redeemer's Kingdom. B.

Day of Thanksgiving and Prayer to be observed by the Churches of Salem Association.

In the Minutes of the last Session of this body, we find recorded the following, designated as item No. 46.

"On motion, the 25th day of December next, was appointed to be observed by us as a day of Thanksgiving and Prayer, to Almighty God, for the distinguished favors and the great success with which he has crowned our efforts for the salvation of sinners, and to spread the pure doctrines of the Bible."

Port Royal Mills Depot.

For the benefit of our friends in the country, who are accustomed to procure their supplies of Flour in this city, we would recommend them, before buying elsewhre, to try the article kept at the Depot on College street, between Spring and Broad streets. Gen. Warden, the manufacturer, has had long experience in the business, having for many years conducted one of the most popular merchant mills, at Auburn, N. Y., where it takes a *mill* to be called a mill. We are glad that he has made arrangements to keep a constant supply of his flour in this city, and we congratulate the house keepers of this city, and the planters of the surrounding country, that they can now, at one place at least, depend on getting a good article.—Call then at the Port Royal Mills Depot, and see for yourselves whether these things are not so. S.

DIED, in this city, on Monday morning, Nov. 24, Mr. CHARLES C. THARUP.

An obituary notice of this good man will appear in the next number of this paper.

Communications.

For the Tennessee Baptist.

GILES Co., Tenn., Dec. 3, 1851.

BROTHER GRAVES:

The Tennessee Baptist must be sustained. You have recently adopted the only course which can succeed. As publishers you must assert boldly and promptly your rights. Your subscriptions must be collected promptly. The merchant who insists upon the payment of his claims against his customers, retains the respect and esteem of his patrons, and secures permanently the patronage of such customers as are desirable and profitable. The cash system is now generally adopted by all northern publishers of newspapers, especially religious papers. It is emphatically true of Baptist publishers, that no others succeed permanently but such as adopt rigidly the cash system. Better, far better, to have six thousand paying subscribers, than to have ten thousand subscribers, only six thousand of whom pay. The heavy tax for paper, press-work, &c., for the extra four thousand who do not pay, is a dead loss to the publisher of 33⅓ per cent. per week and per annum. Go on, your past success and future prospects authorize your stringent appeals. Persevere, you must and will succeed.

AN OLD PUBLISHER.

For the Tennessee Baptist.

UNION COLLEGE.

It is known to the readers of the Tennessee Baptist that the Enon Association of United Baptists, at her last annual meeting, unanimously resolved to purchase Wirt College; and in order to carry out said resolution, a committee of purchase was appointed, with power to contract for the property, which committee have discharged the duty [illegible] according to instructions.—The College is a large and commodious brick building, sufficient to accommodate one hundred and fifty or two hundred students, with a lot of five acres of ground attached thereto. The College buildings are now being thoroughly repaired, and will be fitted up in a comfortable and substantial manner by the first of January 1852. The acting Board of Trustees have unanimously agreed to offer to Salem Association an equal interest in said property upon equitable terms; in view of which, they have changed the name of the institution to that of Union College. The Trustees are now in correspondence with gentlemen who are eminently qualified to fill the professorship of the best Colleges in the South and West, and are determined to employ none other than such as will give character and permanency to the School. With an able and efficient corps of teachers, we are resolved, by the blessing of Almighty God, to make Union College an institution of the highest order, and one worthy of the confidence and patronage of our brethren and the community at large. The first session of Union College will open on the first Monday in January 1852, which day will form an important era in the history of Enon Association. The community in which we live, as well as Baptists generally, will feel that an institution is reared in their midst which is based upon the broad principles of universal republicanism. All concerned must see at a single glance that an institution is planted which is sublime in its conception, grand in its operations, and lofty in its character, which is thrown upon them for their support and patronage. They must feel a deep and abiding interest in its prosperity and final success.

It is located in Sumner county, 11 miles east of Gallatin, and within three miles of the Cumberland river, in the midst of a respectable and intelligent community, and is proverbial for one of the most beautiful and healthy situations in Middle Tennessee.—Any number of young gentlemen can obtain boarding at or near the College, where all necessary pains will be taken to render them comfortable and give general satisfaction.

There is no College in the State which affords more inducements to parents and guardians than Union, a country seat remote from city, town or village, free from noise and bustle, exempt from the influence of dissipation and all the vices incident to such places—where the student can pursue his studies by day and by night uninterrupted, and the mind of a fond parent rest at perfect ease, being fully assured that his son is safe without the purview of such influences, under the care and protection of a vigilant and well qualified faculty. It has been rumored to some extent that ours is to be a sectarian school—now, be it known, once for all, that those who make such charges are wholly ignorant of Baptist principles. We disavow all intention of building up a school for the purpose of manufacturing Baptists, or that any undue influence will be exerted to prejudice the mind or warp the judgment in favor of Baptist doctrines.

Our school is designed to promote the welfare of all, where young men of all religious denominations who design to become ministers of the gospel, and are destitute of the requisite means to obtain a liberal education, will be admitted to the benefits of the institution, free of charge. It is utterly impossible for us to pursue a different course without violating the dearest principles known to Baptists. We do not believe in, nay, we repudiate with utter contempt, all the stratagems of priest-craft, to enslave the youthful mind, and bind it down to the particular tenets of any sect. We contemn them all as anti-republican, designed to sap the foundation of religious liberty. We oppose all catechising, sectarian text, or prayer books which are calculated to bias the minds of our race; to cramp free thought, and to mould the present and eternal destiny of many an unhappy victim. We would banish all such appliances from our school room as unholy things, sinful in their nature, deleterious in their practice, and unworthy of us as republicans and christians.

Such is the basis upon which our College is founded, and the principles upon which we propose to conduct it, and we now earnestly call upon Baptists generally, but especially upon those who compose Enon and Salem Association, together with all friends of education, to give your hearty co-operation; send up your sons at the commencement of the session; use your influence to induce others to enter, and in a short space of time Union College must of necessity rise to such a degree of eminence as will fully meet the expectations of the most sanguine, and become an institution second to none in the Valley of the Mississippi.

By order of the acting Board of Trustees.

JAMES L. CARSON.

Union College, Nov. 18, 1851.

P. S. Since writing the above, the Board have employed the Rev. W. H. Cooper, to fill a place as a teacher in the Institution. J. L. C.

☞ The Western Redorder will please copy.

For the Tennessee Baptist.

Antiquity of Baptists in Tennessee.

Early Baptist Churches in Tennessee were constituted at the following dates, viz:

1767.—Clinch River; Glade Hollow.

1780.—Buffalo Ridge, 1st.

1783.—North Fork Holston; Cherokee.

1785.—Bent Creek, Jefferson county.

1786.—Flat Creek, Jefferson county; French Broad, Jefferson county; Upper Ford, French Broad, Jefferson county.

1787.—Cove Creek, Green county; Big Creek, Hawkins county; Buffalo Ridge, Washington.

1789.—Cedar Creek, Hawkins; Stock Creek, Holston; Pigeon River, Holston, (now Sevier.)

These Churches were all located in East Tennessee. Some of them still exist, others have been re-organized under other names. All of the Baptist Churches constituted in Tennessee up to 1789, are not included in the above table.

It has been quite customary for Pedobaptists, particularly Methodists, to disparage the Baptists, denouncing them as a sect of very recent origin in ecclesiastical history. It is enough to reply to any such Methodists in Tennessee, that while at least two Baptist Churches, Clinch River and Glade Hollow, were constituted in Tennessee in 1767; that "the first Methodist Church was built in New York in 1768 or 1769; and in 1769, Richard Boardman and Joseph Filmoor came to New York, who were the first regular Methodist preachers on the continent.—See Methodist Discipline, Louisville edition 1846, p. 4, in which the above statement is published, over the names the Rev. Bishops Soule, Andrews, Capers and Paine, by the authority of the Methodist Episcopal Church South. Let it also be remembered, that although Methodist Societies had been formed in England in 1737 or 1738, and in 1768 or 1769 in New York, that those Societies were formed within the Church of England, and Methodists did never organize themselves into a Church on earth until 1784. See Discipline, pp. 6 and 7, as above quoted.

Before the American Revolution 315 Baptist Churches had been formed on this continent; 177 Baptist Churches were formed during the seven years' revolutionary war, and 298 others up to the beginning of Washington's administration in 1789, making a total of seven hundred Baptist Churches constituted in America up to that date. Let it not be forgotten, that no less than 166 Baptist Churches had been formed in America, before any regular or irregular Methodist preacher set his foot on the shores of America in that capacity.

A TENNESSEE BAPTIST.

For the Tennessee Baptist.

FALL BRANCH, Nov. 19, 1852.

BROTHER GRAVES:

At a meeting held in Hawkins county, by brethren C. C. Stone and S. Buchanan, which commenced Saturday before the 1st Sabbath in November, God blessed in an unusual manner the efforts of his servants, and made known his power to save, through Christ Jesus, those who were willing to comply with gospel terms. Thirty-six professed faith in Christ, and twenty-seven were baptized, ten of whom had been Methodists. This place had been destitute of Baptist preaching, pedoism having been in the ascendant. Now the true light shineth. A Church will be organised the first Sabbath in December. Yours in Christ,

W. A. KEEN.

For the Tennessee Baptist.

Answer to Mr. A. Montague's Objection to Secret Societies.

BROTHER GRAVES:

Your readers will recollect that sometime in September last, I answered in your paper Mr. Montague's complaint about "feet washing," as a divine ordinance; at which time I expressed a hope that some one, duly and truly prepared, would step forward and answer his objection to "Secret Societies." But as no one has done so, and as I then promised, in such event, that I would write a chapter, by way of reply, I now make an attempt.

As Mr. Montague has brought forward no specifications or charges against what he was pleased to call "Secret Societies," I conclude that his main objection is to the *fact* that some things are transacted with closed doors.

I take it for granted, then, that by the term "Secret Societies," he meant the following fraternities, viz: Masons, Odd Fellows, Sons of Temperance, and the Temple of Honor.

Now, as I know nothing about Odd Fellowship, I will say but little concerning it, only, that I presume, from the best information I have on the subject, it is constructed upon the same principle of philanthropy and benevolence as ancient Free Masonry.

In the first place, permit me to say, that a very large portion of those noble patriots who signed the Declaration of American Independence, as well as those who led our victorious armies to the securement of the freest and best government on the face of the earth, were Free Masons. The Father of his Country, George Washington, whose praise is in all civilized nations, was a bright Mason. He was the leader of those ancient patriots, not only in the field, but also in the national cabinet. Can it for a moment be imagined, that if such an enlightened and benevolent mind as his was had perceived in Masonry the elements of destruction, or deterioration, of our civil or religious rights, that he would not have sounded the alarm in his farewell address, if no where else?

Though we can point to high and venerable names, who in their day were not ashamed to own themselves Free Masons, yet we do not rely upon such proof presumptive to establish the goodness of our character. We are willing and desirous to be tried by the test laid down by the Saviour, "The tree is known by its fruit."

Here, be it known, the Clinton (Hickman) Lodge, No. 131, have a higher and more endearing "epistle of commendation," than mere honorable names! They have made the "widow's heart to sing for joy," on account of the substantial relief afforded to the subjects of want! And not only so, but they have taken poor destitute orphans by the hand, and have aided them in getting an education to fit them for acting a respectable part in the world. Is there nothing commendable or praiseworthy in all this in the sight of brother Montague?

What other individual lodges may have done by way of ameliorating the condition of our suffering race, I know not. One thing I do know, it is their duty and privilege to do as we have done. And I presume they have not been forgetful of their obligations.

In addition to what individual Lodges have done in affording relief to suffering humanity, the Grand Lodge of Kentucky have a College, or rather a University, located at Lagrange, Oldham county, where, during the last seven years, many poor orphans have been boarded and taught the higher branches of literature; wholly gratuitously.

PART SECOND.

Temperance Reformation, &c.

This day 23 years ago, I arrived with my family in this part of the country. It was then a wilderness, but soon filled up with a heterogenious mass. Intemperance prevailed to a fearful degree. I had the honor of leading in the temperance reformation. First, the Washingtonians, then came the Sons of Temperance, and lastly the Temple of Honor. In regard to the two last orders, *men of wisdom*, virtue and understanding, have deemed it congenial with the well being and perpetuity of those institutions, that *some things* should be done in secret, or with closed doors! While some important advantages result from this course, no incouvenience or disorder has resulted from what has been done with closed doors. The same may be said of Masonry.

While I am sorry to be obliged to confess that members have violated their temperance pledge, and turned, as the sow this was washed, to wallowing in the mire. Yet many remain steadfast, some of whom were the most inveterate drunkards, and abused their families in the most shocking manner, now, under the temperance reformation, enjoy peace and prosperity.

When Christ was personally on earth, a portion of the Jews were very zealous in the discharge of minor matters in religion. They tithed mint, annis and cummin, but neglected or omitted "the weightier matters of the law, judgment, mercy and faith." He reproved them as "blind guides, who strained at a gnat, and swallowed a camel."

Just as it is with some in Christian churches, in the present day. That which requires an investment of money is *omitted*, and by way of making amends or atonement therefor, they tithe mint, annis and cummins, and get up an excitement upon the occasion!

To be more explicit, there is plain preceptive authority in the New Testament, 1 Tim. 5: 10, for the support or maintenance of widows possessing certain qualifications. This is lost sight of by the churches, though sanctioned by the broad seal of high heaven! And in order to hide the enormity of the omission, resort is had to an incident

remark in the above text about feet," which is invested with all quence and sanctity of a divine And in attending to it, one or brothers, and half a dozen sisters, will perhaps succeed in about in the camp! This I call excitement! "What is the ch *wheat*, saith the Lord?"

As I showed in my former tion, the washing referred to the custom of the country. But remain skeptical, let them refie sensible reason can be given why dles should have named "feet it was indeed a divine ordinance, same time omitted the other two and the supper.

Again, *if* "feet washing" was ordinance, the mention of it by was an act of supererogation; for case it was the common *lot of all* bers to participate. Why name which must have occurred as a course?

But to return from this seemin sion, I do not charge brother Mont having *omitted* the weightier matte law of Christ, as contained in the support of widows. For aught tha he may have enlightened his chur subject, and they possibly come to their duty, so clearly inculcate word of God. If this be the cas tainly is not so culpable as those attend to the chaff, and *omit* the virtually saying to poor widows warmed and filled," though they a finger to effect it!

The Lord forbid that I should disparaging word in relation to th of Jesus Christ. For I know power of God unto salvation to ev that believes." And no mere hum tution or organization can stand in i or occupy its place, either in whc part. But, at the same time, I an clear in the opinion and belief, tha many human institutions are *highly tive* of the interests of true religion, cies and instrumentalities, viz: O tions to promote agriculture, the arts, literary researches, manufactu commerce, as well as all those whic have for their object the moral ele the human family.

My New Testament allows me t all things, and *hold fast* that which yes, to give my name and influence or *all of the above* organizations, some of them may have the odious of "Secret Societies" attached to Herein I have the advantage of Montague, for he, to be consistent, give his name or patronage to any

It is not consistent with our policy any one to join us. The most we our adversaries is, to let us alone to our work of benevolence and mercy own way, and not to raise the "h cry" of "Secret Societies," in orde ray the prejudices of the pious par community against us. To our ov ter we stand or fall.

Yours in defence of truth,

STEPHEN R

Clinton, Ky., Nov. 14, 1851.

For the Tennessee Baptist.

FULTON, Co., Ark., Nov. 11,

BROTHER GRAVES:

I have delayed writing to you, ho have seen some notice in your paper Association, communicated by some older brethren: but seeing none, t lieving it would interest the friends to hear from this quarter, I avail my this opportunity.

The Association was held with the sant Grove Church, Fulton county, sas, first Sabbath in October.

The introductory sermon was pre on Friday by Rev. M. Kellet, and th sing discourse by Rev. J. McCartha. meetings were attended with the blessing; twelve professed faith in o deemer, and seven united with the Pl Grove Church; six were baptized on day morning, and the others will unite other Churches of the Association. ministers in attendance were J. McCa agent of the "American Sunday S Union;" C. H. Bootwright, of Mount Association, Arkansas, agent of the tist Publication Society; Wm. Kuna, tiate of Rocky Bayou Association; B. kins, J. Wolf, J. Sneed; M. Kellet and self, as home brethren. Our Associ has become a member of the White State Convention, being situated on river, embracing the counties of Ma lzard and Fulton, Ark.; Ozarke and gon, Mo. Last year we supported Re Wolf as our travelling minister. I send you the minutes when I receive t Next year this Association will be he the same place, commencing Friday b the first Sabbath in September. I this hoping, that if Providence perm some of the Tennessee brethren will us at that time. With my desire for welfare and continued usefulness to ou loved denomination, and praying that time may soon come when the Church come up out of the wilderness leaning the staff of her Beloved, and the sain the Most High shall possess the king I remain your brother in Christ,

W. S. JONES

For the Tennessee Baptist.

DANCYVILLE, Tenn., Nov. 14,

FALSEHOOD.

BROTHER GRAVES:

I have noticed in the "Memphis and Kansas Advocate," a letter signed P winkle, purporting to be a true copy letter written to me by Bishop E. Col I have the original letter, and have c pared them. The copy is grossly fals It seems strange that so short a letter c have been so mis-stated. But what can expect from such a source.

J. R. ALEXANDER

For the Tennessee Baptist.

nswer to Mr. A. Montague's Objection to Secret Societies.

OTHER GRAVES:

Your readers will recollect that sometime September last, I answered in your pa- Mr. Montague's complaint about "feet ashing," as a divine ordinance; at which I expressed a hope that some one, du- and truly prepassed, would step forward answer his objection to "Secret Socie- s." But as no one has done so, and as I promised, in such event, that I would a chapter, by way of reply, I now an attempt.

As Mr. Montague has brought forward specifications or charges against what he pleased to call "Secret Societies," I clude that his main objection is to the that some things are transacted with closed doors.

I take it for granted, then, that by the m "Secret Societies," he meant the fol- wing fraternities, viz: Masons, Odd Fel- s, Sons of Temperance, and the Temple Honor.

Now, as I know nothing about Odd Fel- wship, I will say but little concerning it, ly, that I presume, from the best infor- ation I have on the subject, it is construct- upon the same principle of philanthropy d benevolence as ancient Free Masonry.

In the first place, permit me to say, that very large portion of those noble patriots ho signed the Declaration of American dependence, as well as those who led our orious armies to the securement of the st and best government on the face of earth, were Free Masons. The Father his Country, George Washington, whose ame is in all civilized nations, was a ght Mason. He was the leader of those cient patriots, not only in the field, but in the national cabinet. Can it for a oment be imagined, that if such an en- htened and benevolent mind as his was d perceived in Masonry the elements of struction, or deterioration, of our civil or ligious rights, that he would not have anded the alarm in his farewell address, no where else?

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remark in the above text about "washing feet," which is invested with all the consequence and sanctity of a divine ordinance! And in attending to it, one or two weak brothers, and half a dozen warm hearted sisters, will perhaps succeed in raising a shout in the camp! This I call a mortal excitement! "What is the chaff to the wheat, saith the Lord?"

As I showed in my former communication, the washing referred to was merely the custom of the country. But if any still remain skeptical, let them reflect that no sensible reason can be given why the apostles should have named "feet washing," if it was indeed a divine ordinance, and at the same time omitted the other two, baptism and the supper.

Again, if "feet washing" was a church ordinance, the mention of it by the apostle was an act of supererogation; for in such case it was the common *lot of all* the members to participate. Why name a thing which must have occurred as a matter of course?

But to return from this seeming digression, I do not charge brother Montague with having *omitted* the weightier matters of the law of Christ, as contained in the text—the support of widows. For aught that I know, he may have enlightened his church on the subject, and they possibly come boldly up to their duty, so clearly inculcated by the word of God. If this be the case, he certainly is not so culpable as those who only attend to the chaff, and *omit* the wheat—virtually saying to poor widows "be ye warmed and filled," though they move not a finger to effect it!

The Lord forbid that I should speak a disparaging word in relation to the gospel of Jesus Christ. For I know "it is the power of God unto salvation to every one that believes." And no mere human institution or organization can stand in its stead, or occupy its place, either in whole or in part. But, at the same time, I am equally clear in the opinion and belief, that a great many human institutions are *highly promotive* of the interests of true religion, as agencies and instrumentalities, viz: Organizations to promote agriculture, the mechanic arts, literary researches, manufactures and commerce, as well as all those which *really* have for their object the moral elevation of the human family.

My New Testament allows me to prove all things, and *hold fast* that which is good: yes, to give my name and influence to any or *all of the above* organizations, though some of them may have the odious brand of "Secret Societies" attached to them!—Herein I have the advantage of brother Montague, for he, to be consistent, cannot give his name or patronage to any of them.

It is not consistent with our policy *to beg* any one to join us. The most we ask of our adversaries is, to let us alone to perform our work of benevolence and mercy in our own way, and not to raise the "hue and cry" of "Secret Societies," in order to array the prejudices of the pious part of the community against us. To our own master we stand or fall.

Yours in defence of truth,

STEPHEN RAY.

Clinton, Ky., Nov. 14, 1851.

For the Tennessee Baptist.

FULTON, Co., Ark., Nov. 11, 1851.

BROTHER GRAVES:

I have delayed writing to you, hoping to have seen some notice in your paper of our Association, communicated by some of the older brethren: but seeing none, and believing it would interest the friends of Zion to hear from this quarter, I avail myself of this opportunity.

The Association was held with the Pleasant Grove Church, Fulton county, Arkansas, first Sabbath in October.

The introductory sermon was preached on Friday by Rev. M. Kellet, and the closing discourse by Rev. J. McCartha. The meetings were attended with the divine blessing; twelve professed faith in our Redeemer, and seven united with the Pleasant Grove Church; six were baptized on Tuesday morning, and the others will unite with other Churches of the Association. The ministers in attendance were J. McCartha, agent of the "American Sunday School Union;" C. H. Bootwright, of Mount Zion Association, Arkansas, agent of the Baptist Publication Society; Wm. Kana, licentiate of Rocky Bayou Association; B. Hawkins, J. Wolf, J. Sneed, M. Kellet and myself, as home brethren. Our Association has become a member of the White River State Convention, being situated on that river, embracing the counties of Marion, Izard and Fulton, Ark.; Ozarke and Oregon, Mo. Last year we supported Rev. J. Wolf as our travelling minister. I will send you the minutes when I receive them. Next year this Association will be held at the same place, commencing Friday before the first Sabbath in September. I state this hoping, that if Providence permits, some of the Tennessee brethren will visit us at that time. With my desire for your welfare and continued usefulness to our beloved denomination, and praying that the time may soon come when the Church shall come up out of the wilderness leaning upon the staff of her Beloved, and the saints of the Most High shall possess the kingdom.

I remain your brother in Christ,

W. S. JONES.

For the Tennessee Baptist.

DANVILLE, Tenn., Nov. 14, 1851.

FALSEHOOD.

BROTHER GRAVES:

I have noticed in the "Memphis and Arkansas Advocate," a letter signed Perriwinkle, purporting to be a true copy of a letter written to me by Bishop E. Collins. I have the original letter, and have compared them. The copy is grossly false.—It seems strange that so short a letter could have been so mis-stated. But what can we expect from such a source.

J. B. ALEXANDER.

For the Tennessee Baptist.

JACKSON, Co., Ala., Nov. 21, 1851.

BROTHER GRAVES:

I write again to inform you of the Lord's doings among us. He is still blessing this part of his vineyard. Since last July, nine have been baptized into the fellowship of the Sand Mountain Church. At Lookout Valley, De Kalb county, a meeting was held which was attended with the divine blessing. Six professed faith in Christ, and many were led to cry out, what shall we do to be saved. We were compelled to leave them, hoping the Lord would enable them to believe, to the salvation of their souls. A large assemblage of people crowded the banks of our little Jordan to witness a scene never before witnessed in that section of country—a candidate baptized by a Missionary Baptist. It truly was a time of great interest, christians rejoiced and sinners wept. I had the pleasure of baptizing my father and mother, and daughter. This section of country has long been under the influence of Anti-ism and Pedoism, but thank God, the day has dawned from on high, and to His name be all the glory, now and ever, Amen.

A. G. HAMMACK.

ANNOUNCEMENT.

At an early period after its organization, The American Medical Association recommended the establishing of PRIMARY MEDICAL SCHOOLS.

The undersigned respectfully announces the intention of opening such a school at Knoxville.

In the southern country, so far as is known, but one other similar attempt is being made. Dr. William H. Anderson, and two associates, have issued a Prospectus for opening at Mobile, Alabama, a Preparatory Medical School. These gentlemen, in addition to their fitness for the position they propose to assume, offer the facilities of the Hospital, and the Samaritan practice of the city.

It is obviously the duty of young men who intend the practice of Medicine as their vocation, to contribute in carrying out the recommendation of the American Medical Association, by seeking direction in their studies from those who propose to furnish the necessary facilities, and to devote a large portion of their time to the purpose of instruction.

The discussions of the subject of Medical Education, by the members of the Association, have produced the impression that though in some particulars the chartered Medical Colleges may be improved,—yet the great root of defective qualifications in those whom they diplomate, is the want of ability to appropriate facilities which are intended for students well grounded in the rudiments of medical acquirements. And it is believed that this inability proceeds wholly from inefficient primary instruction, resulting, not from incompetency on the part of private preceptors, but from disinclination, growing out of an absence of that peculiar stimulant to inclination and energy, pecuniary interest.

It will be the effort of the undersigned to direct the attention of his pupils to such books as will convey most comprehensively, and in the order here mentioned, a knowledge of *Anatomy, Physiology, Pathology, Materia Medica, Therapeutics, Practice of Medicine, Obstetrics*, and *Surgery*.

Examinations, and Oral Explanations, with illustrations by Paintings, Preparations, and Apparatus, will constitute very material elements in the contemplated course of instruction.

The class will be formed on the 15th day of February, 1852.

The terms for the entire course, of nine months, will be Fifty Dollars.

Should the size of the Class render it necessary, the assistance of Physicians amply qualified to instruct will be obtained.

For further particulars, address,

FRANK A RAMSEY, M. D.,

Knoxville, East Tenessee.

EXIMINATION.

A public examination of the pupils of the Tennessee and Alabama Female Institute will be commenced at the Baptist Church in Winchester, Tennessee, on the 15th of December, 1851. The examination will be continued from day to day until completed.

A Board of Examiners, will be appointed in due time.

The Patrons and Friends of the Institute—all Teachers and their pupils—and the public generally are cordially invited to attend.

BIBLE CONVENTION.

The friends of a Revised and Corrected Version of the English Scriptures, will hold a meeting in Memphis, Tennessee, December 26th, proximo, for the purpose of deliberating upon the best measures to bring about a work so much needed. All the friends of the enterprise are earnestly desired to be in attendance.

JOHN L. WALLER,

Chairman of Provisional Committee.

Louisville, Ky., Nov. 1851.

SETTLING ACCOUNTS.—A gentleman introducing an impenitent friend to a minister, remarked, "I am sorry he never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbor?" "By no means," said the infidel, "for I always spend my Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in the same manner."

—Before I commit a sin, it seems to me so shallow, that I may wade through it, dryshod from any guiltiness: but when I have committed it, it often seems so deep that I cannot escape without drowning.—THOMAS FULLER.

Selections.

Letter Writers, Remember!

Under the present postage law, you may write any amount of letters, at a trifling cost for postage, by exercising a little liberality. The most essential point is, *invariably pre-pay your letters*. He must be a mean, soulless individual who would subject a friend to the payment of *five* cents for postage, when, by prepaying it, it would only cost himself *three*. All letters, whether they be of a private or business character, should be pre-paid, and no distinction ought to be made as to the business, whether it is that of the writer or the person addressed; for it is illiberal to make another pay the higher rate, that the writer may save three cents. It may be a little annoying for a time, to those who adopt the rule but whose correspondents do not. However, if the law, as it now is, remains permanent, public sentiment will refuse to tolerate those who condescend to so small a business, as that of taxing their correspondents with the higher rate of postage. When one person is writing about his own business, to another, he should, beside paying the postage on his letter, enclose in it a stamp to be used by the one whom he addresses, in pre-payment of the answer. There is neither civility nor decency in requiring any one to write you concerning your own business, and, in addition, tax himself with the postage of his letter, when it is so easy a matter to enclose him a stamp. This may seem a small business, but if it is, it is not so little as to tax others with the postage you ought to pay yourself; in fact, the diminutiveness of the act. Our cheap postage system is modeled somewhat after that of England, where stamps are constantly sent for prepayment of answers, and there is no reason why it should not be done here. Another suggestion might be effectual in bringing the matter all right: those receiving letters unpaid, which should have been pre-paid, in the reply, might intimate as much. The hint would remind the neglectful of their duty, and shame the parsimonious into more liberal acts. In writing to editors the rule of pre-payment should be most scrupulously observed.

The Right Rising of Christendom.

"I believe and know that Christendom shall not receive its rising aright, unless baptism and the Lord's Supper are brought to their original purity." So wrote Balthasar Hubmeyer, one of the noble army of Baptist martyrs,—whose soul ascended to heaven from amid the flames, at Vienna, in 1528. No one hailed more gladly than he the rising of Christendom, which had then commenced. Pious, learned and eloquent, he had, before the dawn of the Reformation, sought to revive the spirit of religion in the Catholic church, and multitudes had flocked to his preaching, and been moved by his appeals. When Luther and Zuingle lifted their voices for reform, an echo was at once returned from him. Receiving the Scriptures as the true rule of faith, he translated portions of them into the language of the common people, and as the light from their pages shone more and more clearly upon his mind, he cast off one after another the false doctrines with which Rome had overlaid the gospel, and at length preached it in its simplicity, purity and power. Luther and Zuingle when they reached the point where their fundamental views came in contact with their infant-baptism, hesitated and halted. It was too bold a stroke to lay the axe at an institution of religion which connected itself with the whole framework of society, which made the church and the State co-extensive and united, and which, in ages of darkness and superstition, had become a household bond between earth and heaven. The principles of the reformers demanded its overthrow, but the risks which its overthrow involved were too vast to be hazarded. They floundered awhile amid the difficulties in which they found themselves, but in the end held fast to the ancient ceremony, and fixed it firmly in the rising faith. Not so Hubmeyer. Planting himself on the sufficiency of the Scriptures, he would restore the church to its primitive form, as set forth in those Scriptures.—"Write to me again," said he to his early friend, but afterwards bitter foe, Zuingle, "write to me again, for God's sake, on baptism." Perhaps having once himself doubted concerning infant-baptism, Zuingle could remove the doubts of his brother. But no. Hubmeyer could see but one course clear. Truth and safety required a complete reformation, which was to be found in churches of regenerated persons, baptized on profession of their faith. Hubmeyer was a Baptist, and with that widespread, though then and still misrepresented party in the Reformation, he cast his lot, becoming one of their most illustrious advocates, and one of the most honorable in the innumerable company of their martyrs. It should be added that his views of the Lord's Supper were as clear and well-grounded as his views of baptism. At the outset of his career as a reformer, while as yet he was a priest of Rome, he read the mass in the language of the people. Next he celebrated it under both the forms of bread and wine. Then he denied the bodily presence of Christ in it. Later still, "it was no sacrifice, but a solemn memorial of Christ's death." It was an institution appointed by Christ to strengthen the faith of the believing. Here, as in the case of baptism, he advanced beyond the leaders of the Reformation. Luther had scarcely escaped the confines of Popery, and Zuingle had not attained to the clear light of Hubmeyer. His determination to follow the teachings of the Scriptures had borne Hubmeyer still along when his contemporaries halted, and he looked back from his advanced position to lament their contentment with an imperfect work. "I know and believe," said he, "that Christendom shall not receive its rising aright, unless baptism and the Lord's Supper are brought to their original purity."

More than three hundred years have passed away since these prophetic words were uttered, and the experience of Christendom has proved their truth. Christendom *arose* as far as the Reformation triumphed, but its *rising* was not *aright*, and the grand evil was precisely where Hubmeyer placed it. With the retention of infant baptism were retained the doctrines of sacramental efficacy; the church remained a worldly corporation, and as such sought and found its support in alliance with the State. The great corruptions of Christianity which have occured since, whether towards Rome on the one hand or infidelity on the other, have found here their rise. The persecutions for conscience' sake which have disgraced Protestantism, have been a natural growth from the same evil root.—Wherever real progress towards a pure Christianity has been made, and the social blessings of such a Christianity have been developed, that progress has been in the direction of Hubmeyer's views, and those social blessings have been only the legitimate fruits. The church conforms to the original pattern in proportion as it becomes a spiritual body, and works blessings for humanity in proportion as it works unpatronised by the State, untrammelled and free. This is the true rising of Christendom, and we believe is destined to take place. For, as said the same martyr, "Divine truth is immortal; it may, perhaps, for long, be bound, scourged, crowned, crucified; and for a season be entombed in the grave; but on the third day it shall rise again victorious, and rule and triumph for ever."—*Watchman and Reflector.*

The velocity of the wind is from an imperceptible movement to 100 miles in an hour. When moving at the rate of one mile per hour, it may be said to be hardly perceptible; at two or three miles, just perceptible; at ten to fifteen pleasant or brisk; at twenty to twenty-five, very brisk and bracing; at thirty to thirty-five, very high; at fifty, a storm; at sixty, a great storm; at eighty, a hurricane; at one hundred, a hurricane, uprooting trees, overturning houses, &c.

It was a wise speech of Charles the Fifth to the Duke of Venice, who, when he had showed him the glory of his princely palace and earthly paradise, instead of admiring it or him for it, only returned him the grave and serious memento, "Hæc sunt quæ faciunt invitos mori." "These are the things which make us unwilling to die." It is a double death to him who is alive to this world, to part with it.

BISHOP HORNE.—After having composed and delivered a sermon, says this pious prelate, I have often thought of, and repeated, the following lines of Thompson:

"Be gracious, Heaven! for now laborious man
Has done his part. Ye fostering breezes, blow!
Ye softening dews, ye tender showers, descend!
And temper all, thou world-reviving sun,
Into the perfect year!"

"Are you all united in the church at D——?" "Yes," was the reply, we are all frozen together." This answer defines the position and circumstances of too many churches.

Good men are more solicitous and desirous to know the duty that is to be done by them, than to know the events that shall be concerning them; for duty is ours, events are God's.

When Robert Hall replied to some aspersions made on his character, he had his reply and the aspersions bound together.—This was lashing the enemy alongside.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Dec. 3,—P. M.

The weather for the past few days has been quite pleasant, without rain. The river little more than held its own, rising about an inch since Monday night.

COTTON—Yesterday about 60 bales sold at $5 60 a5 77½, the bulk at the latter figure.

GROCERIES—The stock on hand is exceedingly low, and though we have noticed no change in quotations, except in the article of Coffee, we anticipate a rise unless the stock on hand is soon replenished.

COFFEE—The stock is almost exhausted, and the little on hand is held at 15c.

TOBACCO—Very little arriving, and no sales.

SALT—Bbl 40c; Sack, fine $1 90a2 00; Coarse $1 65a1 75.

FLOUR—The stock continues to diminish. Tennessee brands still held at $5 50 to 6 00,—other brands out.

SUGAR—The stock of Sugar in the market is limited, and the demand has been animated.—Sales at 6½c—extremes 9c.

MOLASSES—There is not much demand for this article—stock ample. Sales at 35a45c.

CANDLES.—No change. Tallow 10a12½c; Star 23a25c; Sperm 45c.

BACON—There is a considerable supply in the retail stores, to which sales are principally confined. Price 10a11c.

LARD—Scarce and in demand. Retail price 15c, wholesale 11a12c.

FEATHERS, 28a29c. Good demand.

BEESWAX, 18a20c.

GINSENG, 25a28c; in demand.

CORN MEAL, 50a60c per bushel.

CORN, $3 00 per barrel.

OATS 50c per bushel.

COWPEA PEAS, 60c per bushel.

FLAX SEED, 75c per bushel.

LEAD, pig 5c, bar 5½c.

SHOT, bag $1 50.

GUNPOWDER.—Fine $6a6 50. [illegible] 25, blasting $4 50.

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

BAGGING AND ROPE.—Tennessee Bagging 17a20; Kentucky Bagging 15c; Rope 9c.

Special Notices.

☞ The Western District Associational Minister's and Deacon's Meeting will meet at Cottage Grove, on Friday before the fourth Lord's day in January 1852.

O. L. CATE, *Former Clerk.*

☞ There will be a meeting of the Trustees of the contemplated Duck River Male Academy, to be located within the boonds of Duck River Association, at Friendship Meeting House, nine miles north-east of Shelbyville, on Friday the 5th of December. As business demands the attention of the Board it is desirable that every member should be present.

E. A. MOSELEY, *Chairman.*

Shelbyville, Nov. 17, 1851.

Letters Received.

B—N. P. Bond.
J. D. Battle.
W. H. Barksdale and remittance.
C—M. Cowson; we have not the back numbers on hand.
Jeff. Collier.
J. H. Copper, P. M., and remittance; names entered.
D—J. M. Dyer.
C. R. Dalton.
E—E. Ellett and remittance.
F—J. T. Freeman and remittance.
Thomas Farthing.
G—J. M. Gordon.
H—S. R. Hunt.
E. Hanks and remittance; list of names entered.
J—W. S. Jones.
W. Johnson and remittance.
C. R. Jarratt.
K—W. A. Keon; names entered.
J. A. Kimball and remittance; names entered.
H. M. Keating; get a $2 00 note and send by mail.
M—A. J. McNabb.
J. C. Milnar, M. D.
J. W. McGilmsey.
N—J. M. Nelson and remittance; list of names entered.
P—Post Master, Pulaski, Tenn.
Post Master, Champagnole, Ark.
J. H. Perkins and remittance.
E. C. Paschal.
R—John Rhea, P. M.
S—J. C. Sparkman.
W. B. Sanders, P. M.
A. D. Simmons, P. M.
J. Rufus Smith.
T—J. C. Turner; list of names entered.
J. H. Thomas.
J. W. Thomas and remittance.
C. M. Thompkins.
W—J. Williams, P. M. and remittance.
J. J. Watts and remittance; names entered; thank you.
Y—J. W. York; names entered.

CATALOGUE

Of Union College, Sumner county, Tennessee.

BOARD OF TRUSTEES.

JOHN WEATHERED, JOS. A. [illegible], Esq.,
JOHN WILES, N. M. ADAMS,
WM. CRIM. WM. LOCKET,
BENJ. PIERCE, Esq., SAMPSON STUBLEFIELD
JOHN JOHNSTON,

BOARD OF INSTRUCTORS.

REV O J. FISK, A M., President and Professor of Ancient and Modern Languages, in connexion with Moral and Mental Science
REV. WM. H COOPER, A. M., Professor of Mathematics, Natural Philosophy, Chemistry, &c.
JAS. L. CARSON, Instructor in the English Department.

Terms of Tuition—English Department.

Orthography, Reading, Writing, &c.,	$6 00
Arithmetic, English Grammar and Geography,	8 00
History, (Ancient and Modern,) Geography of the Heavens, Philosophy and Rhetoric,	10 00
Natural and Moral Philosophy and Chemistry,	12 00

Terms of Tuition—College Department.

Freshman Class,	$ ——
Sophomore Class,	——
Junior Class,	——
Senior Class,	20 00

The school will go into operation on the first Monday in January, 1852.

JOHN WEATHERED,
President of Board of Trustees

Dec 6, 1851t

Central Female Institute.

McMINNVILLE, TENN.

THE third Session of the Central Female Institute will commence, Jan. 22, 1852

JOHN POWELL, *Principal.*

Dec 6, 1851—6t

A DESIRABLE STOCK FARM FOR SALE.

INTENDING TO MOVE SOUTH, I offer for sale my farm in Warren county, Tennessee—It contains by the original survey 1507 acres, (laying on both sides of the stage road from Murfreesborough to McMinnville, six miles from the latter place,) most of which is good and very good land, producing well—well adapted to grass and tobacco—for health, beauty and water, will compare favorably with any place in the State. For dyspepsia it has to recommend it a fine Mineral Spring about two miles distant, of much celebrity for curing that disease. There is an abundant supply of blue limestone on the tract. As a tavern stand, it is believed the receipts would more than pay the interest on the purchase money. As I am determined to sell, an early applicant can get a bargain.

ALSO,

I will sell a desirable FARM in Crittenden county, Kentucky, containing 299 acres, on the Ohio River, three miles below Caseyville, and adjoining the Coal Mines of the Hon. John Bell.—The land is rich and well improved, there being about 80 acres cleared. Mr. Bell has a coal yard on the farm, which would enable a purchaser to find a ready sale for wood, and many productions of a farm, to Steamboats. There is supposed to be coal on this land. A business man would find this a very profitable farm.

John Bell, Jr., Esq., or Mr. D. C. James, at Bell's mines, will show the land, and are fully authorised to sell.

Nov. 29—tf WM. H. MORGAN.

Dancyville Male Academy,

THE Trustees of this Institution having secured the services of Rev. Frank Gamewell, A. M., a graduate of the South Carolina College, for the ensuing year—the exercises will commence on the first Monday in January next.

TERMS OF TUITION PER SESSION.

Spelling, Reading and writing,	$ 8 00
Grammar, Arithmetic, Geography and History,	1 00
Higher English branches, Logic, Rhetoric, Natural and Moral Philosophy, Surveying, Algebra, &c,	16 00
Classics and higher Mathematics,	20 00

The Academy building is a large and handsome edifice, beautifully situated just out of the village on the north. The community in and about Dancyville is one of high moral tone, and more than ordinary intelligence and culture. The health of the neighborhood is unsurpassed by that of any in the west. It is hoped that these inducements will attract extensive and liberal patronage. By order of the board.

JAS. W. RAWLINGS, *Sec'y.*

TRUSTEES.

Rev. ARTHUR DAVIS, *Pres.*	THOMAS SHAVARD,
Rev. WM. NOLEN,	ROBERT MORRIS,
Rev. J. T. NISBLETT,	F. B. RAGLAND,
Rev. O. ALEXANDER,	C. RIVES,
HOWELL TAYLOR, Jr.	J. W. BLACK,
W. A. LENDRE,	WILD CHERRY,
H. L. DOUGLASS,	R. STOTT.

Nov. 22, 1851.

CITY HOTEL,

EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.

SAMUEL M. SCOTT,
PROPRIETOR.

Jan. 1, 1851.

Boarding House.

THE subscriber will open a Boarding House in Brownsville, on the first day of January next, near the Baptist Institute, prepared to take twenty-five or thirty young ladies, at $8 00 per month, bedding, washing, and lights included. For further information, I refer you to the Trustees of said Institution. HENRY A. BASS.

Brownsville, Haywood co., Tenn., Nov. 6, '51
Nov 22, 1851,—3w

FRESH DRUGS, &c.

THE undersigned have received by late arrivals, a large addition to their stock of Drugs, Medicines, Chemicals, Surgical Instruments, Paints, Oils, Dye-Stuffs, Perfumery, Soaps, Window Glass, Glassware, Fancy Articles, &c., &c., making it much larger than they have ever before offered. These goods were purchased by one of the firm in person, with much care and attention, both as to price and quality, and they are able to offer all articles in their line at the lowest market rates. They request of Country Merchants, Physicians, and other purchasers, an examination of their goods and prices.

Feathers, Beeswax, Ginseng, and Herds' Grass Seed, taken in exchange at the highest market rates.

PERFUMERY, SOAPS, &c.

45 dozen Lubin's and Roussel's Extracts for the bulk.

175	do. Cologne Water, assorted
100	do. Toilet Soaps, assorted—some very fine
36	do. Taylor's Transparent Wash Balls
30	do. Piver's and Roussel's Ox Marrow
180	do. Tooth Brushes
12	do. Finger Nail Brushes
50	do. Hair Brushes
20	do. Toilet Powder in papers.

Also, a large assortment of Shell, Ivory, Buffalo and Horn Dressing and Fine Combs, Cut Glass Toilet and Smelling Vials, Powder Puffs, Court Plaster, &c., &c. Received and for sale low.

Sept. 6 EWIN, BROWN & CO.

MEDICAL CHESTS, &c.—3 dozen Mahogany and Poplar Wood, and Morocco Medicine Chests, received and for sale low. Most of these chests were made to our order by the manufacturer, and comprise the finest assortment ever offered in this market. We have them of sizes suitable for plantations, families, and for persons travelling.

20 dozen empty Medicine Chest Vials
5 pairs Medical Saddlebags.

Sept. 6 EWIN, BROWN & CO.

MEDICAL DEPARTMENT

OF THE UNIVERSITY OF NASHVILLE.

FACULTY.

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

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

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

St. John's Hospital is open to the Students during the Lecture terms, free of charge.

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

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

J. B. LINDSLEY, M. D.,
July 19—3m Dean

For the Cure of

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

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realise the happiest effects that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over ever other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in the formidable attacks upon the lungs, but for the milder varieties of COLDS, COUGHS, HOARSENESS, &c., and for CHILDREN it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it, never will.

Read the opinion of the following gentlemen who will be recognized in the various sections of country where they are located—each and all as merchants of the first class and of the highest character—as the oldest and most extensive Wholesale Dealers in Medicine with an experience unlimited on the subject of which they speak. If there is any value in the judgment of experience, see

This Certificate.

We the undersigned Wholesale Druggists, having been for long acquainted with Ayer's Cherry Pectoral, hereby certify our belief that it is the best and most effectual remedy for Pulmonary complaints ever offered to the American people. And we would, from our knowledge of its composition, and extensive usefulness, cordially commend it to the afflicted as worthy their best confidence, and with the firm conviction that it will do for their relief all that medicine can do.

HENSHAW, EDMANDS & Co., Boston, Mass.
REESE & COULSON, Baltimore, Md.
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FRANCIS & WALTON, St. Louis, Mo.
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HAVILAND, RISLEY & Co., Augusta, Ga.
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JOHN GILBERT & Co., Philadelphia, Pa.
Z. D. & W. H. GILMAN, Washington, D. C.
J. WRIGHT & Co., New Orleans, La.
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C. C. RICHMOND & Co., San Francisco, Cal.
LEWIS & AMES, Tallahassee, Fa.
B. R STRONG, Knoxville, Tenn.
CRITTON & DYER, Little Rock, Ark.
STILLES, SLADE & Co., Lexington, Miss.
N. D. LABADIE, Galveston, Texas.
CHAS DYER, Jr., Providence, R. I.
JOS. M. TURNER, Savannah, Ga.
WADE, ECKSTEIN, & Co., Cincinnati, Ohio.

With such assurance, and from such men, no stronger proof can be adduced, except that found in its effects upon trial.

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.

Nov. 9—3m

MARKET STREET CHEAP CASH STORE.

W. W. HINKLE,

Successor to Hinkle & White, Market Street, two doors below the Union Hall, NASHVILLE, Tenn.

THE inducement offered to buyers at the above establishment is unsurpassed in the West. By selling at small profits and giving satisfaction in the PRICE, QUALITY, QUANTITY and REPRESENTATION of the article. I hope to be able to retain the patronage of the late firm, and to increase the custom to the present proprietor.

Nov. 1 W. W. HINKLE.

GOLD FOIL.—12 ounces Abbey's best Gold Foil, Nos. 4, 6, 8 and 10, received and for sale low by

Sept. 13 EWIN, BROWN & CO.

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

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

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

Three months only have elapsed since its commencement, and yet they have in attendance 70 pupils, augering 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. MAHN, 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

VOL. VIII. THE TENNESSEE BAPTIST. DEC'R 6 1851.

Poetry.

"Rock of Ages, Cleft for Me."

THE favorite hymn has always been attributed to Toplady, till the learned Richard Watson claimed the authorship for Charles Wesley. A correspondent of the New York Observer sets the question at rest, and gives also a copy of the hymn as originally published by the author.—What a pity that unpastiqal men take such unwarrantable liberties in pruning our sacred poetry. It would be a treasure could we have a collection of hymns published as they were written.

"The hymn was first published, as far as I can ascertain, not in one of the numerous hymn books of the Wesleys, but in the Gospel Magazine for March, 1776, with the signature 'A. T.' (Augustus Toplady,) of which magazine Mr. Toplady was at that very time the editor. It appears, moreover, not in the department of 'Poetry,' but at the close of an editorial article, in which Mr. Toplady presents, in the form of a dialogue, the absolute impossibility of a sinner's paying the immense debt of sin with which he is charged before God. As a suitable conclusion to the article, as far as, an embodiment of its grand truth, he then adds the following:

A LIVING AND DYING PRAYER FOR THE BOLDEST BELIEVER IN THE WORLD.

I.

Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

II.

Not the tabors of my hands
Can fulfil thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

III.

Nothing in my hand I bring;
Simply to thy cross I cling:
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to thy fountain fly;
Wash me, Saviour, or I die!

IV.

Whilst I draw this fleeting breath,
When my eye-strings break in death,
When I soar through tracts unknown,
See Thee on thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee. A. T.

"The hymn has every appearance of having been written at the time, and for the express purpose of controverting the Arminian tendencies of the Wesleyan sermons and hymns of that day.

"At the close of the same year he published a collection of Psalms and Hymns, the preface to which bears date, 'London, July 26, 1776.' In this collection the hymn is printed as above, with the exception, that in the third line of the fourth stanza, the words 'through tracts,' are changed to the more usual words, 'to worlds.'"—*Independent.*

Communications.

For the Tennessee Baptist.

TEMPERANCE.

BROTHER GRAVES:

The subject of Temperance has been discussed recently in a number of our Churches, and in some it has been laid on the table for further consideration. Several of these Churches which have decided on the question, have said it is not right for the Church of God to be *temperate!!!*

Permit me through your wide spreading paper to offer a few suggestions on this subject. To my view it is as clear as the noon-day sun, that before the Church can flourish in its millennial glory, it must not only adopt in theory those rules laid down by Christ and his Apostles for her government, but must live up to them—must practice them.

Let us examine some of these rules:

Rule 1.—The Saviour said "follow me."

It is our duty, as members of his Church on earth, to obey this injunction of our Lord. But we cannot follow him by drinking brandy, whiskey, rum, or any other preparation of ardent spirits. For he gave us no such example—he never drank any such article. I often hear it said, however, by professed followers of Jesus Christ, that he has authorized us by his example to use wine as a common beverage—that he thus used it himself. I deny that there is any positive authority in the New Testament for this idea. We may *infer*, but the time has come when we must deal with facts.

And one fact, which is a lamentable one, is, that the love of liquor has induced many who profess to love the Saviour, to slander his holy name by holding forth the idea that he was a common drinker of wine—that he was a wine-bibber. The same blasphemy which emanated among his avowed enemies when he was on earth. Such a spirit would ransack the sacred precincts of Heaven—trample the holy truth of God under foot, and wade through the tears of widows and orphans, if he could thereby get the smallest pretext for an indulgence of his morbid and corrupt appetite; or add a few dollars to an ill-gotten treasure.

The second rule we shall notice, reads thus:—"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity."

Yet we hear it said by Church members, do not introduce Tempermee into the Church; if you do, you will break up the Church. With equal propriety another might say, do not introduce Godliness into the Church, for if you do you will break it up. I shall not attempt to deny that if Godliness was introduced and practised to the scriptural extent, many would be driven out, who now occupy a station in the Church.

But one objector will say, I believe in Temperance, but not in total abstinence. I believe in taking my dram when I need it. The question here to be settled is, can a man make a common use of any intoxicating drink, without acting intemperately?

The standard definition of the term Temperance is, "The moderate use of things lawful, and total abstinence from those which are pernicious." This is the definition given in the Encyclopedia of Religious Knowledge, which is considered by all orthodox denominations as a standard work.

That any and all intoxicating liquors used as a common beverage are pernicious, is an axiom which needs no argument. It is a fact which has been attested by thousands of physicians and other scientific men; and no man of either science or literature, who has any regard for his reputation, will hazard a denial of it.

Rule 8. "Abstain from all appearance of evil."

How can we observe this rule whilst indulging in the use of intoxicating drinks? Moderate drinking is the path which all drunkards travel. Drunkenness is a great evil. Therefore moderate drinking is an appearance of evil, and should be avoided by all christians.

Rule 4. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

How are we to glorify God in drinking drams? Dare any one say that it prepares him for the service of God. Let no one partake of the accursed liquid without first addressing a prayer to God for his blessing upon it.

Rule 5. "Whatsoever is not of faith is sin."

He who cannot drink from the intoxicating cup in faith, believing that he is thereby glorifying God, is guilty of a sin against him.

Finally, permit me to remark, that for more than 20 years, I have watched with a lively interest the progress of the Temperance reform. I have marked the good resulting from Temperance Societies, from the institution of the Sons of Temperance, and have been much gratified to see the vast amount of good done by them. Yet, past history proves that none of these institutions can be long perpetuated. Hence I am forced to the conclusion that the Christian Church alone is the only institution which can be relied on as a permanent Temperance Society. In some places, it is already such, but generally it is otherwise.

In the Baptist Church of the United States, it is estimated that 20,000 cases of drunkenness occur annually! And in other denominations an equal proportion. Let the standard of practical piety be elevated to the point where Christ and his Apostles placed it, then will our Churches be Temperance Societies; then there will be no dram drinking Christians; then there will be no dealing with drunken Church members; then will that demon of darkness, Prince Alcohol, be expelled from those religious circles where he has been so long admired and worshipped; then will the Church shine in her true glory.

In conclusion, I will give for the consideration of those who have not examined this subject scripturally, the following references, viz:—Judges 13: 4; Ruth 1: 15; Prov. 20: 1; Prov. 23: 20, 21, 29, 30, 31, 32; Isa. 5: 11; 24: 9; 28: 7; Ezek. 44: 21; Hab. 2: 15; Luke 1: 15; 1 Tim. 3: 3, 8. Yours, truly,

A. J. HOLCOMBE.

For the Tennessee Baptist.

CHERRY CREEK, Miss., Nov. 20, 1851.

BROTHER GRAVES:

The Tennessee Baptist is always a welcome visiter to me, but more especially when it brings the heart cheering news of revivals. And supposing others are comforted by reading of the prosperity of the Redeemer's kingdom on earth, and of sinners being brought from darkness to light, and from the powe of sin and satan to serve the true and living God, I hasten to lay before your readers an account of the goodness of God towards many of the churches in North Mississippi, with whom I have labored during the past summer and fall, in protracted meetings.

The first I attended commenced on Saturday before the third Sabbath in July, at Friendship Church, in my own vicinity.—This church is small, but composed of most excellent brethren. They are supplied by Rev. Elijah Smith, who is much beloved by the whole church, and whose labors are very much blessed. This meeting continued nine days. Brother Smith baptized eight the last day. Some three weeks after this the stationed preacher at Pontotoc (of the Methodist Society) commenced a meeting at the same place, and continued for several days. I was with him part of the time. A goodly number professed faith in Christ. Several have since joined the Methodist Society, but I do not know the number. The following Sabbath brother Smith baptized twelve more, making an increase by baptism of twenty. Others joined by letter, all of which adds much to the strength of the church.

The next meeting was at Liberty church. This is the oldest Baptist church in the county of Pontotoc, and is prospering very much under the faithful labors of their pastor, Rev. James Boswell. This meeting commenced Saturday before the fourth Sabbath in August, and continued nine days. Twenty-three were added to the church by baptism. Several others have since joined that and other churches.

On Wednesday before the second Sabbath in September, we commenced a meeting at Cherry Creek; of which church I am a member. The meeting continued eight days. The last day forty-one were baptized, and many others professed faith in Christ. Ten have since joined by experience, six of whom have been baptized.

Brother Lewis Ball commenced a meeting at Pleasant Ridge in Tippah county, on Saturday before the First Sabbath in October, which continued ten days, during which the church received thirty-one by baptism. Others professed who have not yet joined. This church is doing well under the labors of their present pastor, and is the most liberal church, according to its ability, in my knowledge. The church at Fellowship, in the same county, commenced a meeting on Saturday before the third Sabbath in October, and continued nine days. Twenty-seven professed faith in Christ, seventeen of whom were baptized during the meeting. Oh! that the Lord would continue his good work among us until all the churches are abundantly revived, and his cause advanced, and scores of sinners saved, is my prayer.

Our Association (the Chickasaw) convened at Bethlehem Church, in Tippah county, on Friday before the third Sabbath in September. It is composed of thirty-nine churches. All were tolerably well represented.

The brethren of Bethlehem Church camped on the ground, where they kindly entertained all who were in attendance. The congregation was large, and good attention paid to preaching. There were a few conversions.

A variety of doctrine was preached on the subject of election, i. e., contending when, how, where and why, God chose his people in Christ, &c. About which, in my judgment, it is unprofitable for ministers to spend their time and labor. But like Paul, should be determined to know nothing but Christ and him crucified.

The subject of the revision of the Bible was brought up, and agitated to a considerable extent, and that too in quite a rough manner. The Association voted the question down. I am fearful that this question will eventually do harm in our churches, especially if agitated in the same spirit as alluded to above. For my own part, I am opposed to the matter being brought into our Associations. If the friends of revision are determined to carry it on, let them assume the responsibility, and consummate their object, but not at the sacrifice of churches and Associations. Our church has done well a long time with the old Book, (erroneous as it is said to be,) and is now prospering equal to any other denomination; and I think will continue to do so, if we remain united. There are some, however, who say they are in favor of revision, regardless of consequences.

Yours in the hope of eternal life,

M. BALL.

AN AMUSING DISCOVERY.

In the days of Charles the Second, in England, lived Mr. Jeremiah Ives, a Baptist minister, famous for his talent at disputation. The King having heard of his peculiar skill, sent for him to dispute with a Romish priest. This he did, in the presonce of the King and of many others, dressed in the habit of an Episcopal clergyman. Mr. Ives pressed the priest closely, showing that to whatever antiquity Romanists pretended, their doctrines and practices could by no means be proved to be apostolical, since they were not to be found in any writings which remain of the apostolic age. The priest, after much wrangling, at last replied, that this argument was of as much force against infant baptism as against the doctrines and ceremonies of the Church of Rome. To which Mr. Ives answered, that he readily granted what he said to be true. On this the priest broke up the conference, saying that he had been cheated, and would proceed no further, for he came to dispute with a clergyman of the Established Church, and it was now evident that this was an Anabaptist preacher. The behaviour of the priest afforded his majesty and all present not a little diversion.

B.

Progress in Missouri.

The Western Watchman has a notice of the late anniversary of the Union Association in that State, which indicates cheering advance. Such records it is pleasing to meet with. The account in the Watchman says:

The churches were generally represented, and most of them report additions by baptism the past year. The churches in the bounds of Union Association are all in favor of the missionary operations and plan, by which destitute churches and neighborhoods have been supplied with the gospel, in fact the present prosperous condition of Union Association is attributable to the labors of Elders James Williams and Peter Williams, who were employed by Union Association to itinerate in her bounds the past year; and God has been pleased to bless their labors. They report to have baptized 126 willing converts, and travelled two thousand and sixty-eight miles.—Under their labors new churches have been constituted; old churches, which were nearly dead, have been revived; and in neighborhoods entirely destitute of Baptist preaching, have they gone and preached the Word. Union Association intends to keep laborers in the field as long as the means at command will permit. Blind, wilfully blind, must the opposers of the missionary cause be, in the face of the glorious results of missionary labor, wherever missionaries have been sent and sustained by the church.

The members of Union Association, while in session, were evidently governed by the spirit of Christ—a meeting of more harmony and fraternal feeling was never witnessed.

There are in Union Association, five ordained and four licensed preachers, eleven churches, with four hundred and seventy members. Baptized the past year, one hundred and twenty-three; gain, seventy.

FIGHTING MEN.—At an agricultural show dinner, the late Duke of Buccleuch presiding, a round of "fighting men" were toasted; one giving Wellington, another Graham, and a third Hill, and so on; and when it came to an honest farmer, he said—"I'll give ye Saunders Pirgivie, o' Crichton Dean, for he's had a sair *fight* wi' the warld a' his life; *an honest man, wi' a big family.*"—*Cork Constitution.*

Obituaries.

Ann Wellnecott.

Died at the residence of her father, near Tazewell, Claiborne county, Tenn., on the 23d of July, after an illness of several weeks, Miss MARY ANN WOLNCOTT, aged 26 years.

In 1843, she united with the Methodist Church in Tazewell, and remained with them about two years, and was loved and esteemed by all who knew her. About this time her mind changed on the subject of baptism, (she having been sprinkled in her infancy,) and although greatly attached to her Methodist friends, she determined to make any sacrifice to obey her master.—She accordingly united with the Baptist Church, by being "buried with Christ by baptism." She was a member of the Baptist Church at Tazewell from the time of its constitution. She was indeed a devoted Christian, always ready to every good work. She was regular in her attendance at the house of God, and in the family circle she was a pattern of humility.

When afflicted, she evinced a degree of Christian fortitude and patience, and often spoke of her willingness to depart and be with Christ. She died as she had lived, an humble and devoted Christian; and the Church has lost a worthy member, but our loss is her eternal gain.

HER PASTOR.

"TRUTH IS MIGHTY AND SHALL PREVAIL."

DR. C. WILLIAMS'

Compound Pulmonic Balsam of Wild Cherry and Wood Naptha.

The Greatest Remedy ever invented for the cure of Coughs, Colds, Pneumonia, Asthma, Bronchitis, Influenza, Spitting of Blood, and all other Lung Affections tending to CONSUMPTION.

IF any one doubts the efficacy of *Dr. C. Williams'* PULMONIC BALSAM, by trying one bottle he will become fully convinced that it is the *best* and most prompt remedy ever invented for the cure of *Coughs, Colds, Hoarseness, Bronchitis, Whooping Cough, Croup, Pneumonia, Asthma,* and CONSUMPTION. *Dr. C. Williams' Compound Pulmonic Balsam of Wild Cherry and Wood Naptha* FAR SURPASSES all remedies ever invented for its safety, promptness, and efficacy, in arresting almost instantaneously all diseases of the Lungs and Throat.

Try it! Try it!!

It is *warranted* to do you *more good* than any other remedy; and if its effects do not prove fully satisfactory, IT THE MONEY WILL BE RETURNED.

The many wonderful cures which this valuable medicine has effected are truly astonishing. Subjoined are some CERTIFICATES, from gentlemen of high and undoubted character, many of whom are well known throughout the country for their standing and integrity.

PROOF UPON PROOF!

READ AND BE CONVINCED!

Clergyman's Testimony!!!

CERTIFICATES.

The following evidence is from the Rev. W. D. P Sawrie, Presiding Elder of the Methodist E. Church, for the district of North Alabama:

Dr. C Williams—Dear Sir: I take pleasure in giving my testimony to the virtue of your very excellent "Pulmonic Balsam of Wild Cherry," having used two bottles in my family with decided advantage in every case; I can recommend it as the best and most pleasant medicine I have ever seen. W. D. F. SAWRIE.

Tuscumbia, March 22, 1849.

From the Rev. N. A. Penland, Minister of the Presbyterian Church, Tuscumbia, Ala:

Having used Dr C Williams'"Pulmonic Balsam of Wild Cherry and Wood Naptha" for sore throat and hoarseness, I freely recommend it as a valuable medicine in these cases; especially for persons who have contracted these affections from public speaking. N. A. PENLAND.

Tuscumbia, Aug. 14, 1849.

From Rev. B. W. Harris, a minister of the Methodist E. Church:

COURTLAND, Ala., Feb. 21, 1851.

Dr. C. Williams—Sir: I accidentally got a bottle of your "Pulmonic Balsam of Wild Cherry," and have no hesitancy in pronouncing it the best expectorant I have ever used: and I have tried nearly all of the far-famed expectorants of the day, as I have been laboring under a pulmonic affection for nine years. I received a letter from my brother in-law, Rev. Jas. Walls, a few days since, and he and his wife both were using the "Pulmonic Balsam," and they were delighted with it.—His wife, two weeks before, had lost all hope of recovery, but was astonishingly improved.

Your obedient servant,

B. W. HARRIS.

A flattering testimonial from an able and popular minister of the Gospel. Certificate from the Rev. Simon P. Whitten, officiating minister of the Methodist E. Church in Tuscumbia:

Dr. C. Williams—Dear Sir: Having used your Pulmonic Balsam of Wild Cherry and Wood Naptha, and having received much benefit from it, it affords me pleasure to recommend it to the public. SIMON P. WHITTEN.

Tuscumbia, June 19, 1850.

Sold Wholesale and Retail, and on Agency, by

J. M. ZIMERMAN,

Sign of the Lion and Mortar, 4 doors from the Square, Market st., Nashville, Agent for Middle Tennessee.

ALSO: for sale by all respectable Druggists, &c., throughout the South and West.

Sept. 18—3m.

MEDICAL DEPOT.

House's Family and Plantation Medicines.

HOUSE'S INDIAN TONIC, a safe and certain cure for CHILLS, AGUE and FEVER, in three hours, if the directions are followed—and a remedy in bilious and remittent fever.

HOUSE'S PILE OINTMENT, a soothing and rapid cure for Piles, Blind or Bleeding, and for Burns, Bruises, Fresh Cuts, &c. It is a perfect pain extractor.

HOUSE'S VEGETABLE PILLS are more popular than any thing before the public, as a general "Family Medicine." They are anti-rheumatic, anti-bilious, and anti-fever. Try them and be convinced.

HOUSE'S CERATE, for Tetters, Scald-head, and Ring-worm—a good article and no mistake.

All of the above Medicines manufactured and sold, wholesale and retail, by

M. BOURNE,

Deaderick street, opposite True-Whig Office, NASHVILLE, TENN.

IT Also agent for the sale of GRAY'S OINTMENT.

Sept. 6, 1851—3m

BOGLE'S HYPERIAN FLUID, for dressing and rendering the hair agreeably soft and beautiful, still continues to elicit the attention of the ladies of Nashville and its vicinity, and secures for itself a large demand. For sale by the only agent in Nashville. H. G. SCOVEL.

HAIR DYE.—Among the various preparations which have made their appearance, William Bogle's, for the instantaneous coloring of the hair to a beautiful black, without discoloring the skin, is well worthy of a trial; by those who would like to scrutinize their appearance under a coat of black or auburn hair. For sale by the only agent in Nashville, H. G. SCOVEL.

Surgical Instruments, &c.

WE have received a large addition to our Stock of Surgical Instruments, consisting in part of

Physicians' Pocket Instruments, in neat compact cases—Knives with spring backs and of superior quality

Physicians' Pocket Instruments, usual style

Physicians' Pocket Cases of Vials, a large variety

Speculums Vagina of the most approved patterns

Double and single male and female Silver Catheters.

Teeth Forceps, a good assortment

Silver and German Silver Spring Lancets

Thumb Lancets—English, French and American of best quality

Trusses of various kinds.

With many other articles too numerous to mention.

Sept. 6 EWIN, BROWN & CO.

PAINTS, OILS, &c.—1000 kegs pure White Lead

1353 lbs. Red Lead
600 do Dry White Lead
500 do. Letharge
950 do. English Venetian Red
17 bbls. Spanish Whiting
25 do. Spirits of Turpentine
do. Copal Varnish

Received and for sale low by

Sept. 13 EWIN, BROWN & CO.

Education of the Deaf and Dumb,

BY R. T. ANDERSON & SON.

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

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

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

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

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

BAYLOR UNIVERSITY,

Located at INDEPENDENCE, *Washington County, Texas.*

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

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

FACULTY.

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

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

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

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

TERMS OF TUITION PER SESSION.

Elementary English branches,	$ 8 00
English Grammar, Geography and Arithmetic,	13 00
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy,	15 00
French and Spanish Languages, each	10 00
Music on Piano Forte, with use of instrument,	25 00
Painting and Embroidery, each	10 00
Fee in College Department,	25 00

Boarding, with lights, fuel, washing and lodging, from 8 to 10 dollars per month

BY ORDER OF THE BOARD.

July 19—tf

Mississippi Female College.

Under the Patronage of the Mississippi Baptist Convention.

FACULTY.

REV. WM. CAREY CRANE, A. M., President, and Professor of Ancient Languages, Ethics and Belles Lettres.

A. HINKE, Professor of Drawing and Painting.

A. T. CLEVENGER, Professor of Vocal and Instrumental Music.

Miss S. C. EATON, Instructress in English Studies.

Miss CELESTE M. SCOLLARD, Instructress in Ornamental Art and General Literature.

JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.

Rev. ISAAC S. PARKER, Lecturer on English Literature.

HENRY M. JETER, M. D., Lecturer on Chemistry and Physiology.

THOMAS W. WHITE, A. M., L. L. B., Lecturer on Political Economy.

Mrs. PIERCE, Matron.

WILLIAM FORD, Butler.

The next scholastic year will commence on Wednesday, 3d of September, and be divided into two sessions of five months each. The College edifice just completed is elegant and commodious The course of studies extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union.—The Boarding department will be under the charge of the President and lady, and can accommodate fifty-six Misses with a genteel and comfortable home, where their minds, morals, health and manners, will receive strict and constant attention.

Each young lady will furnish her own towels and napkin.

TERMS OF TUITION, &c.

Academic Department, per session,	$12 00
Collegiate " "	20 00
Ancient and Modern Languages, one or all,	12 00
Music on Piano or Guitar, each	25 00
Use of " " "	2 00
Ornamental Needle work,	15 00
Drawing and Painting in water colors,	15 00
Painting in Oil,	25 00
Wax or Shell work, per lesson,	1 00
Board, including lodging, washing, fuel and lights, per month,	10 00
Incidental tax, per session,	1 00

Bills payable half in advance—half at the close of the session. Drafts, on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for bills.

HERNANDO, De Soto Co., Miss. Sep. 20—5w

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

IRA H. MORTON'S

June 14—7m Furniture Store, Union st.

PLAID SILKS.—Just received the greatest variety of these "all the go" Silks in the city. The assortment consists of about TWENTY-FIVE different styles. Ladies may be assured of being suited in the styles and prices, and in the quantity wanted, from 1 to 500 yards.

Nov. 29 W. W. HINKLE.

BLACK SILKS—In all widths, qualities and prices, at 20 per cent. less than regular prices. Also, Black Satin de Chine, at only $1 per yard.

Nov. 29 W. W. HINKLE.

LINING SILKS—Florence, Sineare, Glass and Gro de Rhine Silks, in a great variety of colors, cheap. W. W. HINKLE.

CRIMPED BONNET LININGS—Five dozen Crimped Satin Linings, just to hand by express. Call soon if you wish to get pick of colors. Price 60 cents. W. W. HINKLE.

CLOAKS, SACKS AND MANTLES—Made up in the most approved styles, and for sale at the price of the materials.

The established character of the Market Street Cheap Cash Store, for selling CHEAP GOODS, renders it unnecessary to be reiterated.

Nov. 29 W. W. HINKLE.

Pocket Book Found.

FROM the confessions of some men, that now live in Lee county, Va., near Rose Hill Post Office, they found a pocket book, containing money, in Wythe county, Va., in the year 1638. I resort to this means hoping the owner may be found. WM. PARROTT.

Rose Hill, Lee co., Va., Oct 31, 1851.

Nov. 22, 1851—1m

HAIR BRUSHES.—A few beautiful Buffalo Horn Hair Brushes, received and for sale by H. G. SCOVEL.

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

The Howell Institute.

LEXINGTON, TENNESSEE.

THE next regular Session of this School will commence on the first Monday in October next, and its Trustees feel every assurance, in view of the very general satisfaction expressed by its patrons, that no school of its character, either in the South or West, affords superior capabilities and advantages in the great design in which the school originated—useful and practical female education. The principal chairs of the Faculty are filled by Professors of long and extensive experience, and Tutors of tried and approved ability will be employed in the Primary Department. It will be seen from the appended regulations, that the economical habits of the pupils will be strictly guarded, and the public are assured that no efforts shall be wanting to secure the instruction, health and comfort of pupils.

FACULTY.

Rev. J. V. E. COVEY, President, and Professor of Latin and Greek Languages and Belles Lettres.

Mrs LOUISA COVEY, Preceptress and Instructor in Natural Sciences.

——, Teacher of French, Drawing and Painting.

Miss KIMBALL, Preparatory Department.

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT—FIRST YEAR.

1. Orthography—Webster
2. Reading—Goodrich's Series
3. Arithmetic—Mental—Emmerson
4. Geography—Mitchel
5. Penmanship.

SECOND YEAR.

1. Orthography—Webster
2. Reading—Goodrich's Series, completed
3. Arithmetic—Davies'
4. Geography—Mitchel, completed
5. English Grammar—Elementary—Bullion—Smith

Every young lady will be examined on the several branches of this department, either publicly or in the presence of some of the members of the Board, before entering the next department.

COLLEGIATE DEPARTMENT.

FRESHMAN CLASS—FIRST SESSION.

1. English Grammar—Bullion
2. Principles of English Composition—Parker
3. Arithmetic—Davies', completed
4. Latin—First Lessons—Anthon
5. Etymology, through the entire course

SECOND SESSION.

1. Principles of General Grammar—DeSacy
2. Algebra—Davies'
3. Ancient History—Goodrich
4. Latin—Virgil's Æneid
5. Greek—Introduction, Kendrick

SOPHOMORE CLASS—FIRST SESSION.

1. Algebra—Davies', completed
2. Geometry—Davies'
3. Ancient History—Mitchel
4. Latin—Cæsar's Commentaries
5. Greek—Xenophen's Anabasis

SECOND SESSION.

1. Geometry—Davies', completed.
2. Natural Philosophy—Olmstead.
3. Chemistry—Kane
4. Logic—Whately
5. Greek—Xenophen's Anabasis

JUNIOR CLASS—FIRST SESSION.

1. Natural Philosophy—Olmstead, completed
2. Astronomy—Olmstead
3. Chemistry—Kane
4. Logic—Whately
5. Cicero's Orations—Anthon

SECOND SESSION.

1. Astronomy—Olmstead, completed
2. Chemistry—Kane, completed
3. Rhetoric—Whately
4. Mental Philosophy—Upham
5. Greek—New Testament

SENIOR CLASS—FIRST SESSION.

1. Mental Philosophy—Upham, completed
2. Elements of Criticism—Kane's, with select readings of British Poets
3. Moral Science—Wayland
4. Political Economy—Wayland
5. Greek—New Testament

SECOND SESSION.

1. Elements of Criticism—Kane's with select readings of British Poets
2. Mineralogy and Geology—Hitchcock
3. Domestic Economy—Bucher
4. Evidences of Christianity—Alexander
5. Analogy of Religion and Nature

RATES OF TUITION.

Preparatory Department, per session,	$ 8 00
Freshman Class	10 00
Sophomore Class	10 00
Junior and Senior Classes	15 00
French, (Extra)	10 00
Music on the Piano and Guitar, each (Extra)	20 00
Drawing, Painting and Needle work (Extra)	8 00
Graduating Fee	5 00
Incidentals	1 00
Board per Session of five months	35 00

REGULATIONS.

1. The pupils will retire at 6 o'clock P. M., and rise at 5 A. M., studying two hours at night, and one hour before school hours in the morning.

2. All correspondence will be forbidden, except with the parents, brother and sister, or guardian, and all letters for the pupils must be directed to the care of the President of the Faculty, postpaid.

3. They will not be permitted to go to the post office, or in any other way to receive letters, except by the hands of the President, or some member of the Faculty, and all letters written by them must pass through the hands of the Faculty to the post office.

4. They will be restricted in attending worship to Sabbath and Sabbath evening, attended by some member of the Faculty or family in which they reside. On extraordinary occasions, the rule will be relaxed at the discretion of the Faculty.

5. They will be disallowed to make or receive visits, go to parties, or entertain the company of young gentlemen, either in going to and from church or school, or at their boarding places, and in all instances, the permission and personal supervision of at least one member of the Faculty, will be necessary when they shall go out for recreation.

9. They will not be permitted to go to the stores. All purchases will be made for them under the special direction of the guardian, and all funds intended for their use, must be deposited with the Faculty, or family in which they reside, and no pupil will be allowed to exceed fifty cents per month for pocket money.

7. A uniform dress will be adopted—made in winter, for Sabbath's and Holidays, of dark green alpachas, or other material of similar color, provided it does not exceed in cost, the alpachas. Two of these will be required. In summer, four pink dresses, two of them of calico, and two of muslin, for ordinary and extraordinary use, and two white dresses for Sabbath's and Holidays. For aprons, blue checks, ginghams and white muslin. All dresses must be plain, without inserting, edging or other trimming, and every article marked with the owners name. Bonnet, a plain straw or leghorn, without flowers, lace, or inside trimming. In summer, trimmed with pink, solid color; in winter with green, solid color.

8. No jewelry, as watches, chains, pencils, bracelets, finger or ear rings, must be worn.—Every attention will be paid to the health and comfort of the pupils, and in cases of sickness, medical services, approved by the Board of Trustees, will be provided gratis.

WM. A. MURCHISON
Chairman of Board of Trustees.

Lexington, Tenn., Aug. 22, 1851.

BOARD OF TRUSTEES.

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A. CLEMENTS.

Sept 6, 1851—tf

HORSE HAIR GLOVES AND STRAPS.—We have received a few dozen of these valuable articles, so much used at the North for promoting a healthy action of the skin. The invalid or convalescent who uses friction as a means of restoring or preserving health, will find them superior to any thing of the kind in use

Sept 6 EWIN, BROWN & CO.

Sommerville Book Store.

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

CHOICE BOOKS,

including Literary, Historical, Scientific and miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. All orders promptly attended to.

J. J. SMITH & Co.

June 14—1y Booksellers, Sommerville, Tenn.

ROBERT D. CLIFTON, Philadelphia, Pa. GEORGE D. 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, consisting 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 acquainted 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

NEW BOOKS.

TOON & RUTLAND are daily in receipt of New Books. Among their assortment will be found the following excellent Works:

Campbell and Rice's Debate, Neander's Work
Coleman's Primitive Church, Women of Israel
Baxter's Saint's Rest, Smith's Infant Baptism
Headley's Sacred Scenes, Poetry of Science
Lynch's Expedition, Vale of Cedars
Shakespeare's complete works
Woman's Friendship, Mother's Recompense
Home Influence, Works of Charlotte Elizabeth
Byron's Works
Webster's Unabridged Dictionary
Do. 8vo. do.

Carpenter's Physiology, Baptismal Charts, &c. Which they will sell cheap for cash.

Also—Large Testaments, with Psalms, fine and plain; Reynolds' Church Polity; Fuller's Works; Beddome's Baptist Catechism, &c.

aug. 23—tf

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, Tenters, and Fire-screens, very handsome, for sale cheap, by

June 14—7m IRA H. MORTON.

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.

Jules Hanel's Shaving Soaps,
Eugene Rousseil's do do;
Military do do;
Bogle's Amole, or do do;
do Liquid Hair Dye;
do Hebeaonia, for the Skin;
do Hyperian Fluid, for the Hair;
Pomade, do do;
Bears Oil, do do;
Cassada Oil, do do;
Maccassar Oil, do do;
Jenny Lind Gloss, do do;
Curling Fluid, do do;
Ox Marrow, do do;

Buffalo, English, Horn and Ivory Dressing Combs, Pocket and Fine Tooth Combs; Pocket Ink Stands, Gold and Steel Pens, Port Monies, Purses, Wallets, Cedar and Slate Pencils, Slates, a large assortment of Fishing Tackle *Bunnings' justly celebrated Body Brace.* Indigo, Madder, Blue Stone, Muriate of Tin, Cochineal, Nicaragua Log Wood, Cam Wood, Spice, Pepper, Mace, Nutmegs, Cinnamon, Irongrass for Jellies, &c. &c. Superior Brandy and Port Wine for Medical purposes, best Stout London Porter. Varnishes, White Lead, dry and in oil, Brushes. All the above together with a general supply of Drugs, Medicines, Chemicals, &c., &c., kept constantly on hand and for sale by

H. G. SCOVEL.

Oct. 25

PRINTING INK.—A large supply of very superior Printer's Fall, Winter and Summer News and Book Ink, just received an I for sale by H. G.