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The Pulpit.

SKELETONS.

By Rev. J. J. Woolsey, *Norwalk, Conn.*

Text—"I will praise thee, for I am fearfully and wonderfully made."—Ps. cxxxix. 14.

An enlarged acquaintance with the Creator's works, is a means of inspiring us with gratitude and praise. Of all the works of the Divine hand none is better adapted to this end than a thoughtful meditation of ourselves. It was while wrapt in deep thought of himself that David uttered the sentiment of the text.

DIVISION.

I. Man is wonderfully made with respect to his *material structure*. Wonderful specimen of *skill—capacities—endurance*.

II. Man is both *wonderfully* and *fearfully* made as a spiritual and moral being.

1. As uniting in himself an *immortal existence*.

2. As an *intelligent being*.

3. As *capable of endless pleasure or pain*.

4. As under infinite *obligations to God*, yet subject to *come short* of these obligations.

5. In respect to the obligations which he owes to *himself*, yet *liable to fail* in meeting these demands.

6. As an *influential* being.

III. Our fearful and wonderful constitution demands our grateful praise.

By Rev. Addison Parker, *Stamford, Conn.*

Text—"But as truly as I live, all the earth shall be filled with the glory of the Lord."—Numbers xiv., 21.

I. The *world as it is*

II. The *world as it will be*, when it shall be filled with the glory of the Lord.

III. The *pledges* that the latter state shall be realized.

IV. The means by which it is to be effected.

Turn again our captivity, O Lord, as the streams in the South—Psalms cxxxiv., 4.

In the East, the rivers, in the dry season, are little more than fleeting streams, and sometimes they are entirely evaporated by the powerful action of the sun's rays. The rainy seasons come, and the beds, forsaken by the ancient rivers, begin to receive their annual tribute from the fruitful clouds, and the mountain torrent, rolling in its accustomed channel, causes the streams to return again, changing the sandy waste into the majestic river, raising the sower's hopes, replenishing the parched land with the lond desired verdure, and man and beast again rejoice in the earth's abundance. Thus prayed the pious Psalmist: "Turn again our captivity, O Lord, as the streams in the south;" that as the inhabitants of these sultry regions rejoice in the return of the reviving streams, so we, restored to our beloved country and temple, may rejoice in the long expected deliverance.—*W. Brown.*

He speaketh with his feet, he teacheth with his fingers.—Prov. vi. 13.

It should be remembered that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet, and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"He teacheth with his fingers." When merchants wish to make a bargain in the presence of others, without making known their terms, they sit on the ground, having a piece of cloth thrown over the lap, and they put each a hand under, and thus speak with the fingers. When the bramins convey religious mysteries to their disciples, they teach with their fingers, having their hands concealed in the folds of their robes. —*Roberts.*

"Then shall the righteous shine forth as the Sun." A glory shall be revealed *in* the saints; it shall not merely be brought *to* them, and added from without; but rather a glory which they before had, but which did not before evidently appear, shall burst forth and show itself openly, as did the Lord's hidden glory once in the days of his flesh at the moment of his transfiguration. That shall be the day of the manifestation of the sons of God; they shall shine forth as the sun when the clouds are rolled away.

The Chinese have an axiom, and a beautiful truism it is, too, that when one person is idle a single day, without just cause or necessity, some one must suffer by it.

How strong is a kind word! It will do what the harsh word, or even a blow, cannot do.

The Review.

REVIEW OF CHAPMAN ON BAPTISM.

CHAPTER XVI.

[CONTINUED.]

Mr. Chapman commences Chapter XV. of his book, with the following language:

"In this chapter we shall make our main issue on the term *baptizo*. Our position is, that pouring, sprinkling, immersing, drowning, washing, and overwhelming were denominated by it, in the past ages, by the lights of the world. * * * * * * *

We said that pouring was expressed by the term *baptizo*. Aurelius Prudentius, A. D. 390, spoke of John as baptizing by pouring water—"*per fundit fluvio.*" Paulinus, bishop of Nola, about the same date, represented John as baptizing by pouring water—"*infusis lymphis.*"

Aurelius Prudentius was a Latin poet, and his opinion as here given has evidently more poetry than truth in it. Paulinus was also the author of some Latin poems, and he flourished as a writer in the beginning of the fifth century, and died A. D. 431. Some of these Latin fathers were very visionary, and they were fond of old wives' fables, and their mere opinions possess but little value. They are generally faithful witnesses of facts, and when introduced in that character, I shall receive their testimony as honest men, but I will neither receive their inferences from their own facts and premises, nor their opinions, farther than the rationale of them is obvious to myself. In this way I receive evidence and use it. The mere opinions of Aurelius Prudentius and Paulinus of the fourth and fifth centuries, can have but little weight in settling the proper action of Christian Baptism.

Let us now hear Mr. Chapman's next witness:

"Bernard, when he spoke of the baptism of the Saviour by John, said, "The creature poured water on the head of the Creator."

Bernard, abbot of Clairvaux, was born in A. D. 1090, and diee in A. D. 1153.—It is recorded of him, that he founded 160 monasteries, wrought innumerable miracles, and became one of the great saints of the Romish communion. See Encyclopedia of Religious Knowledge, and Biographical Dictionary, p. 67. The mere opinion of a Roman Catholic Monk, of the 11th and 12th centuries, can have but little weight.

We shall now notice, more at length, Mr. Chapman's next witness.

"We shall now hear Origen, the learned, Greek father, on this point, who says,—"How came you to think that Elias, when he should come, would baptize, who did not, in Ahab's time, baptize the wood upon the altar, which was to be washed before it was burnt by the Lord's appearing in fire? But he ordered the priests to do that; not once only but says do it the second time; and they did it the second time: and, do it the third time; and they did it the third time. He, therefore, that did not himself baptize then, but assigned that work to others how was he likely to baptize, when he, according to Malachi's prophecy should come." (See Wall's Hist. of Inf. Bap. vol. 2, p. 332.) Elijah simply had the wood wet by an act of pouring. (See 1 Kings 18: 33.)

Origen was born in A. D. 185, and he died in A. D. 253. Rice says, (Debate, p. 906.) "Origen, and some other of the Christian ministers of the third and following centuries, it is admitted fell into some serious errors. They lived in an age of prevailing superstition. The fact that they may have been pious notwithstanding their errors, is no reason why men holding such errors should now be permitted to enter the ministry."

Origen, then, Mr. Rice being the judge, held such errors, that even admiting him to be a pious man, if he lived now, holding the same sentiments, he ought not to be put into the ministry.

In the Encyclopedia of Religious Knowledge, under the article Origenists, Origen is spoken of as "a man of great talents, and a most indefatigable student; but having a strong attachment to the Platonic philosophy, and a natural turn to mystical and allegorical interpretations, he thereby greatly corrupted the simplicity of the gospel. His genuine works were interpolated, and others written under his name, in order to forge his sanction to sentiments, of which possibly he never heard.

The passage in question, then, may be one of those interpolations, a pure forgery, intended to give his sanction to sentiments, of which possibly he never heard.

Admitting, however, for the sake of argument, the genuineness of the passage, it does not necessarily follow, that Origen calls the pouring, a baptizing. The pouring may have been antecedent to the baptism, in order to accomplish it, and not the baptism itself. Where baptisteries exist in our churches, before the ordinance is administered, a pouring precedes the baptism, but the pouring of the water into the baptistery for the purpose of baptizing, we never call the baptism. It is only the *means* of baptism, and, however necessary, is not to be confounded with it. Water is poured into a bath, in order to bathing; but the pouring is not the bathing. Unless the skies poured down down water, we could not immerse in brooks, pools or rivers, for all would be dried up. But though the one of these is necessary to the other, the two things are not identical. And when Elijah is spoken of by Origen as having the wood upon the altar baptized, he may refer not to the pouring of the water upon the wood but to the condition of the wood after the twelve barrels of water had been poured upon it. Matthew Henry, remarks upon this passage, "He ordered abundance of water to be poured on his altar, some think, he made the altar hollow. According to Kitto. (See Cyclopedia of Biblical Literature, p. 126. "The altar of burnt offering belonging to the tabernacle was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of Shittim-wood, and overlaid with plates of brass. In the middle there was a ledge or projection, on which the priest stood while officiating; immediately below this, a brass grating was let *down into the altar* to support the fire." He also speaks of the "pans or dishes to receive the ashes that fell through the grating." Elijah on Mt. Carmel (verse 30,) "repaired the altar of the Lord that was broken down," and if, as with other altars, this was a hollow square, with a grate *let down into the altar* to support the fire, when that hollow square was filled with water, so that it ran over. "And the water ran about the altar, and filled even the trench about the altar." (see verse 35,) the wood lying on the grate let down into the altar must have been immersed.—Thus the wood was *baptized*, not however by the *pouring*, for that was *antecedent* to the baptism, in order to accomplish it, but not the baptism itself. The three-fold soaking of the wood was as bad as even a trine immersion.

We will now proceed to notice the following instances, adduced by Mr. Chapman, of *the act of sprinkling* expressed by the term *baptizo*.

His first instance, is that of the person who *sprinkled the sand* on the sick man, and who regarded the act as expressed by the word under investigation. This example, given generally on the doubtful authority of a writer of the 14th century, we have already noticed, (See Chapter 2d,) and we shall now let it pass for what it is worth.

We pass on to the next example: "Clemens Alexandrinus, speaking a backslider that was reclaimed by the apostle John, said: "He was baptized a second time with tears." Mr. Chapman gives this as an example of the act of sprinkling expressed by the term baptizo, but I certainly can see no propriety in calling the flowing of tears a sprinkling. Clemens Alexandrinus, or Clement of Alexandria was born about A. D. 217, so that he wrote in the third century. Eusebius relates the same circumstance, that of the young man reclaimed by John, and speaks of him as pleading "with his lamentations, as much as he was able; as if baptized a second time with his own tears." (Eusebius' History, p. 107.) Such expressions as "baptized with tears" are hyperbolic, they express more than the truth, and they must be explained by comparing them with other exaggerated descriptions. Language owes allegiance to the laws of mind, but it does not own subjection either to the laws of natural philosophy, or of logic. We have even in the Bible examples of hyperbolic expressions. In Numbers 13: 33, the spies who had returned from searching the land of Canaan say, "And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." In Deut. 1: 28, the cities of Canaan are spoken of as "walled up to heaven." In Daniel 4: 11, mention is made of a tree whereof "the height reached unto heaven, and the sight thereof to the end of all the earth." In John 21: 25, we read, "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." In the Apocrypha, the author of Ecclesiasticus (47: 15), speaking of Solomon's wisdom says "Thy soul covered the whole earth, and filledst it with parables." In Josephus (Antiq. 14. 22,) God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed; and then it is added "they shall fill the whole sea and land which the sun shines upon.'

In the Ancient rabbinical writers we find such passages at the following; 'If all the seas were ink, and every reed was a pen, and the whole heaven and earth were parchment, and all the sons of men were writers, they would not be sufficient to write all the lessons which Joel and an compose; and concerning one Eliezer it is said, that 'if the heavens were parchment, and all the sons of men writers, and all the trees of the forest pens, they would not be sufficient for writing all the wisdom which he was possessed of."

Homer writes in this hyperbolic manner, when he makes Eneas say to Achilles, (Iliad 20: 246, 247,) "Let us have done with reproaching one another; for we may throw so many reproachful words upon one another, that a ship of a hundred oars would not be able to carry the load."

These hyperbolic expressions find their way into our own poetry, without shocking our judgment or offending our taste, thus:

"And I as rich in having such a jewel,
As fifty seas, if all their sands were pearl,
Their rivers nectar, and their rocks pure gold."

Such expressions we never think of interpreting with frigid exactness. We look upon them as combinations of fanciful imagery, and being well acquainted with the ideas drawn from natural things which they are intended to convey, we readily admit such exalted phraseology, because we understand its import, and the intention of the author who employs it. What man that has any soul at all, would thing of interpreting such an expression as "baptized with tears" with frigid exactness!! Words in such a connexion, are used in a peculiar sense, and the connexion itself in which they are used guides us in settling their meaning. Dr. Watts in one of his hymns exclaims,

"Oh! if my soul was formed for wo,
How would I vent my sighs!
Repentance should, like rivers, flow
From both my streaming eyes."

In Hymn 727, of the Psalmist, we read of the departed worthies, who are now in glory:

"Once they were mourning here below,
And bathed their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears."

David says, (Psalm 119: 136.) "Rivers of waters run down mine eyes, because they keep not thy law."

In Psalm 6: 6, David says, "I am weary with my groanings; all the night make I my bed to swim; I water my couch with my tears." Now if Dr. Watts could speak of repentance flowing like *rivers*, from both of his streaming *eyes*, and if it is proper to speak of a couch *bathed* with tears, and if even David had his bed *swimming in tears*, and *rivers of waters* running down from his eyes, it is not at all strange that Clemens Alexandrinus, using hyperbolic language, should speak of a penitent backslider, as being "baptized with tears;" but the man that would insist upon interpreting such language with frigid exactness, can know but little about the philosophy of language. Such expressions are very common, and we never think of going to the laws of natural philosophy, or of logic to explain them. A figure of speech is used which often expresses more than the truth, but we readily admit such exalted phraseology, because we understand its import, and the intention of the author who employs it.—When God says to Abraham, (Gen. 13: 16,) "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered," any one can see that a numerous offspring is promised, but a man who would contend that the seed of Abraham was to be literally as numerous as the dust of the earth, would only display his ignorance of the laws of language. We read of Judah and Israel in Solomon's time, that they "were many, as the sand which is by the sea in multitude;" (1 Kings 4: 20,) but who would think of interpreting this language with frigid exactness!!—The baptism of tears may have some stress with a soulless critic, but it has but little force with one who understands the philosophy of language. It is a hyperbolical expression, and it has no weight whatever to determine the action required in Christian baptism. Clement's baptism of tears, therefore, may pass for what it is worth.

We shall now pass on to notice other examples adduced by Mr. Chapman.

"Athanasius reckoned up eight baptisms, one of which he said was "of tears."—Lactantius used this language: "That he might save the Gentiles by baptism, that is, by the distilling of the purifying dew." We shall now hear Cyprian, bishop of Carthage: "And no man need, therefore, think otherwise, because these sick people, when they receive the grace of our Lord, have nothing but an affusion or sprinkling; when as the Holy Scriptures, by the prophet Ezekiel, says: 'Then will I sprinkle clean water upon you.'" (See Wall's Hist. of Inf. Bap., pp. 357, 358.) It is worthy of remark here, that six-y-six bishops united with Cyrian in the opinion, that sprinkling was expressed by the term *baptizo*. Josephus, speaking of *baptizo*, as found in Luke xi, 38, said, it "seems to be used concerning washing of hands, which was done by sprinkling." Cyprian, when speaking of those who had been baptized by affusion, observed that the parties should not be "baptized again." Now, do we not also prove by the highest authority known to the early age of the church, that acts of sprinklings were called baptisms? Then, is not the second feature of our position sustained? But, should any man dissent from this, let him ask the fathers, and not us, why they so used the word. They prove all we desire, and all that is of interest to the church on this question."

In regard to the language here ascribed to Josephus, I would remark, that I have already shown in Chapter VIII. of this Review, that Mr. Chapman has thrust language into the mouth of Josephus which he never wrote. No such passage can be found in his writings.

On the testimony of Cyprian, I would remark, that sprinkling in his day was a rare practice, even in cases of sickness, and it was introduced about that time, as an expedient in extreme cases, where baptism could not be administered.

By the following it will appear that when sprinkling and pouring *were first introduced* it was only in the case of those who were dangerously sick.

Neander, vol. 1, p. 361, remarks, "Only with the sick was there an exception" in regard to immersion.

Winer, in his lectures on Archaeology, in manuscript, says, "Affusion was at first applied *only to the sick*, but was gradually introduced for others, after the seventh century, and in the thirteenth became the prevailing practice in the West. But the Eastern Church has retained immersion alone as valid."

Von Coln, in his new edition of Munscher, and also Munscher himself, observe, "only with the sick was baptism administered by aspersion."

Geiseler's Ch. Hist. Ger. Ed. vol. 2, p. 274. "For the sake of the sick the rite of sprinkling was introduced."

Du Fresne's Lat. Glossary on the word Clinic. "From the custom of baptizing by pouring or sprinkling the sick, who could not be immersed, (which is proper baptism,) was introduced the custom which now prevails in the Western church."

Sprinkling was introduced for the benevolent purpose of saving souls, for without baptism it was thought none could be saved; yet so absurd did it appear to the Christians of that age, that many of them rejected it as wholly inadmissible in any case or for any purpose

We will now proceed to show, that *the practice of pouring and sprinkling thus introduced*, WAS NOT AT THAT TIME SUPPORTED ON THE GROUND OF TRADITION, OR APOSTOLIC PRACTICE. If this is shown, we need concern ourselves but little about the history of subsequent times.

Cornelius, bishop of Rome, in Eusebius' Ch. Hist. 6, 43, says, "Novatian was baptized by affusion, while sick in his bed, *if it is proper to say such an one was baptized.*"

Valesius says, "As baptism properly signifies immersion, *perfusion* could scarcely be called baptism." The form of this expression does not allow us to suppose, that Cornelius merely called in question the genuineness of his faith; he evidently regarded the baptism in itself as imperfect.

Magnus enquired of Cyprian, (see Epist. 76) whether persons *thus* baptized "were to be regarded as legitimate Christians, inasmuch as they were not baptized by bathing, but by affusion." (eo quod aqua salutari non loti sunt sed perfusi.) Cyprian is not prepared to give a decisive answer, but expresses his opinion, and says each one must settle this question for himself—His own views are thus stated: "When there is a *pressing necessity*, with *God's indulgence* the holy ordinance, though *outwardly abridged*, confers the entire blessing on those who believe." (necessitate cogente, et Deo indulgentiam suam largiente, totum credentibus, conferunt divina compendia.) We have given Neander's translation, as the two last words cannot be expressed in English, without a paraphrastic rendering. Wall has translated this passage as he has many others, so as to cover up its true meaning. In the same letter, Cyprian, speaking of those who supposed themselves "empty and devoid of a blessing, because they were not immersed but merely sprinkled," says, "let them not imagine, that they can be rebaptized when they recover."

"We ask, could all these remarkable circumstances have existed, if the whole church regarded sprinkling as apostolic in its origin, and consequently of equal authority with immersion? Could Magnus have proposed such a question, could Cyprian have given such an answer? Why did not the practice and tradition of the church satisfy Magnus? Why did not Cyprian bring it up in reply? Why in his long argument to show the validity of sprinkling, did he not attempt to prove it from the practice of the primitive church, or from the New Testament, either directly or indirectly? The case required such a defence, and Cyprian *felt* it, and not being able to demonstrate any thing, he left every one to his own views; and yet, wishing to find some support, resorted to the Old Testament, and to the nature of purification. To these, *these alone*, and nothing else did he appeal. Besides, if sprinkling was a divine ordinance, what need of any "urgent necessity," or (what is still more strange,) "divine indulgence," in order to make it pass? What does he mean by that antithesis of an *abridged* form, but a *total* result? In his time, antiquity had not thrown sufficient obscurity around primitive usages, to have it enter his thoughts that the Apostles *must* have sprinkled for want of water in some cases, and of time in others. Let it be observed, too, that even in clinic baptism, an effort was made to *imitate*, as far as possible, the act of immersion. It was not the aspersion of a few drops of water on the face, but pouring water all around the body, as the words *perichuthein* and *perjusus* show.

As Cyprian is the father of pouring and sprinkling in baptism, we wish the reader to notice the slender foundation on which he built. The whole superstructure reared upon his foundation, is like an inverted cone. Levitical sprinklings from the Old Testament, (Ezek. 36:25, Numb. 19:19,) and the moral import of cleansing, without pretending to a word from Christ or his Apostles, or to their practice, or to tradition, or to current usage, in his favor, he makes the basis of his system. He is therefore in no sense of the word, a *witness* to its apostolical origin, but a mere *reasoner*. There has been egregious misapprehension, or misrepresentation, by certain Pedobaptist writers, on this whole subject. The reader can now perceive some of the reasons which have induced almost the entire body of modern German critics, our teacher and guides in Biblical learning and antiquities, to decide, though against their own practice, in our favor. The reasoning adopted in this country, by the abettors of sprinkling, is ridiculed openly in the German Universities."

Cyprian answers it as a new question, admits that it is a "*short way*" to administer the ordinance, and intimates that it would be utterly unjustifiable except in cases of immediate danger of death, and he does not intimate that anything of the kind is taught in the New Testament, or is implied in the meaning of the word *baptizo*. And he justifies it on the ground of necessity; thus, at least, making it an exception to a general practice. SAMUEL BAKER.

[TO BE CONTINUED.]

"I WILL PRAISE THEE, FOR I AM FEARFULLY AND WONDERFULLY MADE."

No poet seems to have had a more exquisite appreciation of the grandeur and sublimity of the mighty works of God, than did the "sweet singer of Israel." And having surveyed the wide spread field of inanimate creation, and given vent to the feelings of his soul in strains of fervent and eloquent devotion, he turned his eye on man, and addressed the great Creator of this his noblest work on earth—"I will praise Thee, for I am fearfully and wonderfully made."

In contemplating man, let us advert to his *physical* nature. As a piece of mechanism, the body is perfect in all its parts, complete in all its complications; fully answering the designs for which it was created. A superficial study of it would not enable us to form any adequate idea of its beauty and symmetry. On inspecting the mouth and throat, we are filled with admiration at the wonderful contrivance effected by the Divine Being, who thus provides for the sustenance of the body. The same consummate skill pervades the whole system. Take, for instance, the *eye*, which is so admirably and delicately formed, and which is to us an inexhaustible source of delight. It enables us to view the beings and objects that surround us, to look up to the ethereal space bespangled with its glittering host, to gaze upon scenes whose glorious beauty entrances the heart. This is beautiful in itself; but many of the sweets of life would be lost without the *ear*, that curiously formed organ, by means of which we listen to the notes of gladness poured forth by thousand warblers of the sky. Grace and motion are given to the *hand*, which enables us to provide for the sustenance of the body, as well to change the wildest scene to one of beauty and grandeur, and to perform works which endure for ages. By its dexterity, it constructs instruments which can penetrate the starry realms, and disclose to our enraptured view myriads of worlds, whose magnificence excites in us feelings of adoration and praise, while we involuntarily exclaim, "O Lord, how manifold are Thy works; in wisdom hast Thou made them all!" These constitute a part only of the system which composes our material frame. But the whole would be useless, without that mysterious *principle of life* which gives motion, beauty and efficiency to the whole. What this is, it is beyond our limited powers to ascertain. Man has this life in common with other created beings around him. The smallest insect lives and moves and performs its various operations, with as much readiness as man.

But what demands our special attention is man's *intellectual nature*. This is something which raises him above the level of the brute, and makes him approximate to his Creator. This is distinct from the animal body. This can reason, fear, joy and sorrow, in total absence of things external. To this, we give the name, mind. Its powers are at first quite limited, but they are enlarged and strengthened, until standing on the summit of the hill of science, man can bring down the lightning from the skies, draw knowledge from the depths of the earth, and make all nature join in answering his high behests. "He touches a harp, and nations hear entranced." But few rightly improve the talents that are given them. Many, alas, yield their powers to wickedness, and the result is misery.

In the next place, man's *moral nature* claims our attention. According to the number of the talents committed to our care, so are we increasingly responsible.—Every one is conscious that his intellectual and moral nature is distinct from the material part. Yes, this will survive the wreck of the body; this will dwell in eternal joy, or be banished from the blissful regions.—Wonderful as is the mechanism of the body, yet it is infinitely inferior to the soul. "As the Heavens are high above the earth," so great is the superiority of the soul to the robe of mortality in which it is vested. It is that which is capable of infinite joy or unutterable woe. To glorify our Maker, and to enjoy Him forever, should be the grand object of our lives. Though our nature is sinful, yet there is a way through which we can be prepared to dwell in the presence of the King of Glory. It was to secure this happiness, that the sin of the world was laid on Him. To be our Advocate with the Father, He ascended to His Heavenly mansion. How blessed are those who accept of this ransom! How calmly and peacefully will they approach their haven of rest! When their disembodied spirits shall ascend to glory, they will be welcomed by the heavenly host, and as their King receives them with the plaudit, "Well done, ye good and faithful servants, enter ye into the joy of your Lord," every harp will be struck, and every voice join in the chorus, Amen! Then clapping their glad wings, they will shout, "Hosanna in the highest, worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." Then will their happy spirits join in a song far more glorious than even the seraphim sing: "He redeemed us by his own blood."

But there will come a time when the sanctified soul and the glorified body will be united; for the graves will be opened, and each will go to receive his just reward.

O who would not be a Christian? Who, for the fleeting enjoyments of to-day would endure to be banished from the presence of the King of light? Who would prefer to steep his immortal spirit in sin and wickedness, when so high honor and glory are offered to him?

Thus we are wholly under the control of Omnipotence. He can in any moment destroy our frame, or deprive us of the light of reason. He has also given us means by which we may beautify our immortal part, and prepare it to enjoy superior happiness in the world of bliss. Therefore let all the world praise the Lord. Praise Him, ye angels of light; ye behold the sufferings of the Heavenly Heir; ye watched over Him on Calvary, and witnessed with awe the mourning of nature; ye saw Him ascend; and now give one long, loud and endless shout of praise to His holy name.

SARAH M. WHITSITT.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, July 5, 1851.

AN HOUR WITH OUR EXCHANGES.

After an absence of two weeks, we again are seated with our exchanges, looking out for "items." Yielding to habit, we commenced opening our Pedobaptist exchanges first—and with the followmg result:

PRESBYTERIAN WITNESS, Edited by seven O. S. Ministers and a D. D., Knoxville, E. Tenn. This is a newspaper having reached only its 15th No. We are not aware we ever mentioned its name before, and the following attack upon us is therefore "without cause or provocation"—designed only to pick a quarrel with us, or to ingratiate itself into favor with Pedobaptists, by joining in the crusade against the Tennessee Baptist.

We give the article at length, and submit a proposition, to test the sincerity of these seven Editors:

"BAPTIST CONTROVERSY.—Several Baptist journals come to us each week, almost every one of which makes relentless war upon infant baptism. Their object is to prove that infants are not included in the Abrahamic covenant. A zeal is manifested by these papers worthy of a better cause, and epithets, anecdotes and subterfuges employed, which compel us to have less respect for their candor and intelligence than is at all agreeable to our feelings.—There is a "zeal according to knowledge," and a zeal also, having its origin in prejudice and wrong views of things.

Suppose the doctrine of infant baptism to be *false*, is it an error of a character so great as to justify the great effort made by our Baptist friends to overthrow it? What alarming evils could grow out of it? To say the most, it can only be comparatively an innocent error. It neither leads parents to neglect duty, nor children to defer a preparation for eternity. On the contrary, its tendency is to make both more punctual, in view of the mercy of God and the increased obligations which rest upon them. The practice of "baby-sprinkling" in the church, as the rite is contemptuously called, can not lead to oppression in church government, to hetrodoxy in other points of faith, to lax rules of piety, or to any such consequences. If it were an error then, (which we deny,) does it deserve the hottest fire from the greatest guns in the Baptist ranks?

Would it not be wiser to tell us *something* whether they believe *any thing else* than that sprinkling is *not* the scriptural mode of baptism? How often do we read in a Baptist paper a vindication of their mode of church polity, or a statement of their doctrinal views, or any such thing? Seldom indeed.

For the last several months the Tennessee Baptist has contained little else than a "war of words" against "Pedobaptists," "baby sprinkling." and other kindred themes. We know not that the church approves the course of that paper. It is to be hoped it does not; indeed we know, personally, that many do not. Such attacks against a doctrine which, if false, can lead to no very pernicious consequences—which, if true, is one of the most precious of God's mercies—can result in no good. The spirit of that paper is more like that of a furious political sheet, than of a religious newspaper. Verily, there is a "zeal according to knowledge," but it is not to be found in the course of the Tennessee Baptist.

It is high time that Presbyterians knew more about the privileges vouchsafed to them in the Abrahamic covenant. When properly apprehended, the doctrine *is consistent* with reason and the Bible, and we entertain the belief that it may be practised by Christians, so as to greatly extend the benefits of the religion of Christ among men. Let the subject be better and more generally presented from the pulpit, so that pious parents may more thoroughly understand the nature and advantages of the ordinance. It has not been our purpose to enter into "the argument" in this article. At a future day, some plain scriptural evidences may be brought forward."

Now, gentlemen, if it is candid, courteous Christian discussion you wish—if you are willing to make an honest effort to convince us and our brethren that we are in error—we urge upon you the acceptance of the following proposition:

Prop.—For the candid investigation of the teachings of God's Word, respecting the baptism of infants, we propose to the Editors of the Presbyterian Witness, in reply to an article in that paper of May 23d, an oral or written discussion of the following questions:

1. Is there any warrant in God's Word for the baptism of infants?

We feel ourself justified in calling upon the Editors of the Witness to sustain the affirmative proposition in a public discussion, and show cause why Baptists err in opposing infant baptism.

We will meet any *one* of the seven, or the whole seven, Editors of the Witness, in the City of Knoxville, at their convenience, and negative the above question, with the understanding that the notes of the discussion be prepared by the parties, be issued in the Tennessee Baptist and the Presbyterian Witness. We will hold ourself bound to defend every ground upon which they claim the right of infant baptism and membership, and also to prove conclusively that their practice is unscriptural, pernicious to religion, and dangerous to the subject.

This proposition will settle the question whether these Editors dare to defend before the world this doctrine, granting to Baptists an opportunity to reply.

The Christian Chronicle, Philadelphia.—Always esteemed by us as one of our best Northern papers—very courteously compliments our paper in its new dress. The Editor is evidently not acquainted with our history—we have been improving and enlarging yearly:

"TENNESSEE BAPTIST.—The march of improvement of late, is wonderful indeed. The Tennessee Baptist has at last caught the fever, and at once enlarged its dimensions, and put on a new and attractive dress. We are glad to hear of its increasing circulation, and wish it all success. No one who reads it can mistake its character. It is sound to the core on the subject of baptism, and never fails to lift up its voice in its defence."

Thank you, brother Chronicle, for so frank an endorsement of our doctrinal views, and we here call the attention of the Presbyterian Witness, and Pedobaptist papers generally, to this, among many other facts, that *thus far* we have published and defended the views of our denomination generally—but the Chronicle is not a Pedobaptist paper, and never was. We lay it down for the present—and take up

The Banner of Peace, Lebanon. Here is the leading article:

"LOOK AT THIS.—In a late No. of the Banner, we made the following remark:

The quotation complained of by the Tennessee Baptist, was made from Pond. It was believed to be correct at this time, and this belief remains unchanged. The words by Pond should have been appended to the quotation, but they were inadvertently omitted.

With the above remark before Mr. Graves, Editor of the Tennessee Baptist, he makes the following statement:

"Mr. Lowry has introduced a quotation into his sermon, which he professed to quote from Judson, (BUT NOW CAN'T TELL FOR A CERTAINTY WHERE HE DID GET IT.) We have called on Mr. Lowry for his authority, and HE CAN'T FIND IT. * * * * DON'T HE KNOW WHERE HE FOUND THE QUOTATION." The capitals here are our own.

Now reader, look at this. We politely informed Mr. Graves where we found the 'quotation' which appears in our sermon on baptism; yet *he says we did not inform him, and that we 'can't tell where we did get it.'* Are you astonished that the religious journals of the country refuse to discuss any grave subject with him? But from respect to the feelings of thousands of pious Baptists, we forbear further comment."

It is not our wish to wrong any man, even our most bitter and malicious enemy, and in proof we give the whole of Mr. Lowry's defence *verbatim*.

We do not remember to have seen the article to which he alludes. We have endeavored in vain to recollect it.

But has he bettered his position in any respect? How does Mr. Lowry stand as an author and scholar now before the public? To sustain a false criticism he, in his book, quotes the testimony of Mr. Judson, WITHOUT KNOWING HIMSELF THAT DR. JUDSON EVER PUBLISHED SUCH A SENTIMENT!!! and published it as quoted from MR. JUDSON'S WORK BY HIMSELF!!! The world would never have known better, had he not been pressed for his proof! What sort of authorship is this? What may such an act be called? He now confesses he quoted *second handed*—without any evidence that his quotation was correct—and still has no evidence of the fact!! What dependence is there to be placed in such a writer?! He now confesses that he quoted it from one Pond—a Pedobaptist Pond—the assailer of the moral and Christian character of Dr. Judson—yes, confessedly from Pond, who has been proved to the public as an unreliable author—a man who misquotes authors to wrest their testimony to the support of his own cause—yes, from Pond—and he now confesses *Pond's name ought to have been appended to the quotation!* We now ask Mr. Lowry, was it from Mr. Pond, before or after he (Pond) acknowledged he had wronged and misrepresented Dr. Judson? Tell us, Mr. Lowry. Now, sir, pink of Modern Cumberland Authorship, we leave you and your foul Pond to *stagnate* and stink, unless you can produce that edition of Judson's work which contains the sentiment quoted by you—and when you have done that, we will place you in a far more unpleasant situation. *Keep cool*, sir—we are in earnest, and bid you to your task—this schooling may learn you something which may be of service to you in preparing your next book.

Now, sir, have the condescension to inform us if the *Prophet Isaiah* ever wrote your text, "*So shall he sprinkle many nations.*" Tell us if the Seventy Jews, who were Greek scholars, did not translate the Hebrew term by *thaumasei?* Does this term ever, under any circumstances, mean to sprinkle or pour? Will you favor your readers with the testimony of your own Prof. Lindsley upon this point? Dare you do it? *We will see.*

Finally, will you give us your authority for saying that *Paul* used the present tense in Romans 6: 3, 4. Knowing nothing of the original yourself, it is your duty, as an author, to tell us upon whose authority you made this declaration, calculated to mislead and deceive your readers. We shall call upon you until you tell us.

In another column you attempt to screen yourself from the awkward position in which you find yourself placed, touching the Brian letter.

Oh no, your insinuation that we forged the letter was not *mean*—but gentlemanly, courteous and christian like! Your excuse is *more contemptible* than your charge! How does your course look to others? What says the *Baptist Recorder*, a paper that dares to rebuke the sins of its friends and its foes:

"A dangerous conspiracy seems to be formed for the destruction of Rev. J. R. Graves, Editor of the Tennessee Baptist.—He has received one or more forged letters of late—one very recently, purporting to be from Mr. L. Brian, stating that he had renounced the Cumberland Presbyterian Church, and united with the Baptists. It is self-evident that an enemy did this. Neither the Editor of the Baptist nor any friend could have the least motive to do what would at once be exposed upon publication. It was done to bring evil upon the innocent, and from the manner in which the transaction has been alluded to by the Banner of Peace and kindred prints in Tennessee, we have no doubt that it is a result of a deep and dark conspiracy. Bro. Graves should be on his guard. Other forgeries, no doubt, are in store for him, and if forgeries, why not the assassin's dagger? WHY NOT!!!"

So much of Mr. Lowry for this week—and we leave our readers to decide if it is our ignorance and wickedness that so terrify the leaders of Pedoism that they dare not discuss the great issues with us fairly, candidly and honourably—as Christians should—or do they not fear the hammer and fire of God's truth, that we apply without fear or favor to their "*hay, wood or stubble*"—they know these wont abide the *fire*.

The Texas Presbyterian.—This budget of advertisements comes to us this week with demonstrations of war and death. A modern "Sampson," appears, with "Baptism No. 1"—giving us to understand that he intends, like an anonymous writer in the Banner, to inflict a whole series of nonsense and perversions of God's Word upon the world. We have not yet read his article—only one criticism.

He positively declares that Paul was baptized standing up—in an upright position—therefore not immersed! See how lucidly he proves it to Texan Methodists:

"(*Koi anastas chaptisthe.*) literally *standing up*, be *baptized*. Anastas is the participle from *ana* (up) and *istemi* (to stand.)—We repeat, and standing up he was baptized." How irrefutably clear and undeniably certain this is. What a wonder no one ever saw its force before, and the more so since several pages can be found where *anastas* is used where the person certainly stood!—as Peter standing up in the midst of the disciples!"

Now let us see how wonderfully conclusive this conclusion is. The argument of the Texan Sampson is, that *anastas* means standing upon one's feet, and requires the subject to remain upon his feet during the transaction expressed by the following verb. Let us apply his rule. It must hold good in every possible instance, to avail him any thing. See Matt. 9: 9. And he, (Matthew) *anastas*, standing up, followed him. Now, according to Sampson, Matthew must have stood upon his feet, in an upright position during the whole time he followed Christ. He must have got tired of *standing!* Our version reads, he arose and was baptized. See Luke 1: 39. "Mary, *anastasa*, *standing up*, in those days, went into the hill country in haste, into a City of Judah."—Mr. Sampson says she did all this without stooping—i. e. standing upright on her feet. She could not have *rode*—she could not have *slept*, unless she had slept *standing!*

Once more—out of scores of examples: See Gen. 19: 30. Speaking of the incestuous acts of Lot's daughter—"And the younger, *anastas*, *standing up*, (says Mr. Sampson,) lay with him!" She LAID STANDING!!! This is a fair specimen of the logic and criticism by which *modern* Pedobaptists support pouring, sprinkling and infant baptism!!

Here comes the *Methodist Advocate*—we can recognize it as far as we can see it, by the marks of the *Beast* that floats at its mast head—family features only—it is hard to get rid of them.

To the Editor of the Tennessee Baptist, meets our eye—ah, yes, a reply from Mr. Lee. What does he say? After quoting our article, he says:

"Now, sir, why have you deferred noticing the late debate at Scottsville to so late a period? Why do you come out now, after nearly two months have elapsed, and, after giving a caricature and false exhibition of the debate, make this challenge?—Why, sir, the fact is, as you know, that the debate resulted so unfavorably to the Baptist cause at Scottsville, that you deemed it essential, after the close of the debate, to remain in that region for some length of time, striving in the prosecution of your trade of slander and misrepresentation, to bolster up your sinking case. And now, in a still farther prosecution of the same work, fondly imagining that the impressions made during the debate have, in some degree, weakened, you come out in your paper with a flourish of trumpets, claim a victory for Dr. Evans, and challenge me for a debate at Glasgow. But hold, sir, I cannot accept a challenge from *you*. There are insuperable difficulties in the way.

You have been in the habit of misstating and misrepresenting the views and usages of Pedobaptists to such an extent, and especially of Methodists, that you have put yourself entirely beyond the notice, in this way, of respectable Pedobapist ministers. Your attacks upon us have been so distinguished for falsehood and vulgarity, that you prove yourself to occupy a very low place in the scale of intellect or morals; and as I am engaged in a great and holy work, you need not expect me to come down to you.

"The following quotations from your paper of the 31st ult., alone will abundantly establish the fact, that you are perfectly reckless of truth and honor.

"In your remarks on the late debate, you say: "Elder Lee failed to answer even one of the eleven positive arguments adduced by Dr. Evans, supporting John's baptism." I suppose you mean, "Supporting the proposition that John's baptism was Christian baptism." Now, you know this is positively false.

Again you call the historical quotations in Hendrick on Baptism, in regard to infant baptism, "manufactured." Now, unless your ignorance may be pleaded as an apology, you are again guilty of a willful false statement.

"In a notice of a letter of Bishop Capers, you ask, "Have they (the laity of the Methdist Churches) any claim or rights, in the church?" You answer, "No." "Any voice in the direction of it? No. Any right to hold the houses they build with their own money? No. Any power to forbid its use for any purpose? No," &c.

"Much more I could quote, even from this same number of your paper, equally reckless of truth: but the above will suffice to show that I have ample reason for refusing your challenge. Your course as an editor exhibits you to the world as utterly unworthy of notice as a debatant by any man who is ambitious to maintain a character for honor, and who is jealous for the honor and purity of the holy office of the ministry.

"If want of mind or obtuseness of intellect be the account of your course, while it may constitute an apology in your behalf, at the same time it is a valid reason that you should not be recognized as a debatant. If it be the result of ignorance, while you are guilty of sin in not informing yourself, you can not expect me to debate with you. But if you are acquainted with our views and usages, your statements and accusations prove you to be the subject of an amount of moral obliquity, which nothing short of the most utter bankruptcy of moral character can account for.

Although, for the above reasons, I will not accept a challenge from you on your own merits, yet, if the Baptist Church at Glasgow are desirous of a debate on the topics you propose, (and I know not that they are,) and if they will challenge me as a church to debate the above topics, I will accept; and then, if they select you as their champion, why, of course, I have no right to object." N. H. LEE.

Glasgow, Ky., June 16, 1851.

This article is a dagger to the fair fame of Mr. Lee, in the estimation of the citizens of Scottsville. They know we gave a faithful description of the debate—they know that Dr. E. handsomely sustained himself—they know that we did not remain in Scottsville or the region, for a length of time, but left in the very next stage. The debate closed on Saturday—we left on Monday *morning*. We did visit a Church some eight or ten miles in the country on the Sabbath, as it was our right to do, but what had this to do with the debate, or its results in Scottsville?

Mr. Lee accuses us of "slander and misrepresentation." We challenge Mr. Lee to prove his charge in Scottsville, Glasgow, or the City of Nashville—we call upon him to meet us face to face, and prove his charge, or we must sear the words back upon his own forehead in living, burning characters. If he alludes to Scottsville, he must meet us there—if to our course and writings generally, in this city. We will show him that it is one thing to slander a man, and quite another thing to *prove* it.

Mr. Lee adduces our remarks in the paper of the 31st May, in which we declare that he failed to answer one of the eleven positive arguments brought forward by Dr. Evans.

In the meeting to which we call Mr. Lee, we will read the eleven arguments, and if Mr. Lee can even then answer one, we will confess judgment.

Again—If we do not prove that Mr. Hendrick manufactured quotations, and prepared testimony, we will confess judgment.

Again—If we do not prove Methodism a huge clerical aristocracy, in which the laity have no voice, we will yield, and suffer without a murmur of dissent. Why, then, will not Mr. Lee and his Editors not allow us an opportunity to do so? If we are so vulnerable—if they can so easily expose us, why will they not consent to do it, hating us as they do, when we call upon them and challenge them to do it? Why?

We should be under a weight of obligations to our brethren in Glasgow if they would challenge Mr. Lee to a public discussion of the following propositions, and call upon us to meet him, and put him to the proof of his foul charges upon our name and character:

Prop. 1st. The polity and doctrines of the M. E. Church, is neither scriptural nor republican, and consequently it is neither the Church nor a branch of the Church of Christ. We will affirm.

2d. Open or free communion with all professing christianity of our day, is warranted by God's Word, and the Discipline of the M. E. Church. Mr. Lee to affirm.

Will our brethren do it, so that the meeting may take place betwteen the 1st and 15th of July?

The Memphis Advocate, Mr. McFarland, an Elder of Methodism, is making war upon the Southern Almanac. We refer him and the Editor to a proposition we made to him last week. Will he accept?

This review posts us up to this date.—The public can see that the Pedobaptist press does not consider us *worthy of notice!!!*

THE BAPTIST PREACHER.—The Number for June and July has arrived.

Contents: God glorified by the death of his Saints. By Rev. J. M. C. Breaker, of North Carolina.

Religious Sympathy. By Rev. H. Keeling.

Editorial Pencilings.

The Root and Offspring of David. By Rev. H. E. Taliaferro, of Ala.

The first Sermon in this Number was preached on occasion of the death of Rev. Thomas Meredith, of North Carolina.

R.

A man cannot run away from himself.—His evil genius will follow him whithersoever he may turn his footsteps.

THE DEBATE AT COTTON GROVE.

This debate closed on Monday 23d June, continuing six days. Having been present except the first day, we are prepared to express an opinion, although we are open to the charge of partiality.

So far as we could learn Mr. Fly made up his lack of argument on the 1st Proposition, with jest and anecdote which brought down the applause of his friends in noisy demonstrations. This was mistaken for a triumph of argument, but that he made an impression with a Scriptural or Classic argument, we could not learn. He was hanging his hope on the American edition of Liddell & Scotts Greek Lexicon when we got there! The American editor, a *Pedobaptist*, inserted pouring as the last signification of Baptizo. It is well known that this act would have ruinned the book, among all scholars, had not the editor promised to leave it out of his next edition!! His failure upon Infant Baptism, was evident—he brought them in by the covenant of circumcission but could not tell what to do with them or where they were—when closely pressed—he acknowledged that they were not in the Methodist Church or Presbyterian Church, but in the Church of Christ!! This is baptismal regeneration which lays Campbellism in the shade.—Their mother Rome could not say more.

The equal obligation to commune infants, harrassed Mr. Fly *sorely*—it was torture and anguish to him. On the questions of Communion and Government, Mr. Fly most signally failed. His charity was unbounded—he would receive and administer the supper to Catholics, Unitarians, Mormons, Universalists, baptized or unbaptized if they would but profess to love and obey God—as they all do! What a Communion table!!

Touching the Methodist organization, &c., Mr. Fly declared that for which we received abundant abuse and hard names from Mr. McFerrin. He declared that Wesley never belonged to the Methodist Church! But more, that Mr. Wesley did not have any hand in organizing the government, policy and discipline of the M E. Church!! Father Wesley thrust aside and repudiated at last! What ingratitude!

His argument, the only one we heard him advance to sustain the republicanism of his society, was this: The laws of this Government grant the privilege of appeal. The Methodist Discipline does; therefore, the government of the Methodist Society is republican!

Do not the English laws grant appeals? is therefore the Government of England Republican?!

In supporting the possibility of apostacy, he mangled himself awfully—and his principles, if carried out, would subvert all religion and bring in universal infidelity. It was horrible for a christian to listen to.—We look upon the doctrine of apostacy as held and taught by Methodists, as the most pernicious that is cloaked under the name of religion—the fruitful parent of scepticism and infidelity, and next to this, Infant Baptism.

There are in our estimation, no two doctrines more palpably opposed to the whole tenor of the Bible, and in proof we believe this, we make the following

PROPOSITION TO MR. FLY.

We pledge ourself to deny that the Word of God warrants the baptism of infants, and rest our argument upon the very passages Mr. Fly, or Pedobapists usually, urge in its support!

We also pledge ourself to prove that salvation is secured and guaranteed to every genuine believer, from the very passages in the New Testament Mr. Fly brings forward in support of apostacy. We call upon the public to remember these propositions, and if we do so, our triumph must be acknowledged—the truth of God must be evident to all.

Will Mr. Fly please forward us his proof texts on the above propositions? If he is afraid to do so, we will take them *extempore*, as he presents them.

As an evidence that Methodists regarded their foundation as likely to be blown up—or in a suffering condition—Mr. Chapman from Memphis was brought upon the ground to cover by some movement Mr. Fly's defeat. Threats were circulated that he would run Baptists off the ground, especially the Editor. At the close of the debate he was introduced by Mr. McFarland, and made his boasts, like the champion of Philistia, and said now Baptists should *run* or *fight*, and submitted sundry propositions.

We will leave the history of this affair, together with the meeting at Jackson, to be sketched next week by the pen of one who saw and heard all.

Suffice it to say that a discussion upon the right of infants to Church membership, between Mr. Chapman and ourself, takes place on the 13th of August next.

If Mr. McFarland, Elder of Methodism, does not beat a dishonorable retreat, a discussion upon the government of the M. E. Church, will immediately follow, Providence permitting.

OTHER DEBATES.

The Baptists about Quincy have been repeatedly attacked and misrepresented by a Mr. Fly, Methodist Preacher, who challenged them to defend their doctrines and practices. We understand he attacked our character and writings, and called on Baptists to bring us on and put us to the work of defending ourself and Baptist doctrines.

After enduring this state of things for some time, we received a letter from Bro. S. Shaw, requesting us to meet this Fly, whom his own people regarded as a prodigy in learning and talents, and one, if not the best debater in his conference.

We accordingly submitted, with but a slight change, the following propositions, which were accepted:

1. John's baptism and ministry belonged to the Christian dispensation, and were therefore Christian. Mr. Fly denies.

2. Infants are entitled to membership in the Church of Christ, and therefore proper subjects of Christian baptism. Mr. Fly affirms.

3. Final salvation is guaranteed and secured to every genuine believer in Christ. Mr. Fly denies.

4. Immersion in water to represent the burial and resurrection of Christ, is not taught in the Bible. Mr. F. affirms.

5. The immersion of a believer in water is the only Christian baptism. Mr. F. denies.

6. Open or free communion is clearly taught in the Scriptures, and warranted by the Discipline of the M. E. Church. Mr. F. affirms.

7. Restricted or close communion, as practised by Missionary Baptists, is in accordance with the Bible. Mr. F. denies.

8. The government or organization of the M. E. Church is scriptural and republican, and is therefore a Church, or a branch of the Church of Jesus Christ. Mr. F. affirms.

Discussion to commence on the 31st of July, and to continue nine days.

John Boyakin, (Methodist,) and
C. C. Conner, (Baptist,) have been selected Moderators, who will choose a Presiding Moderator.

The debate to be governed by the rules laid down in Hedge's Logic.

The Baptist Church at Quincy extends a warm and special invitation to the *few Baptists* in West Tennessee, to be present without fail, and to witness the debate and enjoy the hospitality of the brotherhood; and we especially invite our ministering brethren in West Tennessee to be present to the adjourned mass meeting at that place.

NEW EDITION OF THE BIBLE.—It appears from a paper read before the New York Historical Society, by Dr. Robinson of that city, that a new and amended edition of the Bible is to be published under the authority of the American Bible Society.—The committee of revision and correction consists of Rev. Drs. Robinson, McLean, and Vermilye. Their object has been to get up a *pure edition* of the version presented by the fifty-four translators appointed by King James. They aim simply at *restoration* and not at another *version*.

The labor of collation has been very great; extending through upward of three years. The number of errors the committee have corrected amount to 24.000.

The committee recommend their revised text to the Universal use of the American Church, as the most accurate copy of the Scriptures, as translated by command of King James, that has ever been issued from the press.—*Christian Observer.*

It seems that the American Bible Society has taken the alarm, and will immediately bring out a corrected version of the Bible, even before Baptists can secure theirs.

☞ Bear it in mind that the Committee of this Society have already decided that there are 24,000 errors in the Bible we are now using!! ☜

But this Society only proposes to correct their version by the original King James' version—adopting all the errors and mistakes, into which his translators fell, while Baptists, who are friends to a revision, propose to *correct* the present version by the *original* text, instead an imperfect translation! Who occupy the more consistent ground, we leave the world and candid men to decide.

Baptists want God's Word as the Spirit gave it. Pedobaptists as King James gave it!! Which is the highest authority with Pedobaptists?

Communications.

For the Tennessee Baptist.

A BRIEF NOTICE

Of REV. REUBEN BURROW'S *Article in the Banner of Peace, of May* 30*th* 1851.

This article is made up of falsehoods and abuse, and I shall therefore only notice such things as appertain to this disagreeable personal affair.

As I was confident, he would do, he has declined to meet me at McLemoresville, according to my proposition; against which he could raise no reasonable objection.

He takes the position, however, that I backed out. He says: "All who have their senses about them will understand this, that J. M. Hurt fears to meet that public eye, at McLemoresville, lest he might not be able to hide himself, and cover up his base falsehoods, as he would wish to do."

And again he says: "Mr. Hurt has no idea of meeting me at his hiding place, as he calls it, to investigate the matter at issue. No, no, he takes care to avoid that."

Now does he believe what he has here said? No, reader, he don't believe his own statement; he intended it for a falsehood, and I will now prove by Reuben Burrow that his statement is false.

He says: "I have a little extract to take from his number, and no more." Then he quotes my language. "Now sir, I ask one, and only one favor of Reuben Burrow, and that is, to meet me at McLemoresville, give me a copy of those records; and suffer me to examine it before the people."

Then Burrow comments: "Yes, reader, you see what he wants with those records, minutes of that session, it is to read before the people, to get off from me."

Read the records to get off from him!! Let us look at this a moment. The reader recollects that I stated, that if Mr. Burrow or his church would give me those records, and I did not convict Burrow of malicious and down right falsehood, that I would forever abandon any pretensions to veracity or character. Now, let us suppose for the sake of argument, that Mr. Burrows charges are true.

1st. That I urged that difficulty on Hart and his Church.

2d. That I persecuted an innocent man; and,

3d. That he (Hart) was *triumphantly* acquitted.

And now suppose that I rise with those records at McLemoresville, and read that J. M. Hurt unsolicited, brought charges against Gilbert Hart, and forced the matter into a public investigation. Would not this be rather an awkward way to get away from Reuben Burrow?

And on, I read, that these various charges were tried and no proof presented by Hurt, to sustain them, and finally, that Hart was triumphantly acquitted by his session. Would this be getting away from Mr. Burrow? Shame! shame!! Would not, according, to my own propositions, this controversy be ended, in my eternal disgrace; and would not Burrow, his church, and his friends shout the victory east, west, north and south; and would not Mr. Hart sound the jubilee of his emancipation from the suspicion which Mr. Burrow has been the means of casting upon him?

That I want to read those records to get away from Burrow!!!

That I want to read the records is most certain; but not for the purpose of getting away from him. Nay, verily. Just give me the records, and I will get up to him, and on to him, to his heart's content.

He says: "He puffs most awfully, that if he could only get a copy of the records, I would be ruined, yes disgraced forever.—No man of sense will or can believe that I care any more about the influence of that paper—the records of a trial in which I had nothing to do, either pro or con, than he who never heard of them; and make that an excuse for not meeting me at McLemoresville. That he must have the records twenty days prior to the time of meeting, is a back out to all intents and purposes."

He says that he cares nothing about those records, and that they can have no influence upon his character, is the substance of his remarks. Now every man of sense must see at a glance that this is false, and that Burrow intended it as such.

Now, he charges certain facts in relation to the affair, for instance, that Hart was innocent, and that he was triumphantly acquitted. If those records prove his guilt, his conviction, and his appeal, would they not involve, yea, blast Mr. Burrow as a man of veracity? He knows that this is so, and he should have mind enough to know his wretched exposure in this affair.

He offers as the only excuse for not exhibiting the records, that they have nothing to do in this affair.

If Mr. Burrow has published the truth, in view of my denials and propositions, would not the publication of them crush me? This every one must see is the case; and how is it possible that they could thus destroy my reputation, and still have nothing to do in the matter?

But he says, if I could prove him guilty, that this would not extricate me from the falsehood proved on me by those witnesses. This is another false and foolish statement of the same character.

Suppose that I could get the records, and by them prove that Hart and his church urged that affair on me; that Hart was convicted by the testimony, and his session, and that he did actually appeal, who would or possibly could believe the statement of his witnesses? No man who has any mind at all. This man is extremely stupid, and his exposures are most palpable.

He says: "Bro. Harts standing and fellowship in his church at McLemoresville, was never disturbed by his contest with Hurt, as the old community about that place must know, and I challenge J. M. Hurt, or any one else to contradict it; but he has to contradict it, embarassing as it may be, or quit his false charges, published in his last number."

O what a trick;—beautiful manœuvre!!

I have stated again and again, that the testimony convicted Mr. Hart, and that he was convicted by his Session. Now just let Mr. Burrow deny that. Now sir, if you have any remaining pretensions to candor, just plainly deny that Hart did appeal. I can prove, sir, that he did appeal, and I was told this but a short time since, by a gentleman who was present when the case came up at Camden. Deny that Mr. Burrow, deny if you dare.

But he says my wanting the records is all fog, all humbug. Where is the fog, who can dispel the fog? Where is the humbug; who has the power to clip his wings and stop the hum? Now reader, you see the fog is with them, they can dispel the cloud that overshadows this affair; public sentiment cries aloud, show us the records; what on earth is the matter, why can they not come? Why all this fixing up certificates, when records will do the work?—What is the excuse? Why, forsooth, I insulted the Session; did my Church insult the Session; is it not due to the thousands of Baptists who have read this controversy, to publish the records, and expose me, if I am the man whom you represent?

What is the matter, why can they not come? I will opine and say again, the heavens and the earth may be dissolved, and the consequence would not be much more fearful than bringing those old papers to the light. But they have nothing to do in the matter! Suppose Mr. Burrow had Mr. Hart concealed some where in a private room, and prove by his witnesses, that I acknowledged to them, Greer, Gwinn and Wilder, that I had murdered Gilbert Hart; and suppose I were to propose to prove that Mr. Hart was living, would Mr. Burrow say that such proof under such circumstances, would have nothing to do in the case; and suppose I were to force the door of said room, and Mr. Hart were seen by a competent number of witnesses to establish the fact, where would those witnesses stand?

VOL. VII.

What mortal man would believe those witnesses? Not one.

Another case to illustrate. Goods stolen—a certain house is suspected—search warrant is obtained—the [illegible] goes—tells the man his business—the frighted wretch says, oh sir, the goods are not in my house, I have been accused of this before. Very well, says officer, we will soon see how that [illegible]

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VOL. VII. THE TENNESSEE BAPTIST. JULY 5; 1851.

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Another case to illustrate. Goods are stolen—a certain house is suspected—a search warrant is obtained—the officer goes—tells the man his business—the affrighted wretch says, oh sir, the stolen goods are not in my house, I have been accused of this before. Very well, says the officer, we will soon see how that is; and he approaches a certain trunk—the thief rushes, steel in hand, and, mounts the trunk, and threatens death to the man who dares approach it. The officer expostulates, Why; are the stolen goods in that trunk? Oh no, sir, I came honestly by every thing in this trunk. Well says the officer, just suffer me to see inside the trunk, and if what you say be true, all suspicion will be wiped away from your house. No, says the thief, I'll die first." What say you reader? Rogue, rogue. Now in the name of common sense, Mr. Burrow, why not open the trunk. Oh, there's death in the pot!!!

Hold on to the trunk, Reuben, hold on. If you suffer that trunk to be opened—the stolen goods are upon you. If you suffer those records to come to the light, your falsehoods are fixed upon you.

But Mr. Burrow pretends great fairness in this affair. Hear him: "Now, if J. M. Hurt wishes to meet me at McLemoresville, on the terms proposed before, I will meet him after due and timely notice, and prove what I proposed to do, or suffer myself, and I give him full liberty to exhibit as many charges against me as he may desire, and prove them if he can," &c.

Hear him: "To cut off all pretext, not that the records had any thing to do in deciding the matter at issue. I propose that the judges should have them, and use what they might think relative to the question."

Now Mr. Burrow. I take your two propositions, as shown above. It is evident to my mind, from the fact that you will not suffer me to see the records, that if you ever intend to meet me at all, that the plan was to palm off on the committee something else than the records. Now sir, I put you to the test; say in the Banner of Peace that you will give that committee a certified copy of those records, twenty-four hours before the commencement of the investigation, and that they shall decide as to the propriety of using them in the investigations between us, and I am your man.

That you may have due time to prepare to defend yourself, I present my charges against you.

1st. That the Rev. Reuben Burrow, in his published statements about the Hart trial, has made a palpable perversion of the recorded facts of that case.

2d. His charge, that I urged the church trial, is false.

3d. His charge, that I persecuted an innocent man, in that affair, is false.

4th. That his statement, that he was triumphantly acquitted, is false.

Now, Mr. Burrow, you have to back again, as mortifying as it is, you are compelled to do it in my opinion.

For your man Greer has laid you to the land, by his late acknowledgments, as I am told by several gentlemen. However, should we meet, I would advise you to keep friend Greer at home, and will guess that he will be absent.

I select Rev. Jas. L. Morton, of Henry county, and Mr. Solomon Shaw, of Quincy, Gibson county. Will you choose men of like high character, and let the clan at McLemoresville alone.

I name the Baptist Church at McLemoresville, and Monday after the third Sabbath in August, as the time and place.—Please answer in the Banner of Peace, promptly, as I want the public to understand the progress of this matter.

J. M HURT.

June 21, 1851.

For the Tennessee Baptist.

LIMESTONE SPRINGS, S. C.
June 6th, 1851.

BROTHER GRAVES:

I thank you for your papers. It is but justice to say your last number is about the most handsome sheet in a newspaper form, that I have seen in the South, and that my letter was very accurately printed.

We do not practically differ much, if at all. While you say and will abide by it, "circulate the present (version of the Bible) until we can obtain a more faithful and equally authoritative one"—we should not differ a hair's breadth. This is the whole gravamen of my case against the New Version people of the North. They certainly made a strong effort to circulate a less faithful, and wholly unauthorized version. *That* is a proved case against them, as would-be critics: and therefore, as such, they will not obtain the confidence of scholars.

I have no objection whatever to as independent a Southern Bible Society as can be sustained, nor to any thing that appears to have been done on that matter at the convention. Obtain the cheapest and most correct Bibles where you can, and print them, if you can. The whole argument in the first part of my letter is only meant to shew that you cannot at present print them so cheaply in the South as you can buy them printed elsewhere; and you offer no proof to the contrary of this.

Upon the far more important point of a revised or new version is it not one thing to admit incorrectness and imperfection in the present translation, and another thing to say who that admission "forces" to undertake a better. You, dear brother, confound these things in the column of your paper headed, "Dr. Curtis' Letter," and say by such admission. I "force" a revision upon "you," the last convention, "as a body of consistent Baptists." Oh! no, brother.—I may surely admit the errors of a learned work without admitting your competence to correct them. And, with all deference, this is exactly my position in the present case. The whole second part of my letter is constructed on the *great* difference between these things! I would shew that our present version was made by a body of men whose learning and general competence to their task have been admitted by all parties for two centuries, and that *no* body of equally learned men has, as yet, appeared to revise their work. This individual opinion I strengthen, at the close by the concurrent testimony of "some of the best accredited" living "scholars." Excuse me if I add your most honest opinion of "bad grammar, erroneous doctrine," &c., being found in the version, does not seem relevant here, nor is it, as a *general* charge, to be fairly sustained. I have sometimes of late wondered how some brethren who entertain extreme views of the corrupt state of our English Bibles can continue to ordain or sanction the ministerial labors of mere English scholars. According to *such* views (not mine) must they not of necessity preach a vast amount of "erroneous doctrine."

Your final queries and exhortations, dear brother, "what great enterprise has not been opposed?" "let us *never* ask if great men favor an object, &c." are to be met thus. No great enterprise ever succeded but in the hands of a *greater power* than that which was against it. Does not our Master give us wholesome council on this basis (Luke xiv. 31–2.) If greatly learned men do not undertake a greatly learned enterprise, such as must be every valuable revision of our English Bible, at the present day, all other kinds of men will be found greatly foolish to attempt it.

I remain dear brother,
yours faithfully,
THOS. CURTIS.

For the Tennessee Baptist.

TURKEY CREEK CHURCH, MADISON COUNTY.

BROTHER GRAVES:

At its last Conference meeting, this church took into consideration the appointment of delegates to the approaching anniversaries and none of its membership consenting to serve in delegation to the next meeting of the West Tennessee Baptist Convention if held at the present place of appointment.

Resolved, That the existence of Cholera at the city of Memphis, we believe, will deter many of the churches from representing themselves in the Convention at its next sitting and the delegation of this Church to the Big Hatchie Association is hereby instructed to propose to the consideration of the Executive Boards of the Convention, an appointment of its next meeting at some place free from Cholera.

Resolved, In order to a full understanding on this subject, that sister churches be respectfully asked for a free expression of their views through the medium of "The Baptist" and to the Executive Board in time for its action.

Resolved, That a copy of these resolutions be forwarded to "The Tennessee Baptist" for publication.

From the Minutes.

GEORGE W. DAY,
Moderator.

JOHN D. SMITH, Clerk.

For the Tennessee Baptist.

MOUNT ZION CHURCH, GILES Co.

BROTHER GRAVES:

I have just returned from a visit to this interesting little band of brethren, with whom a Presbytery convened, for the purpose of ordaining brother Wm. Peach to the work of the Gospel Ministry. The Presbytery consisted of brother G. W. McKnight and myself. Brother Kimbrough, who was invited, did not arrive until Sabbath morning. A large congregation was in attendance on Saturday and Monday, and the exercises of the Ordination, together with the Communion on Sunday, made the occasion one of cheering interest. Many of the readers of the Baptist are not acquainted with the history of this little Church.—At the last meeting of the Judson Association, their number was, I think, but 28; during the present year, this number has nearly doubled, and some 12 or 14 of the accessions were from Pedobaptists. At the late meeting a very interesting convert from Pedoism united with the Church, sister Jackson, an aged mother in Israel, who stated to the brethren that she had been *sprinkled* into the fellowship of the Old Presbyterian Society, and now wished to be baptized. I was informed that she had been reading and investigating the subject of baptism, &c., for some months past, and was thus led to a knowledge of the truth as it is in Jesus.

The next meeting of the Judson Association will be held with this Church, and the brethren are very anxious that you should be present, together with as many other Ministering brethern as possible. The Association, as you are aware, has been only recently formed. The truth is working down in that region. In haste, yours in Christ,

E. W. OVERSTREET.

Shelbyville, June 11, 1851.

STILL THEY COME.

Rev. T G. Jones, the pastor of the Freemason Street church, Norfolk, recently baptized Rev. Mr. Diggs, who had been for several years a minister of the Methodist Protestant church. Three or four candidates were baptized on the same occasion.—*Rel. Her.*

We have little faith in sudden conversions, especially when they are forthwith bruited abroad for the pecuniary benefit of the converted.

We can be truly happy but in proportion as we are the instruments of promoting the happiness of others.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Tuesday, July 1—P. M.

COTTON—Although dull, has been firm at previous quotations, and a good article readily commands 7c. The sales of the week amount to 500 bales, at from 4½a7c. The receipts at New Orleans according to the Price Current of the 21st since 1st September (exclusive of the arrivals from Mobile, Florida and Texas) are 932,785 bales, against 776,253 bales to same date last year; and the increase in the receipts at all the ports, up to the latest dates as compared with last year, is 292,540 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 388,942 bales to Great Britain, 33,923 bales to France, and 76,525 bales to other foreign ports.

SUGAR—We quote Sugar at 5½a6c.

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

MOLASSES.—Plantation 33c; Reboiled 37½a40.

FLOUR.—Ohio and Missouri $4 25a4 50. St. Louis $5 50a6 00.

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

CANDLES.—No change. Tallow 9a10c; Star 22a25c; Sperm 45c.

BACON.—The demand continues good. Hams find ready sale at 8½c; clear sides 8½c; ribbed 8c; shoulders 7c.

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

SWEET POTATOES 75a80c per bushel in bulk.

LARD.—In good shipping order 7a7½c. and in demand.

IRISH POTATOES $2 50a3 per barrel.

FEATHERS, 27a28c.

BEESWAX, 18a20c.

GINSENG, 25a29c; in demand.

CORN MEAL, 50a65c per bushel.

CORN, $2 50 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

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

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

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

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

☞ We invite the attention of our readers to the advertisement of *Ayer's Cherry Pectoral*, in the columns of our paper, as a remedy of the first importance to the community. The certificates published in its favor are not from unknown names, but from eminent and widely celebrated men. Statesmen, Professors, clergymen and Physicians give their strong assurance, that this new medicine for the cure of pulmonary diseases can be relied on with confidence by the afflicted for relief, and we truly hope its results in our section, will sustain their conclusions elsewhere.

Special Notices.

Collecting Agent.

Mr. Weatherford has started out on a collecting tour for the "Tennessee Baptist," and will visit the various counties in East Tennessee. He has authority to receipt in our name for payments, and to adjust errors, (if any,) in accounts. Those of our subscribers in that section of the State who are in arrears, it is hoped, will get ready for his coming. GRAVES & SHANKLAND.

UNION UNIVERSITY—The Examination of the Students of this Institution will commence July 7th, and continue until Tuesday 15th.

On Tuesday evening, Dr C. K. Winston will address the two Literary Societies.

Wednesday 16th, is the Annual Commencement, at which time Prof. Shelton will deliver his Inaugural Address; the speeches of the Graduating Class will follow, and the Baccalaureate Address of Pres. Eaton.

☞ The Second Session of the Tennessee and Alabama Collegiate Institute will commence on the third Monday in this month.

It is desirable that pupils should be prepared to enter the first day of the Session. The various classes in the Collegiate Department proper, will be organized during the first week.

☞ The Annual Examination and exercises of the young ladies of "The Howell Institute," will commence on Monday, August 4th, and continue three days.

Rev. D. E. Burns, of Memphis will deliver an Address at the close of the exercises.

J. V. E. COVEY, *Pres.*

A PROTRACTED MEETING will be held with the Baptist Church at McCrory's Creek, including the second Sabbath and Saturday preceding in September. Brethren in the ministry are earnestly requested to be with us on the occasion.

W. F. LUCK, *Pastor*

E. HOWERTON, *Clerk.*

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

MESHECH STREET.

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

PROTRACTED MEETING—There will a Protracted Meeting held with the church at Fellowship, Rutherford county, commencing on Saturday before the 2d Lord's day in September next. Brethren in the ministry are affectionately invited to attend. L. H. BETHEL.

UNION UNIVERSITY—The Trustees of Union University are requested to meet in the Library Room of the University, on Tuesday, July 15th, at 10 o'clock, A. M. It is desirable that all should be present. J. H. EATON, *Pres.*

PROTRACTED MEETING.—We propose holding a Protracted meeting at Mill Creek church, to commence on Friday before the third Sabbath in July next. Brethren in the ministry are earnestly solicited to come to our aid—to come up to the help of the Lord against the mighty.

E. D. STEPHENSON.

PROTRACTED MEETING.—A Protracted Meeting will be held with the Baptist church at Carter's Creek, embracing the 4th Sabbath in July next.

Ministers of the Gospel are invited to attend and aid in the service of Almighty God. Will not Bro. S. Baker and the Editor of the Tennessee Baptist attend. E. W. BENSON.

PROTRACTED MEETING.—There will be a Protracted Meeting held with the Antioch Church, commencing on Saturday, Aug. 16, 1851.

L. H. BETHEL.

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

L. H. BETHEL.

Letters Received.

A—G. F. Adams.
B—J. Brittle and remittance.
C—D. J. Carr.
T. T. Crutchfield.
W. T. & J. K. Cartwright.
T. Couch and remittance.
M. S. Corbitt; list of names entered.
J. B. Clifton and remittance.
J. W. Carter and remittance.
J. S. Coram and remittance.
D—J. F. Davis; thank you.
H. P; Dotson; names entered; thank you.
W. J. Denson.
F—J. E. Farmer and remittance.
G—J. O. Gresham; not able to account for the failure of R. J.'s paper, unless overlooked by the director; we have cautioned him to be more careful in future.
T. M. Gabbert and remittance; names entered.
W. W. Gordon and remittance.
H—Jas. Humphries.
S. J. Hamilton and remittance; all attended to; thank you.
E. Hanks and remittance; list of names entered; thank you.
T. A. Heard and remittance.
J—S. J. James; names entered
M—J. H. Moon.
C. McFadden.
P. M. Maves
N—W. J. Nowlin and remittance.
P—Post Master, Mine Creek, Ala
W. M. Pickett and remittance; list of names entered.
R—W. Rogers and remittance.
S—S. Shaw and remittance; names entered;
S. L. Summar and remittance.
J. B. Stamper.
S. R. Spight and remittance.
W. A. Scott.
T—A. Tassey
H. P. Thompson.
V—J. V. Vandiveer and remittance.
W—T. F Welch and remittance.

Nashville Female Institute.

THE next session will commence on Monday, August 4th.

TEACHERS—REV. T. B. RIPLEY,
MISS LOUISA MOULTON,
MISS CLARA MOULTON.

ROOMS—The Vestry and adjoining apartments of the First Baptist Church. The location is central, yet retired and quiet.

Connected with the Rooms is a fine plat of ground, furnishing ample space for recreating exercise. T. B. RIPLEY.

Nashville, July 5, 1851.

Reasons for Becoming a Baptist.

BY WILLIAM L. SLACK,

FORMERLY AN OLD SCHOOL PRESBYTERIAN.)

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

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

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$1 50 per dozen.
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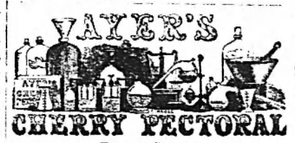
March 29, 1851



For the Cure of

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

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Instead, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures affected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

FROM THE PRESIDENT OF AMHERST COLLEGE, THE CELEBRATED PROFESSOR HITCHCOCK

"James C. Ayer—Sir:—I have used your CHERRY PECTORAL in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngial and bronchial difficulties. If my own opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, L. L. D.

FROM THE WIDELY CELEBRATED
PROFESSOR SILLIMAN, M. D., L. L. D.,
Professor of Chemistry Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the CHERRY PECTORAL an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

MAJOR PATTISON, President of the S. C. Senate, states he has used the CHERRY PECTORAL with wonderful success, to cure an inflammation of the lungs.

From one of the First Physicians in Maine.

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DR. J. C. AYER, Lowell—Dear Sir: I am now constantly using your CHERRY PECTORAL in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease

Respectfully yours,

I. S. CUSHMAN, M. D.

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March 15 EWIN, BROWN & CO

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Central Female Institute,

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THIS INSTITUTION is now in successful operation, having just closed its First Session, under most favorable auspices.

No place in the West possesses superior advantages for a Female School, to McMinnville.

It is proverbial for its health, and for the morality and growing industry and enterprise of its citizens.

The Trustees have completed arrangements for a School of the highest order.

The Endowment Fund is being secured, and a building will shortly be erected, which for taste and extent will do honor to the cause of Female Education.

The following course of study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

1. Reading, McGuffey's Series completed
2. Orthography, Webster's
3. Modern Geography, Mitchell's
4. English Grammar, —— First Lessons
5. Arithmetic, Davies' First Lessons
6. Penmanship

COLLEGE PROPER.

Freshman Class—First Session.

1. Latin, Bullion
2. Arithmetic, Davies'
3. Algebra, Davies'
4. Grammar
5. Ancient History, Rollin

Second Session.

1. Latin, Bullion
2. Greek, Bullion
3. Algebra completed, Davies
4. Geometry commenced, Davies
5. Ancient Geography, Mitchell

SOPHOMORE CLASS—*First Session.*

Latin, Virgil's Æneid commenced
Greek
Geometry, completed
Natural Philosophy, Olmsted
Physiology

Second Session.

Latin, Virgil's Æneid continued
Greek, Xenophon's Anabasis
Astronomy, Olmsted
Botany, Lincoln
Modern History

JUNIOR CLASS—*First Session.*

Latin, Cicero's Orations
Greek, New Testament
Chemistry, Silliman's
Astronomy, finished
Botany, completed

Second Session.

Latin, Cicero de Senectute and de Amicitia
Greek, New Testament continued
Chemistry, completed
Logic and Rhetoric, by Whately
Criticism and Analysis of the Eng. Language

SENIOR CLASS—*First Session.*

Political Economy, Wayland
Constitution of the United States
Astronomy, completed
Moral Philosophy and Lectures, Wayland

Second Session.

Mineralogy and Geology, Hitchcock
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, by Butler

To accommodate those who have neither time nor means to prosecute a course of studies so thorough as the preceding, or who may deem it unnecessary, the Trustees have adopted the following Scientific Course:

SCIENTIFIC COURSE.

FIRST YEAR—FIRST SESSION.

Arithmetic, Davies'
Geography, Mitchell's
Grammar
Algebra, Davies' Bourdon
Analysis of the English Language

SECOND SESSION.

Outlines of History, Ancient and Modern
Algebra finished
Plain Geometry
Chemistry, Silliman's
Ancient Geography

SECOND YEAR—FIRST SESSION.

Geometry, completed
Logic, Whately
Rhetoric, Blair
Criticism, Kames'
Domestic Economy

SECOND SESSION

Botany, Lincoln
Physiology
Mineralogy and Geology, Hitchcock
Constitution of the United States

THIRD YEAR—FIRST SESSION.

Natural Philosophy, Olmsted
Astronomy, Olmsted
Moral Philosophy, Wayland

SECOND SESSION.

Natural Philosophy, with Lectures, finished
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, Butler

Branches pursued throughout the Course.

Reading, Spelling and Defining, Composition, Penmanship, Vocal Music, and Lectures on the various Sciences.

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

RATES OF TUITION.

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

EXTRAS.

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

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June 21, 1851.

1851. Baptist Memorial. 1851.

Brilliant Inducements to Subscribe.

THE present volume contains an elegant Portrait of the Editor, of the late "Rev. JOHN PECK," "Rev. R. B. C. HOWELL, D. D." And the July No. will contain a splendid Portrait of the late "Rev. PORTER CLAY," and brother of

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In all parts of the United States to circulate the Memorial: and to enterprising business men, the best terms will be given for the next six months Apply immediately, post paid, to

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THE TENNESSEE AND ALABAMA COLLEGIATE INSTITUTE.

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THIS INSTITUTION is now in successful operation, with an unusually large class of Young Ladies, which has continued to increase from its commencement.

Possessing, as the town of Winchester does, pre-eminent advantages, in every respect, for a seat of learning, the Trustees and friends of the School have spared no pains or sacrifices to be able to found a School, which, in point of a thorough, systematic and extensive Course of Study, and a large, able and experienced Faculty of teachers, fully equal to any Female School in the Union. This, they flatter themselves, they have been able to consummate.

The following Course of Study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

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

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

COLLEGE PROPER.

Freshman Class.—First Session.

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

Second Session.

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

Sophomore—First Session.

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

Second Session.

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

Junior—First Session

Latin—Cicero, Select Orations—Anthon.
Greek—the New Testament—commenced.
Experimental Chemistry—Silliman's.
Astronomy—completed.
Modern History—England.
Botany—continued.

Second Session

Latin—Cicero de Senectute—Select Poems of Horace, Juvenal.
Greek—New Testament—Gospels—completed.
Experimental Chemistry—continued.
Logic—Whately.
Criticism and Analysis of the English Language—Graham.
History of the United States—Wilson—with Chart.

Senior—First Session.

Latin—Select reading—reviewed
Greek—Acts of the Apostles.
Logic—with Butler's Analogy.
Rhetoric—Whately.
Mental Philosophy—Upham.
Ecclesiastical History—Mosheim—Neander.

Second Session—Four Month.

Moral Science—Wayland.
Rhetoric—Whately.
Domestic Economy—Beecher.
Evidences of Christianity—Alexander.
Natural Theology—Paley.
Elements of Criticism—Kames—Graham.
Ecclesiastical History—Mosheim—Neander.

Fifth Month.

General Review of the whole course.

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Teacher of Drawing, Painting, &c., &c.

MRS. L. M. MARKS.
Teacher of the Preparatory Department, in which she will receive the constant assistance of President Graves and Professor Marks. Mrs. M. will also teach Plain and Ornamental Needle-Work.

The objection urged to patronizing a School in its infancy, that it is a "*New School*," implying that its teachers are inexperienced, and the faculty incomplete, the trustees have been careful to remove, by the appointment of the most able, experienced and popular teachers, and by appointing a full faculty the first session. Tutors will be added, from time to time, as the wants of the School may require.

The School is indeed *new*, but the teachers are *old*—i. e. long tried and experienced.

The President, Rev. Z. C. Graves, has been engaged in teaching for the past fifteen years, and for eleven of which the Principal of the largest and most popular Seminary in the North, from which he has been elected to this.

Professor Marks has also been a successful teacher for eight years, six of which he has been associate principal in the above institution. We are confident that, as a Professor of Mathematics, he has no superior.

Prof. Swenson, late of Stockholm, the land of song and Jenny Lind, bears with him a diploma from the Royal College of Stockholm as a graduate in all the departments of Music.

Prof. Giffard, (late of Paris,) is a highly accomplished and educated gentleman of the most polished manners. He will not only teach the principles of the French Language, but, what is rarely to be met with in the best schools of this country, teach them to *pronounce* it correctly, and enable his class to converse in it *naturally* and *fluently*. But few of our best Colleges in the Union can boast of this advantage, and we believe that it will be fully appreciated by all those parents who wish their daughters to learn to speak French that is *French*.

The Ladies have each had from ten to fifteen years experience.

With the above Faculty of able Professors, and with such a thorough and extensive Course of Study, we feel confident that this Institute is destined, at a very early day, to receive a patronage hitherto unattained by any Female School in the South.

The Institute is visited daily by some one of the Trustees, or by some Parent, friend or stranger, to witness the exercises of the Pupils: and after witnessing the exercises for several months we do not hesitate to say that the mode of instruction is the most *thorough and complete*, and that this Institution is *superior in every respect* to any female school we have ever known.

RATES OF TUITION.

Preparatory department per session	$9 00
Freshman class	12 00
Sophomore class	15 00
Junior and Senior classes	18 00

EXTRAS

Collegiate French, under Mons. Giffard	$10 00
Music—Organ, Piano or Guitar,	25 00
Vocal, gratis.	
Drawing, Painting, Needle-work, per annum	8 00
Graduation fee—for Diploma, &c—	5 00
Boarding, &c., per session	35 00

The Collegiate Year, until further notice, will be divided into two sessions—the first commencing with January and ending with May—the second commencing with July and ending with November—which will be the annual commencement.

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The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

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Primary Department, first Division,	$10 00
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VOL. VII. THE TENNESSEE BAPTIST. JULY 5, 1851.

Poetry.

THE LANDING OF THE PILGRIMS.

BY MRS. HEMANS.

The breaking waves dash'd high
On a stern and rock-bound coast;
And the woods against a stormy sky
Their giant branches toss'd.
And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New England shore.

Not as the conquerors come,
They the true-hearted came;
Not with the roll of the stirring drum,
Or the trumpet that sings of fame:
Not as the flying come,
In silence and fear;
They shook the depths of the desert's gloom,
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea!
And the sounding aisles of the dim woods rang,
To the ANTHEM OF THE FREE!
The ocean eagle soar'd
From his nest by the white wave's foam,
And the rocking pines of the forest roar'd—
This was their welcome home!

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine.
Aye, call it holy ground,
The spot where they first trod—
They have left unstained, what there they found,
FREEDOM TO WORSHIP GOD!

THE OLD CLOCK IN THE HALL.

BY S. H. STODDARD.

It stands in the corner of the room,
Behind the door, in the shade and gloom,
In a heavy antique case,
Rich mahogany, maple and oak,
Battered and scratched, and dim with smoke.
And the hands are bent on the face.

The knob and hinges are red with rust,
The top of the moulding covered with dust,
The panels are yellow with stains;
And a ragged web like a tattered pall,
Runs from its side to the sombre wall,
And over the window panes.

The pendulum swings, the wheels go round,
Making a dull, monotonous sound,
As the vanishing moments fleet,
A "tick" like falling grains of sand,
As time was pouring from out his hand,
The dust of years at his feet!

Years have vanished—fourteen years—
With all their sorrows, and sins, and tears,
And left their marks in the hall;
The old have died, the young grown up;
Generations have gone to mould,
And the clock survives them all.

Beautiful girls have watched the hours,
Knitting at stands, or working flowers,
In frames of broidery fine—
And mornings, the young folks playing late,
Wished the moments fettered to "eight,"
For the school began at "nine."

Mothers, with sons in distant lands,
Sorrowing, chid its tardy hands,
And dreamed of the meeting dear;
And wives whose husbands returned at night
Marked the time in the fading light,
And listened for footsteps near!

Blushing brides at their toilet gay,
In snowy robes on the happy day,
Have waited the hour to wed;
And sick folks tossing on beds of paid,
Gazed on the clock again and again,
And watched beside the dead!

But years have vanished, and others fill
Their place, and the old clock standeth still
Ticking as in its prime,
Summer and Winter, day and night
A sexton, chiming the hour's flight,
Tolling the knell of Time.

THE WIFE'S APPEAL.

BY W. C. BENNETT.

Oh, don't go in to night, John!
Now husband, don't go in!
To spend our only shilling, John,
Would be a cruel sin.
There's not a loaf at home, John;
There's not a coal, you know;
Though with hunger I am faint, John,
And cold comes down the snow:
Then don't go in to-night!

Ah, John, you must remember,
And, John, I can't forget,
When never four of yours, John,
Was in the alehouse set.
Ah, those were happy times, John:
No quarrels then we knew,
And none were happier in our lane
Than I, dear John, and you:
Then don't go in to-night!

You will not go! John; John, I mind,
When we were courting, few
Had arm as strung, or step as firm,
Or cheek as red as you:
But drink has stolen your strength, John
And paled your cheek to white,
Has tottering made your one firm tread,
And bowed your manly height.
You'll not go in to night!

You'll not go in? think on the day
That made me, John, your wife;
What pleasant talk that day we had
Of all our future life!
Of how your steady earnings, John,
No wasting should consume,
But weekly some new comfort bring
To deck our happy room:
Then don't go in to-night!

To see us, John, as then we dressed,
So tidy, clean, and neat,
Brought out all eyes to follow us
As we went down the street.
Ah, little thought our neighbors then;
And we as little thought,
That ever, John, to rags like these
By drink we should be brought!
You won't go in to-night!

And will you go? If not for me,
Yet for your baby stay;
You know, John, not a taste of food
Has passed my lips to-day;
And tell your father, little one,
'Tis mine your life hangs on.
You will not spend the shilling, John,
You'll give it him? Come, John,
Come home with us to-night!

Fix your mind closely and intently on what you undertake—in no other way can you have a reasonable hope of success.

Little opportunities of doing good are neglected by many who are waiting for an occasion to perform great acts of charity.

AN ADDRESS

Delivered at the Examination of the Tennessee and North Alabama Female Institute,

ON THE SUBJECT OF FEMALE EDUCATION.

BY THE REV. EUGENE STRODE.

Friends, Patrons, Teachers and Pupils, of the Tennessee and North Alabama Female Institute.—

The brief time afforded me for maturing a few thoughts appropriate to the occasion which has brought us together to-day, will prevent me from entering upon many of the important topics which are so intimately connected with the great cause of Education.

But it gives me no ordinary pleasure to mingle in the scenes and exercises of this occasion, and to make even a few imperfect remarks upon a subject which so nearly concerns the improvement and happiness of human society.

I have watched with no ordinary interest the progress of this Institution from its origin, and hailed it as a new era in the history of Female Education in the South West. Having been, to some extent, a critical observer of the systems of general Education since I have been permitted to occupy a public station, my attention has been called to mark many of the defects and errors which have long prevailed, and which now exists so widely, in the plans devised for mental and moral improvement; hence appeared the necessity of some radical change in the old systems—some reformation in this department of human improvement—for experience has long since proved, that as is the system of Education, so is the character of society as to intelligence and moral influence. All over our land, more especially in the South West, has a vast amount of money been expended, and the energies of good men been almost worse than wasted in efforts to promote general Education, and not a little for Female Education especially.

It is true that there has been and still exists a widespread indifference upon this subject, notwithstanding all that has been done to promote the object—but the limited success of many schemes and enterprises for popular Education has, as it appears to me, grown out of other causes than that of apathy to its vast importance.

The prime causes are found in the elementary plans pursued in the course of mental training, or to express it more clearly, in a disregard of the laws of mind in developing its powers—in the application of erroneous and improper incentives to call forth the faculties of thought—or which is more commonly the case, leaving *thought* to a great degree out of the question, and taxing *memory* alone in the process of acquiring knowledge. This is the starting point of the endless errors multiplied, which are sufficiently manifest to a superficial observer; and to speak in general terms before descending to particulars, the reformation in such systems must begin with these elementary errors, and like rubbish they must be removed to give place for the solid foundation upon which the superstructure is to be reared. By this is implied, that in all mental improvement the laws of mind must be consulted and regarded in the application of the means used to elevate and strengthen its powers; and in every system where this is not regarded of primary importance, obstacles of no ordinary magnitude arise in the progress of correct mental training. That this is true, we have only to ask those self sacrificing Public Teachers who have adopted the correct system of instruction, and who are compelled to undo much of what has been done, in order to fix the true elementary principles of a thorough Education.

But without further general remarks, by way of introduction, let us briefly glance at some of the *more prominent* errors and defects which prevail, both as to mental and moral training, especially as they exist in the ordinary course of Female Education, in the South West particularly.

The *first*, to which I will briefly allude, and one of common discussion, is, that the mental endowments of females are so inferior to the intellectual capacities of the opposite sex, that a limited and superficial Education only, is necessary to qualify woman for the sphere in which God designed her to act. Without stopping to discuss the question as to which sex possesses the more intellectual vigor, it is a truth which history and observation confirms, that the Education of Females has been overlooked and neglected to a sad and unwarrantable extent; and whatever other causes combine to perpetuate this erroneous opinion, it is one which has stood and still remains as a prominent obstacle to the general intellectual and moral improvement of the whole race. Were such an error confined to heathen and unenlightened nations, it would only appear consistent with the natural depravity of dark and degraded humanity—but amid the clear and unerring light of Revelation, there appears nothing to sanction the idea that less effort is to be made in cultivating the female mind than that of the other sex. But again, more than this, from actual facts and established experience, it may be safely affirmed, without hesitation, that when their Education is properly directed, they are capable of acquiring every branch of knowledge which can improve and adorn the human mind. This proves at once that they possess *essentially* the same mental faculties, whatever may be said as to the degree of intellectual vigor, and instances not a few, of the highest order of mind, might be adduced in demonstration of this assertion, with which you are doubtless familiar, and which at the same time illustrates this very glaring error, which prevails as widely through some portions of our highly favored land; and still further, this error overlooks the feeble influence exerted by that portion of the sex who are regarded as unworthy or incapable of thorough mental culture, compared with that exercised by the educated, for their influence is powerful, not only on the taste and manners, but also on the moral principle and character of mankind. Besides, to mention a final consideration on this particular topic, they are *immortal*, sustaining the same relation to all that is awful and glorious in the Revelations of Heaven; and instead of being restricted, ought to have their minds enlightened in every branch of knowledge which may have a beneficial influence on their present conduct, or their future destiny.

Such is a brief statement of a prevailing error, and such its reputation, as pertaining to the development of the female mind.

But another error, which naturally grows out of this, *is the employment of inferior and incompetent Teachers.*

It is strange, and almost unaccountable, that society requires qualified men in most public departments, while a public Teacher of youth may have only a rudimental knowledge of the simplest branches of learning. Mechanics, for instance, are required to serve a certain term of years before they can successfully engage in business; and so it is with the learned professions: from three to five years are required, ordinarily, for preparations to take a public position.—But a Schoolmaster, an Instructor of youth, may be one who has failed of success in some other occupation, or whose health will not admit of greater physical exertion, and *imagines* himself competent to teach, and so informs the public through a flaming advertisement; and this is often all the recommendation that is required or deemed necessary to qualify one for a position which is second only to the Ministry of the Gospel, and some claim for it even the first place, for promoting the improvement of human society.

This erroneous idea, which so widely prevailed in times past, and now exists to so great an extent, as to the character and qualifications of Public Teachers, has given to the office a place in the estimation of society, far below that position to which its importance fully entitles it. Thus has the office been rendered inefficient for the purposes of human improvement, especially as it pertains to Female Education, which has been retarded to an extent inconsistent with the enlightenment of the age. Thus has money to vast amount been expended uselessly, or nearly so, returning but a small equivalent in real mental and moral improvement. So society has received but little benefit, comparatively, for the time, talent and energy, devoted to the pursuit of knowledge, misdirected and misapplied by those Teachers who burden memory with words, while the mind is left barren of ideas.

These remarks upon the subject of incompetent and unqualified Instructors, leads to the consideration of another evil, unavoidably and directly, as must be perceived by all. I allude to the consequent general *superficial character of Female Education.*

The character of the Teachers, and the erroneous public taste, has made Modern Education, especially in the South West, more showy than substantial. The object seems to be, according to the course of instruction in many popular Institutions, only to fit their pupils for one period of life—for the bright and sunny days of youth, when fashionable pleasure and amusement is regarded as the legitimate and peculiar pursuit of an accomplished *graduate*—a conformity to the prevailing etiquette of arbitrary society.

It is true, that nominally, a thorough course of mental training is pursued, and the text books used ordinarily are those approved as standards in science and literature. But facts too evidently manifest that only a very superficial knowledge has been obtained of what is essential to a sound and useful Education; when more time is devoted to Music and Embroidery, &c., than to that mental discipline which is necessary to give vigor and energy to the intellect; not that I would deprecate the science of Music, or the accomplishment of Embroidery, &c., but all these must not interrupt the primary object in all instruction, viz: to fix habits of original and correct *thinking*—for cultivating the ear of an ingenious talent in mechanism, does not develope the power which mind possesses; it requires the united and harmonious action of all the mental faculties to reason upon and investigate the profound subjects of Natural and Moral Science; and that system of Education which disregards this cardinal principle may be popular, and give Diplomas of Graduation, but they make but a feeble impression upon society, and that too of a false reputation, unworthy the resources afforded for high intellectual attainments.

Hence, it is at once evident that such an Education is not adapted to meet the requirements of maturer years—the demands of the sterner realities of life.

Such is a brief view of another prominent defect in Female Education, and its appropriate remedy.

We shall allude but to one other viz:

That which pertains to the *time* ordinarily devoted to the acquirement of the usual branches of a liberal Education. At the age of 14 or 15 years is very commonly the period when the studies of a young lady are closed, and a course of mental culture is deemed completed for all after life. This error has rendered doubly inefficient these defective systems of Education, affording only time for acquiring the alphabet of the common principles of knowledge—an age when the mind is just beginning to view the outlines of that course of mental training and discipline in which it should be occupied until the intellect becomes more mature and vigorous, and can thus grasp more firmly the profounder subjects of science; and then this should be regarded only as a preparation for the constant and continued acquirements of knowledge. But this error is becoming so obvious that the mere mention of it is sufficient to suggest the remedy.

Having now considered some of the errors and defects which pertain to *mental* culture and discipline in the common systems of Female Education, it remains to consider briefly some things which belong to that most important department of *moral* and *religious* discipline and instruction.

The history of the world, and universal experience, has fully demonstrated the fact that an Education without the inculcation of the right moral principle, is even worse for human society than a state of partial civilization. To illustrate this by a single example, we have only to refer to France, in the history of her modern revolutions.—The public mind became unsettled as to the authority and existence of a Supreme Being, and by the poison of a subtle philosophy, which soon assumed the form of open and impious Infidelity, the idea of a future existence was gradually effaced from the mind of society, and hence removed the restraining influence of the revealed truth of future retribution. The Bible was banished as the standard of virtue and religion—anarchy and unblushing vice was the result.

Now, the application to be made of this, is to illustrate the necessity of enforcing the claims of pure morality and religion, as indispensable in a course of thorough Education—to fix the great truth that there is an hereafter, and no small part of the Education of this life has reference to a life to come. As the interests of one infinitely exceed the interests of the other, so should it be impressed upon youthful minds that the instructions they receive are not intended to qualify them alone for the business and responsibilities of the present, but for the felicities and employments of a future existence.

This department of a complete and thorough Education, has been most unwarrantably neglected, especially in what is known as *fashionable* Education; and this is the more strange, from the fact that those who are commonly most interested in all enterprises for the improvement and moral elevation of all classes of society, are professed believers in the doctrine of a future state, a truth of revelation which should ever be regarded of the highest importance by founders of institutions of learning and Instructors of youth.

The knowledge of God, an acquaintance with his attributes, a sense of dependence on them, and accountability to Him, has ever exerted on the minds of intelligent creatures a restraining and virtuous influence. The pure morality of the Gospel is acknowledged by Infidels, for they advocate the institution of Sunday Schools on this ground; and if such be its influence universally, which may readily be shown, the Bible should be introduced into every School. Objections have been, I am aware, urged against this course, the principle and most common one of which is sectarianism, and not, it is true, sometimes without a cause. When a distorted and imperfect view of Christian doctrine is given by the introduction of human creeds—formularies which of necessity must confuse and perplex the minds of the young, and not unfrequently the old also—a result which never occurs when the Bible is left to be its own interpreter.

A brief extract from Dr. Dick, in writing upon this very topic, will be appropriate here. He says, "It is evident that the manner in which revelation has been communicated to us is a model to direct us in imparting religious instruction to the young, or any other class of society; and when we substitute in the room of the Scriptures Catechisms, or any other abstract or compendium of doctrines, however orthodox, we virtually declare that the wisdom of man is superior to the wisdom of God, and that the plans devised by erring mortals are to be set in competition with the plans of Inspired men, who derived their instructions from the Divine Spirit. Besides the instructions derived from such compilations on religion, even when understood, (which they seldom are,) are received by the young merely on the authority of the authors or compilers, and can never produce such a thorough rational conviction of their truth and obligation, as if they were delivered in the language of men who derived their instruction and commission immediately from Heaven."

He then proceeds to recommend the manner of Bible instruction, as a part of a correct and complete Education, by arguments alike sound and philosophical.

But to turn now from considering the error and remedy as to a standard of moral and religious instruction, we come to consider a very prominent evil influence, which does much to hinder the progress of correct mental and moral discipline and instruction. I allude to the influence of corrupt literature. To this, in society generally, and particularly among the Christian portion, exists the strongest blindness and indifference. While many parents and Teachers are scrupulously rigid about the orthodoxy of religious faith in forming the views and opinions of the young, they are neglectful of what they read, as to what comes under the general head of literature.

In every age of the world have the writings of men exerted an influence for good or ill upon the mind and morals of society; and by the progress of art have the facilities been increased for the circulation of books and every form of literature.

Hence, while the works of religious minds have been multiplied to enlighten, to purify and elevate society, the productions of skeptical and immoral men have more than kept pace, and like the reptiles of Egypt, they flood the land; they pour forth from the press by the million, and are read by the million. A great portion of such literature consists in what are called novels, to the evils of which no part of society is sufficiently awake, and this mighty engine of Infidelity and vice is affording to all classes its productions, which were formerly for the rich and luxurious only—now the young and the poor may possess a copy for a few cents. Corruption is cheapened, and has a wide circulation at a small expense, and every where are these volumes found, on the centre table of the city drawing room, on the rough hewn boards of the log cabin, on the steamboat, the rail-road car, in the chamber of the school girl, and everywhere scattering moral decay.

The appetite for fiction craves no morality, and does not even require the decent veil with which it was wont to cover its productions. The authors may be men of the lowest and vilest habits, still if they only possess a vivid imagination, their works are read by all classes. They read to the destruction, oftentimes, of all moral feeling, to the utter overthrow of principle, and to the excitement of every evil passion. Men talk much about drunkenness. The effect of these books is a perfect drunkenness of the head and heart. And who are they upon whom this evil is poured? Principally the young, just entering into life, their feelings fresh, and their imaginations lively.—These, with the young people of maturer years, form the great mass of our novel readers. They pour over the pages of such a writer as Bulwer, and learn to admire his heroes, who are often thieves and swindlers, and his heroines worse in sentiment and feeling. They cherish a sympathy with the brigands and street villians of Sue. Works from such sources as these, are those so easily obtained, and which keep the press teeming with the most baneful and demoralizing productions.

But aside from these more gross specimens of corrupt literature, there is the more refined sentimentalism of some *fashionable* and *popular* Magazines: Godey's Lady's Book, *et alius sui generis.* In these productions is discovered the extreme studyness of their authors to write for the most fastidious. With a mushroom morality is mingled an overwrought fiction, which fails to leave the impression professedly intended, but on the other hand instils that which is, to say the least, of doubtful tendency, and often give a distaste for those works of a purely moral and religious character. It is true, however, that this class of Magazines have received the commendation of the Religious press to a considerable extent, and strange it is. When these periodicals, professedly, in politics and religion neutral, yet sanction, in their very prints of embellishment, practices and doctrines which find their origin only in anti christian Rome. Now, what is the remedy for these evils? What can bid the plague cease? Certainly not the efforts of individuals alone, with comparatively little aid from a time serving press.

The answer to the question is, that the antidote to this moral poison is the proper moral and religious instruction incorporated with all our systems of Education, from the Infant School to the College and University, thus cultivating in the minds of the young of both sexes a taste for those books which appeal not to passion, but to the elevated moral feelings of humanity.

Compare the sources of the two classes of books—of the authors just named, and those of the pure Christian Philanthropist, and the books of the latter only sow the seeds of virtue and truth, because for the most part they breathe the sentiments and spirit of the Book of Books, the clear fountain of revealed truth.

Let instruction from these sources be afforded, and the mental and moral training of youth will be consistent with the design of God in forming a creature in His own Image, for usefulness here and happiness hereafter.

Thus have I rapidly glanced at some of the evils and defects which prevail, as connected with Education generally, and especially Female Education in the South West. I will relieve your patience by only expressing the interest, nay the pride, I feel in witnessing the brightening prospects of this Institution of Learning, and as I said in the beginning of my remarks, I hail its establishment as a new era in the history of Female Education. I believe that under the supervision of the worthy Board of Trustees, and the accomplished Teachers selected to instruct and discipline the young minds committed to their charge, the errors and evils to which I have alluded, avoided and counteracted; that the laws of mind will be regarded, and its powers properly developed. This is the great object to be attained—the proper expansion of the intellect, and cultivation of the affections, is the only true and thorough Education; and honor is due that man who, by self-sacrifice, will strive to oppose prevailing errors, and accomplish this work, which is so intimately connected with the moral elevation of society.

By perseverance in this enterprise, and an appreciation of the superior plan on which this Institution is conducted, it must prosper and flourish, and its success now looks to the zealous efforts of its friends to sustain and increase its already flattering reputation; and soon, by the right directed energy, it will have a character, through the influence of its pupils, which will place it in a position with the highest schools in the land, and the fair daughters of the South will stand unrivalled in intellectual might and moral influence.

A word to the Young Ladies, and I close. You are engaged in a pursuit elevating and ennobling to your sex and to society—a good Education will fit you for associating with the highest grade of mind, and for mingling in the pure pleasures of intellectual and moral refinement on earth, and by a proper regard to revealed truth, will prepare you for the exalted and complete enjoyment of an unending existence. My young friends, remember that the time you are occupied here in the acquirement of human learning, is made up of "golden moments," and should be improved as they are fleeting rapidly away. Life's rough paths will soon open before you with untried perplexities and vicissitudes—prepare to meet them as expected and anticipated, by minds and hearts properly cultivated and disciplined for every condition and demand of society. But above all, "Remember now thy Creator, in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." Earth is but a preparatory School to the ceaseless pursuits of Eternity.

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

CLIFTON & ABBOTT,

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

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently establi-hed a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, CR D Clifton, who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have one establi-hed 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

IN QUART BOTTLES,

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

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

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

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

MONTEREY, Jan. 18, 1850.

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

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

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

FROM THE STATE OF MAINE.

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

SIDNEY, Me., April 15, 1850.

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

STEPHEN C. HAYWOOD.

AUGUSTA, April 16, 1850.

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

DILLINGHAM & TITCOMB

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

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

JUST RECEIVED,

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

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

SAVE YOUR INSURANCE,

BY USING BARLOW'S HOUSE GARDEN, AND FIRE PUMP.

WE call the attention of the public to this (to every family or gardener,) most admirable and superior Model Pump, answering the treble purpose of

1. Supplying private houses with water in place of the common Pump, or well bucket. By the simple movement of the lever a few inches, a full and constant jet is obtained. A child that can lift a pound can use it.

2. All kinds of irrigation, as the watering of gardens, plants and fruit trees, within a short distance of the house; also of supplying the stable and stock yard with water, &c.

3. And, PROTECTING THE PREMISES FROM THE RAVAGES OF FIRE! In a few *moments*, not *minutes*, the fire hose can be attached to the pump, and two men can force a large jet of water over any two story house.

Every objection urged against the common pump is obviated in this. When it shall have been as fully tested in this State as in Kentucky, it will have the preference over all others.

It can be examined at all business hours at Lord & Fulsome's Forging and Finishing Shop, on Market street, where we are now putting up this pump, and executing different kinds of Steamboat and Mill work, Iron Fencing, and all kinds of job work, at the shortest notice, and on the most reasonable terms.

April 19—tf LORD & FULSOME.

To Country Merchants.

WE have received of Mr. X. Bazin, Philadelphia, (successor to P. Bonsel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have just received,

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

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

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

March 15 EWIN, BROWN & CO.

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

For sale by H. G. SCOVEL.

FRESH ARRIVALS.

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL.

NORTH side of the Public Square, 3 doors west of the Nashville Inn.
1000 pound Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed fresh,
6 bags Orchard and Herd Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed fresh,
2000 pounds Poetry, in boddies,
541 " Glue, good,
200 gallon Bleached Sperm Oil,
450 " Refined Tanner Oil,
3000 pound Log Sun Cured Soda,
10.0 " Roll Brimstone,
150 kegs Pure White Lead

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

Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water, and
Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint

For sale by H. G. SCOVEL.

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

H. G. SCOVEL.

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

For sale by H. G. SCOVEL.

FRENCH BED PANS—A new and very convenient article, for sale by

H. G. SCOVEL.

EIGHT Barrels Northern Spirits of Turpentine, for sale by

H. G. SCOVEL.

CIGAR FUSEES—2 gross received and for sale by

H. G. SCOVEL.

ONE CASE very superior Madras Indigo, for sale by

H. G. SCOVEL.

WINDOW GLASS, of almost all sizes, for sale by

H. G. SCOVEL.

Fine Toilet Soaps, &c.

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

47 doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poncine or Pomace Soaps.
24 doz Taylor's Transparent Balls,
72 doz White and brown Wind-or Soap, superior
24 doz Piver's blue jar Ox Marrow,
12 doz Roussel's comp Ox Marrow in glass Jars,
2 doz. Jenny Lind Hair Gloss,
2 doz Bandolaine,
2 doz Rose and Charcoal Tooth Paste,
2 doz Odontine, a superior article for the teeth,
8 doz Roussel's Bell Lavender,
8 doz Eau Lustral, for the hair,
6 doz Tweezers,
200 lbs Barber's Soap, in 1 lb bars, superior and cheap.

March 15 EWIN, BROWN & CO.

CALABRIA LICORICE—780 lbs. Calabria large stick Licorice of superior quality for tobacco manufacturers, received and for sale at a small advance.

March 15 EWIN, BROWN & CO.

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