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The Pulpit.

THE IMPORTANCE OF CORRECT BELIEF,

A Sermon preached before the General Association of Tennessee and North Alabama, October 26th. 1850.

BY DAVID BREIDENTHAL.

"Buy the truth and sell it not."—Prov. 23: 23.

Truth, according to the text, is valuable. This is a proposition universal—without exception in time or in eternity. It was true in Solomon's day, before and since his day, and will be forever. But, though we could not transfer ourselves to the point in time or in eternity, in which we could declare that truth is unimportant and valueless, there are times, in our world's history, when indifference to truth, a want of tenacity in adhering to it, or of faithfulness in contending for it, is a more extensive evil than at others. There are times in which, if a sentiment obtain belief, it may continue to be believed for ages. The record of the past points us to periods of agitation, wide-spread and almost universal, followed by as extensive quiet,—to times in which the elements of the moral world were stirred and aroused, and after their day of mingling and conflict, were again hushed into a motionless and protracted slumber. So that the notions entertained and the doctrines believed, at the termination of the stir and agitation, have, to a greater or less extent, continued to be believed during the quiet which has ensued. There are, therefore, times in which indifference to truth is more deleterious than at others. The fused metal may be readily made to assume any shape which the smelter may desire, but when it has once become cold in the mould, its form and its lineaments are fixed.

What then, it becomes us with solemnity and solicitude to enquire, is the character of our age? Do we not live in exactly such a period of agitation, as that it would be an evil reaching even to posterity, for us to be remiss in adhering to the truth or in contending for it? Ours is a time of general stir. The affairs of men are in a state of transformation. To what quarter of the world, to what department of society can we turn, without astonishment at the rapidity and magnitude of the changes which are occurring? We are in the midst of the storm, elements are settling around us, and as they are directed and settled will be the age which follows. We sow and posterity will reap; we build and another generation will inhabit; we endorse a doctrine and another age will believe it. The well being, therefore, of those who will come after us, as well as the honor of God and the advancement of the Redeemer's kingdom, call loudly upon us to adhere tenaciously to the truth, and to compromise not with error.

We purpose, in the present discourse, to insist upon the importance and value of Gospel truth, to vindicate truth from impeachments of its utility and of the obligation to believe it, implied in certain common sayings. And let it not be thought, I beseech you, unimportant to direct attention from the Pulpit to a thing so trivial as an adage, a proverb or a common saying might appear to be; for, in these, there is an influence more potent and lasting than we are wont to conceive. The sentiments contained in a single ballad often repeated in song, have dethroned kings. Such is the nature of the relation which we sustain to one another, such the influence which, from this relation, mind exerts upon mind, that the light jest, the by-word, and even the significant nod, leave their impress upon the morality of individuals and of society, and upon christian character. The common saying is, to those who endorse it, an axiom, a first principle, by whose authority all questions immediately or remotely connected with it, are at once settled; a moral touch-stone to which positions the gravest and most important are brought and tested; a tribunal from whose decision there is no appeal. Let an erroneous sentiment be embodied in a terse and specious expression; let that expression become popular, become a common saying, and silently and uncorrected it may live and operate a thousand years to poison and contaminate whatever it touches. The kingdom of Christ advances only as truth advances; and the christian must have very imperfect conceptions of the responsibility of his calling, who can be indifferent to whatever impedes the progress of either.

What, therefore, are these common sayings which disparage the utility and importance of Gospel truth? "We will be judged in the last day not by what we have believed but by what we have done." This saying often uttered to soothe the feelings of those who are painfully conscious of erroneous belief, and often to justify a criminal neglect of Scriptural investigation, is absurd in principle and untrue in fact.—What moral quality can there be in external action independent of the internal purpose which prompted it? Irrespective of belief or principle upon which action is based and from which it springs, there would be as little virtue or vice in human conduct as in the actions of the unconscious brute. Apart from the principle of the heart, physical action is, as to merit and demerit, the same, whether it be in man, in a brute, or in a machine. From the belief or principles of the heart, do our actions acquire their virtue or turpitude. So far, therefore from belief being left out of the account in the final reckoning, without belief we could not be subject to judgment at all; for, in that case, our actions would possess no moral quality, and man would be free from accountability. Will not, then, God judge "in the last day," the thoughts, the purposes and principles of the heart? Will He not judge "the secrets of men," "bring every work into judgment with every secret thing," "bring into light the hidden things of darkness," and "make make manifest the counsels of the heart?" Thus this common saying oftentimes uttered with a confidence and complacency which would imply that it is equally unquestioned and unquestionable, is at war alike with reason and Revelation.

To the same effect is the following couplet of a distinguished Poet:

"For modes of faith let graceless zealots fight,
His cant be wrong whose life is in the right."

There are, we are aware, those who loud in their encomiums upon the superior excellency of unaided reason, clamorous in their eulogies upon the sufficiency of the teachings of nature independent of Revelation, and in the main, ignorant of the lessons of the Bible, have been wont to turn away from the voice of Inspiration, and adopt as their religious creed some saying of Pagan Philosophy, or some apothegm of a favorite poet. But neither Philosophy nor, as the lines quoted demonstrate, poetry is necessarily gospel. The above couplet is based upon the idea that there is no connection between belief and practice, while the connection is of the strictest character. If indeed a sentiment were entertained merely as a matter of speculative opinion, it would be of little moment what that opinion might be; but when a sentiment once gains harborage in the mind and is believed, it becomes an active principle. It is then no longer a mere fancy, a fruitless conception, but an element living and productive of action; while between the action and principle which prompted it, there is ever the most accurate correspondence. A bitter fountain sends forth bitter waters. Conduct is the index of the heart. When the life of a citizen is marked with a disregard of the laws of social order, an infringement upon the rights of his fellow men and a contempt for the requirements of virtue, it is at once said of him that he is a man of bad principle; and the sentence thus truthfully pronounced is based upon acknowledged connection between faith and practice. And when the life of another citizen is marked, on the contrary, with humanity and benevolence, with veracity, correctness and honorableness, it is said of him that he is a man of good principle; and what is thus implied if it be not, that conduct receives its coloring from the principles out of which it springs? To make, then, the importance of correct practice an argument for indifference and inattention to belief from which practice issues, is a palpable contempt to the doctrines of cause and effect, and is as unreasonable as the course of the Horticulturist who sought to rid his garden of a noisome weed, by lopping off the leaves and the stem, while the root, the life of the weed remained unremoved and untouched. Are, therefore, those who insist upon the utility of truth and the importance of correct belief, justly stigmatized as "graceless zealots?" If so, the Apostles themselves were the most "graceless zealots" that the world has ever known. For they insisted upon the truth and opposed error in terms which, if now used, would incur, at once, the charge of exclusiveness and uncharitableness.—"Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." "I would they were even cut off which trouble you." "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "Whosoever abideth not in the doctrine of Christ hath not God." "Contend earnestly for the faith once delivered unto the saints." In what strong and emphatic language is error, in these passages condemned! How strikingly does the view which the Apostles here express of the importance of truth and the deleteriousness of error, contrast with the loose notions of truth and error at the present day, so prevalent throughout the christian world! If there be meaning in language, the above passages clearly prove that it is contrary neither to the letter nor the spirit of the Bible, to contend for the truth and oppose error; and that it is no violation of Scriptural charity to expose and refute whatever doctrines are not sustained by the word of God. Were the Apostles destitute of charity? More than once did the unfortunate feel the strength and tenderness of their charity. For theirs was the charity which wipes the tear from the cheek of orphanage, drives the cloud from the brow of bereavement and lifts the head drooping in affliction,—the charity, whose blessings fall, like dew drops, upon the heart of the desolate, and mingle in rays of light and love among the gloom of sorrow, poverty and distress. But it is no part of Scriptural charity to countenance error, or connive at that which is contrary to the teachings of the gospel,—to omit the defence of the truth or allow an error to pass unrefuted. It does indeed require of us to award, in every case, the best motives that the circumstances will justify, to award sincerity, if there be room for it; but it requires not that we should admit that an error may be truth. It may demand of us to say of one in error, that he is sincere; but it demands not that we should admit that it is probable or even possible for his error to be truth. Charity has no countenance for error, no smile for an unscriptural practice, no pleasure in that which is unsanctioned by the Gospel, no delight in a departure from the truth. And such is distinctly the teaching of an Apostle: "rejoiceth not in iniquity, but *rejoiceth in the truth*." Charity may regret that an erroneous sentiment prevails: she may drop a tear over those in error, and sorrow deeply over a practice which is unscriptural, but smiles, is glad and rejoiceth only in the truth. Love, brotherly love, christian affection is the very essence of charity. And what is the ground of that affection? Upon what is that love which Christ taught his disciples to cherish towards each other based? Is it founded upon the sacrifice of the truth, upon a compromise with error? Is it based upon indifference to truth, upon an admission that error is uninjurious and truth unimportant? Its foundation is truth. "The Elder unto the elect Lady and her children whom I love in the truth." "The Elder unto the well-beloved Gaius whom I love in the truth." So far, therefore, is strict adherence to truth from a sacrifice of charity, that it is only adhering to the foundation upon which true charity is based.—And so long as we shall oppose error and insist upon the truth, in the love of the truth, we may feel assured that, though men may stigmatize us as "graceless zealots," as uncharitable and bigoted, we shall have nevertheless the approbation of him whose smile is life, and whose frown is perdition.

There is, however, another common saying to which we desire your more particular and protracted attention. "It makes no difference what we believe, if we are only sincere." Is it not highly probable, that he who endorses this common saying, has subscribed to a religious belief defective in truth?

The doctrines of the Gospel constitute a perfect system; it is complete; nothing may be added to it or taken from it. Between these doctrines, there is the most intimate relation; they exist in harmony and are illustrative of each other. So that correct views of one prominent doctrine, facilitate the acquisition of correct views of others; while error upon one prominent doctrine opens the way for error upon others. If one have correct conceptions of the Atonement, it is not probable that he will be in error with regard to the Depravity of the heart, the influence of the Spirit, or the perseverance of believers; and if one fall into error with regard to the true character of Christ, he will be led at once and naturally into numerous other errors. If one deny the Divinity of Christ, he cannot perceive how a satisfaction has been made adequate to the demands of a divine law; he rejects, therefore, the Atonement. Having rejected the Atonement, he cannot perceive how men guilty and depraved can be saved, he hence repudiates the doctrine of human guilt and depravity. Having done this, he cannot understand why man, in the possession of an unbeclouded intellect and pure moral feelings, cannot direct himself; he, therefore, denies that God has, at all, given us a Revelation. Thus surely does error on one doctrine lead to error on another—thus does one misconception imply the existence of others.

The Temple, with its arches and columns well turned and skillfully carved and polished, with all of its parts "fitly framed together," is in its symmetry and proportion both beautiful and strong. If, however, one piece be misplaced, wrongly adjusted in the structure, another must be; so that the beauty of the whole is impaired; and though, if the pillars are erect and in their appropriate place, they administer mutual strength and support, yet should one be knocked down, it will fall upon a second and that against a third, till all are prostrate and the edifice is in ruins. Truth and error are opposites, are antagonistical; so that a religious belief embodying the truth of the Gospel would form an effective shield against the error that "it makes no difference what we believe," would leave no room for it, would repel it.

But is it not also probable, that he who endorses this common saying, is conscious that his religious belief is defective? What else is implied by the circumstances under which this saying is most frequently uttered? You approach your christian friend, a good man but evidently in error, and insist upon the abandonment of his error and the reception of the truth which you proffer to him. You expose and refute his error, show the fallacy of every plea which he makes for it, the insufficiency of every consideration offered to sustain it, and prove to him that his position is utterly defenceless, his ground wholly untenable, and then kindly and in the spirit of the Gospel you urge upon him the reception of the truth. He offers his objection and you meet it; he makes his argument and you answer it; he summonses before you his strong reasons and you refute them. And when he has left no plea which has not already been proved futile, when at length he has distinctly no pretext for not receiving and acknowledging the truth, to what does he ultimately appeal, what is his last refuge, his dernier resort? "It makes no difference what we believe, if we are only sincere." And what to him is this common saying thus uttered, but an excuse for adhering to an erroneous tenet? And what is an apology thus offered by him, if it be not an acknowledgement that he is conscious of defect in his religious belief?

This saying, though generally applied to a single doctrine, whatever one may be the subject of consideration for the moment, a limits not, however, of such limitation. If it be true of one doctrine, it is true of all. If we may believe as we please on one subject, we may believe as we please on all.—And if I may believe as I please with respect to the teachings of the Gospel, since I cannot claim superior prerogatives to my brethren, all have the same privilege.—Then all may believe, if the saying be true, as they please on all religious subjects, and "it makes no difference." May I believe as I please, and does it make no difference? I will believe there is no God, and rob the world of a Maker; that there is no Holy Spirit, and rob the world of a Reprover; that there is no Christ, and rob the world of a Redeemer; "and it makes no difference!" I will believe that the doctrine of a Providence in human events is a fancy, and leave the world and all it affairs to the shifting and blindness of chance; that the doctrine of the soul's immortality is a whim, and make the future world an empty dreamless nothing; that there will be no resurrection, and write upon the grave stones of your departed kindred that "death is an eternal sleep;" "and it makes no difference!" Whence it would follow, that we might as well be Atheists as Christians; and "it makes no difference." It is not asserted that those who adopt this saying are skeptics or skeptically inclined; but if their saying be true, then undeniably they may as well be; for "it makes no difference." This erroneous sentiment, therefore, received by many who are believers, and proclaimed by many who are Christian ministers, is directly at war with Christianity itself, and strikes at the very foundation of all piety. For what we ask, is religion without truth as its basis? That which is not founded upon correct religious principles, may be enthusiasm, blind devotion, the glow of natural feeling, as any thing else but true religion. That emotion which does not spring from a correct view of some aspect of Gospel truth, is not piety; it is fancy. To treat truth then with indifference, as a thing of no importance, is to make light of the very foundation of piety, and in solemn mockery to trifle with all true religion; and he who essays to do it, assumes a fearful responsibility.

All rational action is founded upon belief. In all the transactions and pursuits of men, the engagements and enterprizes of life, belief is the foundation of every act. If a purpose is prosecuted, a work undertaken, or an object accomplished, it is because something is believed; and that which is believed, let it be what it may, is the motive from which the effort proceeds. With idiots and maniacs it may be otherwise; but to a rational mind belief is motive; and it is not in man to act without motive. What prompts the lawyer, the merchant and the physician to the strifes, and toils, and shocks of manly pursuit in their respective professions, if it be not the belief that, in either the good which they will accomplish for society, or the reputation and pecuniary profit which they will secure to themselves, they will reap their reward? What impels the husbandman to the cultivation of his soil and the sowing of his seed, if it be not the belief, that from the blessings of benificent Providence in the sunshine and shower, his fields will be crowned with the abundance of harvest? Why are the streets of your cities thronged with the multitude busy in the din and hurry of varied pursuit, if it be not the belief that thus objects will be accomplished upon which their hearts are set? Wherever the foot-prints of man, the productions of hand-craft, or the monuments of human ingenuity, are found throughout the world, there may be ocular and incontestible proofs that rational action is founded upon belief. Belief is the spring of every voluntary act.

Belief also controls the decisions of conscience. A man's conscience always and invariably speaks the language of his faith; the one is a transcript of the other. They exist in harmony, and are never found in opposition. What faith pronounces right conscience approves, and, on the other hand, what faith declares wrong conscience condemns. The true Catholic believes it right to worship the Virgin; and in doing so his conscience approves, while his conscience would condemn him, if he should do otherwise. The Mahommedan believes it right to practice the precepts of the Koran; in thus doing his conscience pronounces the sentence of approval, and if he did otherwise, he would feel condemned. And the Pagan, while bowed before his idol, feels, no doubt, as much complacency as the truest worshipper of God; for he believes his idolatry is right. To this truth there is not in our race a solitary exception.

Through all nations and all countries, in all stages of human progress, and all gradations of social organization, wherever religious sentiments, conceptions of right and wrong, prevail, there will it be found, that the language of conscience strictly accords with the sentiments of belief. As various and conflicting and defective as are the religious opinions of mankind, the decisions of conscience are exactly as various and conflicting and defective.

[TO BE CONTINUED.]

For the Tennessee Baptist.

WE HAVE NO DEACONS.

It is true that some of the Churches have exhibited wisdom and prudence in their selections, and have Deacons according to the directions of the Word of God, but the majority of them are destitute of *real scriptural* Deacons.

The office and qualifications of Deacons are taught in the Word of God, and in such plain terms that every Church, and every individual, with but *little* attention to the Scriptures, can easily learn the will of the Lord on this subject. Sermon after sermon, and lecture after lecture have been delivered on the duties and qualifications of Deacons, yet, with all this light before us, the Churches, in many instances, have made very unwise selections to fill this important office. This may grow out of the incorrect notion which many good brethren entertain, that the great work of the Deacon is performed at the communion seasons, by waiting on the members of the Church, and therefore do not look, in making their selections, for qualifications beyond this work. If this is a duty of the Deacon, it is a very small part of the work assigned him by the great Head of the Church.—This is seen to be true by reference to Acts, 6th chapter. There we are informed what the Deacon must do; and in 1 Timothy, 3d chapter, we learn the qualifications that a lover of Jesus Christ must possess to perform this important work. Without these qualifications, no one can fill the office of Deacon.

Some of the reasons which have led me to the firm conclusion that the *majority* of the Churches have no Deacons, except in name, are these:

1. A great number selected for Deacons are not qualified to act in that capacity, and do not seek to qualify themselves, and therefore the Church is without a Deacon. It is true they are termed Deacons, and profess to be such, but in their works they deny the office.

2. It is frequently the case that the Church selects one of her members to the office of Deacon, and the one chosen is unwilling to serve the Church in that capacity, but the office is rather forced on him, and he is set apart, and the consequence is, the Church remains without a Deacon, for such a member will never make a Deacon as the scriptures direct.

3. Those selected and set apart by the Churches to fill the office of Deacon, do not rule well their own houses. Their children are suffered to run at large—to keep bad company—curse and swear—visit drinking shops—and break the Sabbath, by visiting their neighbors and friends, and spending this holy day in vain and idle conversation, instead of learning the Word of God at home.

4. They neglect, too much, family prayer, and reading the scriptures to those under their instruction; and if it is attended to, it is performed with so little interest, a bad impression, instead of a good one, is made on the minds of the family; and, although they promised the Church, when they were set apart to the office of Deacon, that they would not only pray in their families, but in public, on all suitable occasions, the Church has never had the delightful privilege of witnessing the fulfilment of those solemn promises, nor even heard of their being attended to in the family circle.

5. The poor in the Church does not receive that strict attention which is required by the Saviour. They suffer for the want of food and raiment day after day and night after night, and no Deacon enters the humble cottage to relieve the sufferings of the poor trembling saints. No Deacon appears to encourage them with kind words, and with the mention of the precious promises which the Saviour has left for the consolation of his children. There is no Deacon to lay their condition before the Church, and urge the duty of the members to aid the poor and needy by their contributions.

6. The Ministers of the Gospel are not provided for as the scriptures direct. It is true there are some who receive prompt attention, but these are few and far between.

The Church calls a Minisler to preach for her, and offers him a certain sum, and sometimes say to him that he shall be supported, and those directed to fill the office of Deacon are directed to raise the amount pledged. The Minister takes charge of the Church, and labors faithfully by day and by night to build up the Church, and win sinners to the Saviour: and while he is thus laboring he must have food and raiment, and his children must be educated; and because he is a Minister, and laboring for a large Church—and one in possession of wealth—with the promise of a support, he obtains these things on time. The year rapidly passes off, and the time comes when he must meet all demands against him; and he has not received the amount promised him by the Church. 'Tis true, one brother has handed him fifty cents, and another twenty-five cents, &c., &c., but it has come in such small sums, and so scattering, but little benefit was realized. He waits week after week, and month after month, for that for which he has labored, that he may be enabled to balance his accounts; but no Deacon comes to his assistance—no Deacon is seen urging the Church, and the individual members of the Church, to pay promptly the amount they promised their pastor. But the Minister is left to suffer in body and in mind, and is thus driven to another field of labor in a sinking condition, in reference to the things of this life, and perhaps with the finger of scorn pointed at him by the members of the Church, saying "behold the man that will not pay his just debts, and will not provide for his own house."

These are the kind of favors and thanks the Minister receives for his labors of love. And why all this? It is not because the Churches are not able to sustain their Ministers as they should be, for they possess an abundance of the good things of this life. It is not because they are not willing to sustain their Pastors, and the Ministers who labor for them, but it is because WE HAVE NO DEACONS.

DELTA.

June 17, 1851.

Whenever evil goes forth in any of its corresponding activities, it comes, more or less immediately into bonds; while, nevertheless, the yearnings of its infernal desires are increased in the ratio of the restraining weights, which are made to impend upon them—as smothered fires burn with a more intense heat.

He that has studied revenge keepeth his own wounds green.—*Bacon.*

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If thou hast plucked a flower
Of richest, rarest ray,
And borne it from its garden bower
Thou knowest 'twill fade away:
If thou hast gathered gold,
Unrusted and refined,
That glittering hoard of worth untold
Thou knowest the thief may find.

There is a plant that fears
No adverse season's strife,
But with an inborn fragrance cheers
The wintry eye of life;
There is a wealth that foils
The robber's roving eye,
The guerdon of the mind that toils
For immortality.

O ye, whose brows are bright,
Whose bosoms feel no thorn,
Seek knowledge, by the rosy light
Of youth's unfolding morn,
With ardor uncontrolled
Seek wisdom's lore sublime,
And win the garland, and the gold
That cannot change with time.

EDUCATE THE MOTHERS.

Napoleon asked Madame Campan what was necessary for the people of France?—"Educate the mothers," said the estimable lady. You are right, said Napoleon, and he proceeded to state that the most important and valuable elements of his character were derived from the affectionate and careful nurture of his mother.

This anecdote was called to mind, by observing that the great Reformer, Traveler, Statesman and Poet, Lamartine, is about to publish a sort of psychological autobiography. In some preliminary remarks upon this matter, he passes a high encomium upon his mother, as having implanted in the heart the love of the beautiful, and true, so that he is able to reject from his experience in life all that does not contribute to his happiness.

These observations of two of the greatest men of modern times, made in France, find confirmation the world over! And if in France, such a statement is found to be just, how much more should we feel it to be so in this country, founded by the staid and religious Hollanders and Puritans?

Lord Brougham judges that the most important impressions, produced for life upon the character, are made before the infant attains the age of six years. Few are aware of the manner in which early seeds are sown in the tender soil of the human mind, nor how long they be buried before germinating and springing up into growth and maturity. Often after long years have elapsed, and men, in the hurry and bustle of ambition, seem to have forgotten the earlier scenes and affections of life, the hour of reflection arrives; the beautiful visions of peace and innocence are retraced, as with a magic pencil. A mother's prayers come again to the ear; her lessons are fresh in the heart, and the worldling and the sinner are reformed by a mother's influence.

As a people, we are so inclined to restless impulses and excitements, that it requires all the aids of religion, domestic love, and careful moral training, to keep our people steadfast to duty, trust and happiness. In the wild fever for gold which is sweeping this country of its youth, who can think that the unhallowed excitement would have thus prevailed, if the mothers had been educated, and the sons had been directed by their affectionate care? But, for a time—and a time only, we trust—the mercantile spirit prevails in this country over every other feeling. Religion, Love, Affection are sacrificed to Mammon. Family ties and attachments yield to the arrogance of wealth and station. But we hope a better day is coming. May heaven speed it; and, while we are improving the methods of educating the men, let us not be neglectful of daughters and mothers.

Could we only pity ourselves half so much as God pities us, very humbly would we come to him and seek his strength, his grace—and feeling deeply all our sin and constant need, cling solely to the promise, "And I will give you rest."—*Christian Chronicle.*

It is said that when the mother of Washington was asked how she had formed the character of her son, she replied that she had early endeavored to teach him three things—Obedience, Diligence and Truth. No better advice can be given by any parents.

Moderation is commonly firm, and firmness is commonly successful.—*Dr. Johnson.*

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, July 26, 1851.

☞ From Brother Sledge's communication of week before last, we see that Mr. Fly, to deceive the community, in Mississippi, called upon the Society to vote on the reception of members. The question is: did he not violate the spirit of the Discipline?

METHODIST DISCIPLINE.—The following is inserted for the especial benefit of our Methodist friends. It is extracted from the editorial columns of their great denominational organ, the Christian Advocate and Journal, of New York city. We hope our readers will be particularly careful to show it to all their Methodist neighbors.—We make no comments—in a country of Bibles and republicanism, it needs none:

"God originally gave pastors, and teachers. And assigned to them the oversight of the flock, as they must give an account to him. Those who were converted to the faith of the gospel, were received by the ministers of the word, into fellowship with the saints, by baptism, and as this must have occurred in every place they successively visited, before any church was organized; it must have been done by the ministry themselves, without the consent or intervention of any church or 'society.'

"Now, whatever others may think, the Methodists have always professed to believe that the Head of the Church still gives us pastors and teachers. Some pretenders have deceived us, we admit, and we have reason to believe that the primitive churches were not exempted from this misfortune. But still we have much cause of thankfulness to God, in the bestowment of so many pastors and teachers whose faithfulness, gifts, and success, assure us of their divine call to the ministry. To these we accord the scriptural authority of admitting to the ordinances of the Lord's house, such as believe through their word.

"We know nothing of the right of the society to admit members into church fellowship; and the Methodist preacher who contedes this right, betrays his trust, and should be held amenable for his delinquency to his brethren. We know not if this has ever happened; but Mr. Lee speaks of the contrary doctrine as a matter which is not questionable; and hence we have inferred that he, at least, practiced upon this opinion when he was a traveling preacher; and as he has done so with impunity, if he has done so at all, we have been led to fear that some portions of the church may be gradually sliding into a compromise, which would so alter the relation between pastor and people, as to subvert our whole economy.

"It will not be understood that we object to the pastor's consultug with the society, or such of the members as he may deem best qualified to advise him, or give him information with regard to the probable sincerity of the applicant for membership.—On the contrary, the pastor is bound to do this, but it must never be put to vote, either in the society or elsewhere. Having made the proper inquiries, and being satisfied of the desire of the candidate 'to flee the wrath to come, and save his soul,' he must admit him on probation; and at the expiration of the probationary term, if he have a good report from the leader, and if it still appear that he has continued to 'evidence his desire of salvation' by a conformity to the requirements in our 'general rules,' the pastor must admit him to full membership, whatever objections may be made to it by the fastidious or censorious.

"We are prepared to hear all this denounced as tyranny and popery; for we have heard it before. But we are wholly indifferent about what it may be called; as the church is in no wise answerable for it. She claims these prerogatives for her ministers, not from choice, but of necessity.—They pertain to the *duties* imposed upon the pastors and teachers called and sent by the Head of the church himself, and they must be maintained, and exercised, by those who are entrusted with them, or they will be found disobedient to their heavenly calling. They are not at liberty to make any compromises with the world, or with worldly professors, on this subject; either by conforming to the political opinions of the one, or delegating their trust to the other. We could not, therefore, change our economy in this respect, though we should not be able to show any, even the least reason for it, except scriptural warrant; but like all the other divine appointments, it will be found to be wisely adapted to the condition and necessities of man in his earthly pilgrimage.

"The admission and expulsion of church members by a vote of the society, is as absurd in theory, as it would be ruinous in practice. Absurd in theory, because, in the first place, it is often impossible. Our ministry have been and are still sent to places where we have churches or societies. They preach the word, and it pleases God to accompany his word with that divine energy without which all preaching is ineffectual. Sinners are awakened and turned from darkness to light, and from the power of Satan unto God. Now, if the preacher cannot admit these converts to Christian fellowship, without the vote of a church, it is plain they cannot be admitted at all, for it is supposed we have no church there, until these converts are embodied into one by the preacher. Secondly, the theory is absurd because it supposes what is not true in point of fact, namely, that all church members are qualified to decide on the correctness of the religious views or baptisms professed by the applicant. But in the nature of things this is, to say the least of it, very improbable; and therefore they would be incompetent to decide on the qualifications of the candidate.

"It would be ruinous in practice, because the society often embarrassed with debt, or necessity of providing supplies for church purposes, would be constantly under the temptation of admitting the wealthy, though unworthy; or, standing much upon their reputation among those without, of rejecting those whose former life has stigmatized them with disgrace, however penitent.—And the preacher, whose commission directs him to offer the Gospel, with all its immunities and privileges, to 'every creature,' however fallen and degraded, would find himself 'authoritatively controlled' in carrying out the great purpose of the Gospel, by the fastidiousness of the society.

"But whatever controversy may exist on this question elsewhere, or however it may have been settled among other denominations; it is certain that 'the right of the society to admit and expel church members,' is not Wesleyan nor Episcopalian Church Methodism. 'We have no such practice, neither any of the churches,' acting under our Discipline. The truth is, that a preacher himself has no more option or choice in the matter, than the society. He acts only as the executive of the divine requirements. *He* has no authority to prescribe the conditions of membership in the church of Christ nay, nor the church either. The conditions of church membership are fixed and settled by the supreme Lawgiver, and no minister nor assembly of ministers, or of laymen to help them, can change or modify those conditions without violating their oath of allegiance to the 'one only Lord and Lawgiver.' This only Lord and Lawgiver has constituted his pastors and teachers his executive officers to carry into effect his laws with respect to the reception of believers into his church; but he has nowhere authorized them to prescribe the conditions. The executive officers are of his own appointment—those who become his disciples through the ministry of his Gospel are his own, the ordinances are his, and the right of partaking in the privileges of his house can only be conferred by the authority, and upon his own terms. This is the Bible doctrine; and thank God, the institutions of Methodism, in this respect, are predicated upon these doctrines.

"With regard to the expulsion of members, the preacher has no more option or choice than the society. Upon such a violation of Christian obligations as scripturally enjoins such expulsion, the minister or pastor is bound, by his duty to God, to cut the offender off from all participation in the communion of the church. But he is also bound, previously to ascertain the facts in the case. The accusation must be shown to be true; and so the scriptures do not prescribe the mode of procedure, our Discipline provides that it shall be done by a committee of brethren, or by the society. The accusation proved, and this proof ascertained by the verdict of the committee, it does not rest either with the pastor, or the committee, or the society, to say whether the offender shall be expelled or not.—The scriptural injunctions on the subject must be obeyed, and in complying with these requirements, the minister acts only in his executive capacity, not as a legislator. Neither the pastor, nor the society, can retain such a one in the church, or re-admit him, but upon the conditions prescribed in the Bible."

SCRIPTURES FULFILLING.

"But as *then*, he that was born after the *flesh*, persecuted him that was born after the *Spirit*, EVEN SO IT IS NOW."—*Paul.*

PERSECUTION OF BAPTISTS.—We copy from an exchange paper the following extract from a letter of a traveler in Europe. It will interest our readers if for no other reason than to show how far behind the age is the *enlightened* and *liberal* state policy of the Swedish government.

"The laws which formerly existed in France and England for the protection of the purity of the doctrines of the Church, are still in force in Sweden. A Mr. Francis Claud Nicleson, a law student, was brought before the tribunal of First Instance, at Upsal, charged with having openly professed and sought to propagate the Anabaptist doctrines and other heresies, in relation to the sacraments of baptism and the Lord's Supper. He was found guilty, and sentenced to perpetual banishment and to the loss of all his civil and political rights. All his property was confiscated to the use of the State. This sentence has been confirmed by the Royal Court at Stockholm, and also by the supreme court of the kingdom. The king, being applied to for pardon, remitted the sentence so far as the confiscation of the property was concerned, but refused to interfere with it in other respects."

That is a good way off—let us look at a scene nearer home.

The following is a part of the relation of the Baptist Colporteur for the city of Baltimore, during the past month!

"I have remarked above that in my visit I had generally been received kindly.—I regret, however, to have to state that recently I have met with considerable opposition. Some of our Pedobaptist friends receive me into their families with coolness and suspicion. True, I at times am invited into the parlors with *marked* politeness, but very soon the family disappear, and I am left alone to commune with myself.—Once or twice I have been rather unceremoniously *pushed aside*, with a sort of a menacing look, to comprehend which did not require a very great stretch of the mental faculties. But I have not yet told you the worst of my misfortunes. A few days ago, whilst making my usual visits, I was *expelled "sans ceremonie,"* from the house of a Pedobaptist *friend*, with the threat, if I ever showed my face in his house again, or even crossed his threshold I should be *burnt alive!*

"I called to see a good Baptist sister who resides in the family, and for this offence I have been thus *piously* treated! The only reason our friend gives for this treatment, is that I produced discord and divisions in his family. This may be so, but I appeal to my own conscience to bear me witness that I have never done this intentionally."

Who will deny, that Pedobaptists, in this land and age, if they only had the power, would not serve Baptists as they often do their papers, and tracts, and our almanac, as this man threatened to serve our Colporteur?!

Painful truths—justified by past history and present experience!

MR. STRATTON'S LETTER FULLY VINDICATES MR. RUCKS.

Our readers are anxious, no doubt, to see how the Cage affair turns out—what the facts in the case really were. Mr. Stratton's letter of this week gives these facts. He is a Pedobaptist in principle, and husband to the lady in question. His testimony must be received and settle the matter.

What does he say he told Mr. Cage?—He says: "I informed Mr. Cage that Mrs. Stratton wished to join the Methodists, and that she wanted him to baptize her, but *she had been told that she had been baptized in her infancy, but that she did not know it, and that she wished to be baptized, that she might know it for herself.*"

This is what "Old-Fashioned Baptist" said—this is what Mr. Rucks affirms—so far it is settled. Now what excuse did this Mr. Cage fix up to accommodate his conscience to this case. Hear Mr. Stratton testify: "Mr. Cage replied, If *he* had any knowledge of the fact, he could not baptize her, but she says *she has* NO KNOWLEDGE *of the fact* of her having been baptized, nor have *I* seen any person so to inform me—neither have *I seen any record of the fact*—therefore *I* can baptize her with *propriety.*"

This was almost, word for word, the identical charge of "Old-Fashioned Baptist," and what Mr. Rucks affirmed. Now if the charge of hypocrisy—double conscience—will not stick to this Cage, in Smith, and wherever these facts are known, we are mistaken. We have seldom ever seen a bolder instance of it in a professed minister—McFerrin, Pitts and Chapman always excepted.

Look at it. Mr. Cage was charged thro' the Baptist with rebaptizing, on Methodist principles. Mrs. Stratton and the other lady, knowing as he did at the same time, that she had been sprinkled in her infancy—or she telling him that she had been, (or had heard she had been,) baptized in her infancy—and that Mr. Cage made essentially the remarks quoted by Mr. Stratton to the congregation. What does Cage do?—He comes out and denies the charge, and charges the writer with falsehood, slander, &c.

Were not the facts correctly stated by "Old-Fashioned Baptist"? Did not Mrs. Stratton inform this Cage, through her husband, that *she had been told* that she had been baptized in her infancy, if she had not previously told Cage so personally? She had—Mr. S. being witness. Did not Mr. Cage make the remarks in reply, that "Old Fashioned Baptist charged him with making? He did,—Mr. Stratton and of others being witnesses. Did not Cage then *rantize* her, as he was charged and denied? He did,—the whole congregation being witnesses!

In what *moral* attitude does this Leroy H Cage stand before you, in the light of his own witnesses—the husband of the lady herself!!

But look at his ministerial hypocrisy and obliquity. Yes look at it.

Here was a lady whom he knew had previously belonged to the Methodist Society.—was not this an evidence of her baptism?

But she came now from from the Cumberland Presbyterians, among whom she had been a *regular member* for several years! Was not this *sufficient* evidence to Mr. C., knowing as he does, that Presbyterians retain none in their Societies except those they regard as baptized?

But worse than this. The lady told him she *had been told* she had been baptized—all the evidence on earth that any one sprinkled in infancy can give! Nor does she say, or her husband, or Cage himself intimate, that she doubted for one moment but that she had been sprinkled in infancy, but she did not *know it for herself;* like a conscientious, candid, sensible woman, she believed religious obedience must be complied with—some intelligence, consciousness, at least. How does this professed minister of Methodism, fix up the case.—Why, says he: If *I* knew she had been baptized, I could not baptize her. But *I* dont know.

Does he or any other Pedobaptist minister know whether one in a hundred of their members have been baptized? Hear him again: "I have not seen any person to inform me," i. e. some one who had seen her infant sprinkling. Might he not have found some one, had he taken any trouble? Her parents or some of her relatives? Again "Nor have I seen any record of the fact." Had he made an examination? Again: "Therefore I can baptize her with propriety." We appeal to honest candid Methodists, all over the South, and the world, can any minister administer baptism to their members on such grounds as these? 1st. When the candidate informs him that he has been told he was baptized in infancy—all the evidence one can have of being baptised. 2d. When all the circumstances—previous membership in both a Methodist and Presbyterian Society—evidence most clearly the fact. 3d. When the minister himself has not seen the infant baptism with his own eyes—or heard it from one who had—or seen an *authentic record* of it?

By such jesuitical reasoning this Cage repeats the ordinance, which his own writers pronounce sacrilegious and profane!

With this brand upon him—we turn him over to the mercy of public opinion he has so deeply inscensed. We offered him our columns to make his defence—our readers have seen all he has to make. The letter of Mr. Statton, written in such a gentlemanly moderate spirit explains and settles all. The only difference between Mr. Chambers and Mr. Stratton, is a very trifling one. It is this: Mr. C. tells Mr. Rucks that Mr. Stratton told Mr. Cage that Mrs. Stratton had been baptized in infancy, &c. While Mr. Stratton admits that he told Mr. Cage that Mrs. Stratton had been informed that she had been baptized, &c. This amounts to nothing, a trifling misunderstanding; the case turns on this. That Mr. Cage did rantize Mrs. S., after having the very best evidence, ninety-nine in one hundred persons baptized in infancy can give, thirty years from their birth—that the candidate had been told so—by whom? her parents or relatives, of course—and had been a member of two societies upon that baptism.

We are now through with this case, unless Mr. Marlow sees fit to withdraw his bravados and threats, and apologize for his offensive and ungentlemanly language.—His letter for publication came to our office in our absence from home. If he does, we will publish a letter he has sent us, and not before—it does not touch the facts in this case—but is an attempt to explain his certificate.

THE WEST TENNESSEE CONVENTION.—It will be seen that several churches in West Tennessee have petitioned the Executive Board of the Convention, to change the place of holding the meeting this year from Memphis, through fear of the Cholera.

This disease, which we understand has even *now* quite, if not altogether, disappeared, will, doubtless, be far removed, long before the meeting of the Convention, so there need be no fear on that score. It seems to us, now is a peculiarly appropriate time for holding the meeting in Memphis, if the object is to effect good by the meeting of that body. We know of no point where the influence of that body is more needed at the present time.

THE PERFECTION OF THE ART.—We advise those who think that the photographic art has not reached its highest possible point of perfection, to call on Mr. Hankins, the daguerrian artist, over Messrs. McClelland's store. His pictures are truly beautiful, and excel in point of finish and expression of the eyes, any thing of the kind we ever saw. His terms only $2,00, and case also found! Those visiting our city and wishing likenesses, will do well to visit his rooms. We say this, wishing our friends to enjoy the advantages we have this week *improved.*

COVINGTON THEOLOGICAL INSTITUTE.—We have been favored with a Catalogue of this Institution for 1850-1. Dr. S. W. Lynd is President, aided by three other Professors, thus arranged: Systematic and Pastoral Theology, Dr. Lynd. Biblical Literature and Interpretation, Rev. D. R. Campbell. Ecclesiastical History and Greek Literature, Rev. Asa Drury. Adjunct Professor of Greek and Hebrew, Rev. Edward J. Owen. In the senior class there are four students; in the junior, five, and nine in the primary class.

A CALL TO PREACH.—The Boston correspondent of the New York Independent, after quoting Dr. Wayland's remarks following the reading of the paper on the supply of missionaries at the late anniversary of the Missionary Union in this city, says:

"The remarks of the Doctor remind me of Elder Knapp's exposition of what constitutes a call to the ministry. The Elder said there were *three* things necessary to a "*Call:* first, that the man should have a *desire* to preach the gospel; second, that he should be *able* to preach it, and third, that he should be able to *get somebody to hear him.*"

☞ Brother Routh, of Tazewell, East Tennessee, writes, "I baptized three Methodists a few days since. Pedobaptists are up in arms against me, and are threatening me with Brownlow. Yes, when they cannot sustain their unscriptural practices, *Brownlow* is their resort! What better proof do we want that they consider themselves whipped? I want some Registers, for they do the work of death for *Methodism.* I hope every Baptist will interest himself in giving a wide circulation to the documents we are determined to go into the work up here."

A WORKING FRIEND.—In a note appended to a letter containing a new subscriber, as all his letters do, one or more. Bro. J. H. Borum says: "I am still laboring to give your paper circulation; I make it a part of my business, wherever I go, to advocate the claims of the Tennessee Baptist."

We bear you witness to the fact, Bro. B., and we thank you in the name of every friend of the Truth.

A NEW TRACT.—We commence this week the publication of our new Tract, "The Importance of Correct Belief." The substance of this tract was preached before the last General Association, by Prof. D. Breidenthal, and was called for by the Publication Society, for publication. We let it appear first in our columns, that all may see it, and decide upon its merits. It is a very important subject, and we think, happily treated.

Brother Wm. Peach writes: "Brothers McKnight and Vandiveer have been baptizing some Pedobaptists lately. I baptized *one* yesterday,—a valuable member. The day is breaking in this part of Giles county. My congregations have been so large for some time past that I have been compelled to preach under the trees."

☞ We are happy to say that our list is *rapidly* increasing through the kindness of many friends. Memphis is doing *nobly.*

☞ We would respectfully call the attention of the Merchants trading at New York, to the advertisement, in another column, of Messrs. Freeman, Hodges & Co. They are receiving their rich fashionable Fancy Silk and Millinery Goods, and they promise to make it to the interest of Merchants generally, to trade with them. Give them a call.

From the People's Press.

MISSISSIPPI FEMALE COLLEGE.

MR. EDITOR: Permit me, through your columns, to present a brief sketch of the first semi-annual examination of the pupils of this Institution, of those of your patrons, and the public who had not the pleasure of being present.

The Misses composing the primary, or academic classes, acquitted themselves extremely well. They were, for the most part, very small girls, and yet in English Grammar they gained much honor for themselves and credit for their teachers, by evincing that the labors of the session had been arduous on their part, and well directed by their instructors.

Their Latin examination would have been credible to any *Freshman* class evincing, as it did, greater knowledge of the principles and philosophy of the language than any one could have expected from pupils of their age during one session.

In Geography, Arithmetic, Reading, Spelling and Defining, they are unsurpassed by any class of equal age and number in Mississippi.

The examination sustained by the college classes, proper, was more than equal to the sanguine expectation of any one present.

In Botany, they would have astonished Sir Robert Boyle himself, and put to shame many of our ablest Botanists; and in Arithmetic and Algebra, Davies, had he been present, must have acknowledged that his books were in able hands, hands that could appreciate, and heads that could, would, and had, to a surprising extent mastered the principles therein contained.

In Latin, Geography of the Heavens, Mythology, and French, the classes were uncommonly prompt and correct, giving good evidence of untiring labor and thorough instruction; and during the entire examination scarcely a single error or failure occurred, which was truly surprising, considering the extreme youth of most of the pupils, and critical manner in which the examination was conducted.

We all know that set, or packed lessons can be parrotted by mere novices in a science, but in this examination no such thing was allowed, no attempt was made to deceive, all was open, fair, honest; no set lessons ever having been given; and the public examination extended promiscuously through the whole range of studies pursued during the entire session; and when gentlemen, Trustees and visitors, questioned the classes, the same ready correctness appeared as when questioned by their teacher.

The President of this Institution, Rev. W. Carey Crane, is above any eulogy that I could pronounce upon him; he is well and favorably known to the literary, theological and scientific world, not of Mississippi alone, but of the entire South, and many portions of the North; and his reputation as a theologian and scholar, is only equal to his qualifications for the high place he now fills with so much honor.

One certain mark of application has been placed upon this school, it is the unqualified approval of every Trustee and patron of the institution, of the manner in which the examination was conducted, and the progress made by the pupils, but it must be remembered that all this has been under very disadvantageous circumstances—without a proper building, without apparatus, and with nothing but crude materials of which to form classes; but the classes are now formed, and at the opening of the next session, the college building will be brought into use and a full apparatus will be in readiness; and it will assuredly be used—not kept for show.

The entertainment, on Tuesday night, consisted of the reading of compositions by the young ladies, and music performed by them, and was truly rich and varied, chaste, elevated and refined; worthy of teachers, pupils and audience. It was a fair exhibition of the strength and capacity of the minds of the pupils, polished by the touch of genius, and directed by refined, noble and elevated thought; sweetened and chastened by the soul-subduing power of music, such as the highly accomplished Mrs. Jones, alone knows how to impart to pupils.

The young ladies did their own performing, and sung the songs without their teacher; in short the whole entertainment was by the pupils, (not by their teacher) with accomplished assistance foreign to the school.

The character of the compositions read by the young ladies is only equalled by the unsurpassed style in which they were read; and it has been almost the universal remark of those who were present, that they never had heard compositions as well read before; for my part I have attended scores of examinations, yet I have never heard an equal number of young ladies who were such universally fine and eloquent readers.

Respectfully, &c.,

"ONESIMUS."

Communications.

☞ MR. RUCKS TRIUMPHANTLY ACQUITTED FROM THE CHARGE OF REV. LEROY H. CAGE.

For the Tennessee Baptist.

BROTHER GRAVES:

In your paper of May 17th, there is an article by Mr. H. T. Rucks, in reference to a controversy between himself and the Rev. L. H. Cage, in which he has used my name upon the authority of Mr. Jas. Chambers, to which I beg leave to reply, and I should have done so long since, if I had known of Mr. Rucks' publication, but I did not know it until the 19th of the present month.

Mr. James Chambers—Dear Sir—I have seen in the Tennessee Baptist, of May 17, that Mr. Rucks has published, upon your authority, a conversation between you and myself, in reference to Mrs. Stratton's baptism, by Rev. L. H. Cage. From the intimate acquaintance I have with you I cannot believe that you intended to misrepresent, relative to that conversation; but when I state to you the conversation that did pass between us, you will, I doubt not, be satisfied that you have done so—if so, I believe you will do me the justice to correct it. It is true that I heard some two weeks ago that a report was in circulation, somewhat similar to that which Mr. Rucks has published, but I did not know who was the author of the report; consequently, I wrote to Mr. Rucks, and several other persons, to contradict the report as untrue. Mr. Rucks has stated, upon your authority, that "I informed Mr. Cage, she (Mrs. Stratton) had been baptized in her infancy, but she did not know it, nor had she ever seen any record of the fact, and therefore, she wished to know it for herself; he Mr. Cage remarked that being the case, it was perfectly consistent for him to baptize Sister Stratton."

The above statement is not correct, from two considerations:

1st. I never informed you so.

2d. It would not have been consistent with methodist usage, when informed of the positive fact that Mrs. Stratton had been baptized in her infancy, for Mr. Cage to have rebaptized her.

I never informed you or Mr. Cage either that Mrs. Stratton had been baptized in her infancy, and that she had never seen any record of the fact—neither did Mr. Cage say to me, that being the case, he could baptize her consistently. As regards her infant baptism, I never knew any thing of it. She had been, it is true, a member of the Cumberland Presbyterian Church, but she joined that church by letter, on the 25th of June, 1843. Mrs. Stratton had been raised near Gallatin, Tenn., and was unknown in the neighborhood of Bradley's Chapel, in Smith county, where Mr. Cage baptized her, until the first of the year of 1843.

The following conversation is what really did pass between us. On the day Mrs. Stratton was baptized, I told you, "I informed Mr. Cage that Mrs. Stratton wished to join the Methodists, and that she wanted him to baptize her; but she had been told that she had been baptized in her infancy, but that she did not know it, and that she wished to be baptized that she might know it for herself. Mr. Cage replied, and said, if he had any knowledge of the fact, he could not baptize her, but she says she has no knowledge of the fact of her having been baptized, nor have I seen any person so to inform me, neither have I seen any record of the fact; therefore, I can baptize her with propriety."

I could give you in detail all the conversation that passed between us, but deem it unnecessary, as I have made the same statement in my letter to Mr. Rucks. I have heard of others who have misrepresented me on the same subject, but when I detailed the above statement, they frankly acknowledged their error. Mr. Rucks has acted very strangely, indeed for he had written to me on the subject of Mrs. Stratton's baptism by the Rev. L. H. Cage, and requested me to inform him of the facts relative to her baptism, and to state to him particularly the conversation which occurred between Mr. Cage and myself, on the morning previous to her baptism. Mr. Rucks in this letter requested me to publish my answer in the Tennessee Baptist, or to address him at Rome; I sent him my answer to Rome. From some motive, unknown to me, before he got my answer, he published our conversation upon your authority, and has withheld the publication of my letter to him. The object of my communication was offered as a basis of reconciliation between the contending parties—to put a stop to the controversy—and to quiet the public mind, for I was satisfied that no good could possibly grow out of it. There was no principle involved in it, for as soon as Mr. Cage denied the charge of Mr. Rucks, the object was defeated, and veracity instead of principle became involved. Every reflecting mind must see at once the necessity of stopping this bitter and angry controversy—look at the effects already produced: those that in gone by days, preached, prayed, sung and worshipped God together, are now the bitter revilers of each other. The peace and harmony of society is broken up—the onward cause of God is staid, and the pernicious influence of this controversy is spreading and widening daily. How many are yet to be involved in it God only knows. It is sweeping over the land like a mighty wave of the ocean, and all, all, seem destined to be engulphed in one general whirlpool of destruction. These things ought not to be.

All that I have ever attempted to do, was to make such a statement of facts as would put a stop to the controversy by correctly setting forth the circumstances of the case. I have never had any desire to get into this controversy; Mr. Cage and Mr. Rucks are my personal friends. Mr. Rucks has been my near neighbor for many years. Let us charitably indulge the hope that there is an honest misunderstanding between the parties.

Yours, respectfully,
THOS. J. STRATTON.

For the Tennessee Baptist.

[MEMPHIS CORRESPONDENCE.]

BROTHER GRAVES:

In the conclusion of my last letter to you, I said I hoped to have something better or more worthy of a place in your columns in my next, than a notice of the sayings and doings of J. L. Chapman. But if you have seen the Memphis Christian Advocate of last week, you will readily perceive the necessity of my once more asking the indulgence of yourself and the readers of your valuable paper, whilst I again recur to this disgraceful subject, that then employed my pen, as he has again come out in the columns of that paper in his characteristic style, and says something which I am unwilling to pass without a notice, notwithstanding the source from whence it emanates. The "Old Man" seems to be in a perfect rage; but as he is not dangerous to any person except himself and friends, or to those who may be so indiscreetly confiding as to endorse his word and character for veracity, I will approach him without "fear and trembling." I hope you will pardon the egotism in this letter, as I think you will understand the propriety of it, whilst I defend myself against the low and vulgar abuse of the individual whom I am now compelled to notice for the last time, I hope. And as Mr. Chapman set the example, and commenced the use of abusive epithets, I suppose he will not be surprised if he should find terms in my answer that would be applicable to but few men who have any creditable station in society. In his article in the M. C. Advocate of last week, Mr. C. says, alluding to myself:—"This almost unknown personage is out again in the Tennessee Baptist—that disgrace to all newspaper sheets. He informs us that he was at Orleans; but had he kept silent on this, the world would have remained unsuspecting as to how he got there from his *honorable* trade in South Memphis."

He seems to lay great stress upon the fact that I am not extensively known here. He grasps at the idea, as a drowning man does at a straw. If I mistake not, he has repeated it several times, and uses it as though it was something upon which he could bolster up his sinking reputation.—Suppose that to be a fact, what has it to do with the issues between us? That I am not extensively known here, I am well aware. I came here about three years since from Kentucky, and during my residence in this place, I have neither courted notoriety or popularity, but have preferred pursuing "the even tenor of my way," in the private discharge of my duties as a citizen and a neighbor. I am well known in many parts of Kentucky. I have a Diploma from the Methodist College, where his brother Ebbert is said to have been educated, and I have letters of recommendation for character and scholarship from the President and one of the Professors. Can Mr. C. say as much? Does Mr. Chapman mean, by saying that I am almost unknown, that I have never been *ignominiously expelled from a Conference by the unanimous vote of all present authorized to vote on the case!* Or does he mean that I have never *manufactured a Book on Baptism,* by stealing all that is respectable in it from other authors, without giving them the usual credit. If such are his ideas of notoriety, I do not desire it, and he is welcome to all *such fame.* Mr. Chapman, in referring to what he calls my *honorable trade,* emphasises the word honorable. I suppose he intends that for a slur, and I would treat it with the contempt that such low vulgarity deserves, but from the fact that some persons might suppose I was engaged in a kind of traffick that was not reputable. I will here state that I own a manufacturing establishment in this city, designed for the manufacture of soap, candles and lard oil, and although I do not understand the business, I have it carried on, and it is by that means that I make my support. As Mr. Chapman seems to be as ignorant of the business as he does of those things which constitute the gentleman and the christian, I will inform him, for his future reference, that it is a business conducted in New York, Philadelphia, Cincinnati and Louisville, by gentlemen who occupy a high position in society for wealth and intelligence, and who would, many of them, probably be unwilling to class Mr. Chapman among their associates or acquaintances. I am not ashamed of that employment, or any other honest avocation by which I can support my family, and add to the aggregate wealth of the community in which I live, by which I become a producer and not a mere consumer of the wealth that others have created by their enterprise and industry. I am proud of my employment as a manufacturer of soap and candles, but I would be still prouder of it if the cleansing power of one of my articles could purify the heart of J. L. Chapman from the corruptions with which it is filled, or the illuminating power of the other was sufficient to enlighten the darkness of his mind. But I fear that is true which was said of him by a distinguished Minister of the Gospel, (not of this city,) that he believed J. L. Chapman was foreordained to be a blackguard, and that he was striving to make "his calling and election sure." His heart we fear is as black as his character.

His whole course towards the Baptists has proven this, for he has assailed the Church, her ordinances, ministry and laity in the coarsest and most vulgar language, with a Billingsgate dialect which would only be equalled by that which we may sometimes hear among fishmongers' wives. With reference to my statement about Mr.

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MEMPHIS, June 1

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J. W. BRADFO
EARLY DUNCAN,
J. J. L. SWEEN
MARY M. SWEE

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* And we suggest an *Ass* in a *Lion's*
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Yours, respectfully,
THOS. J. STRATTON.

For the Tennessee Baptist.

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Chapman's proposition for the continnation of his meeting, and my having certificates to prove that what I said was true, he says, "This J. H. Branham has it not in his power to establish what he wrote. It is false, pitiably false. Now, if he has it in his power to contradict this, let him give the names he speaks of without consulting the repugnance of the parties. We do not believe he has several names to a certificate to prove what he says." That I would be entirely indifferent to Mr. Chapman's *opinion* on the subject, all will readily believe who know the value of his opinions on subjects generally; and if he had said nothing more than that he did not believe I had several names to a certificate to prove what I said to be true, I should have let the matter pass without further notice, but he says it is false, pitiably false. The word "pity," with its variation, seems to be about the amount of his rancid stock of ideas when referring to Baptists. He has used it several times in his answers to my letters. I am inclined to thmk that he will find it out when it is too late, that we are not objects of his pity. That my statement is not false, you will see from the accompanying certificate, signed by several of our most creditable citizens. Some of them I have the pleasure to be acquainted with, and I know their veracity to be uncompromising, and that their words would be taken in matters of the utmost importance. They stand as high as any persons in this community, and although I did not hear the proposition made by Mr. Chapman, I would believe it as readily from the statements of those individuals who have signed the certificate, as if I had heard it myself.

MEMPHIS, June 1851.

We do hereby certify that we were present on the last night of a Protracted Meeting held by the Rev. Mr. Chapman, in the Second Methodist Church in this City last Spring, and heard him propose that if there was a single person in the congregation who wished him to continue the meeting, and would make it known by rising from their seats, that he would make farther appointments; and we did not see a single person rise from their seats or stand up.

WILLIAM MCNABB,
A. A. JONES,
J. W. BRADFORD,
EARLY DUNCAN,
J. J. L. SWEENEY,
MARY M. SWEENEY.

None of these are Baptists. Will Mr. Chapman go out of his Society to procure his rebutting testimony? Can he get any person to testify to his statements about the matter, who are not under Methodist influence? We shall see. Notwithstanding all Mr. Chapman's statements to the contrary, I don't believe there is a single individual out of the Methodist Society here but what believes he made the proposition as I stated. In the conclusion of the literary gem produced by Rev. J. L. Chapman for the M. C. Advocate of last week, he says, "Our 'PITY' to immersionists, in hope that they may learn more manners and the common decencies of life—leaving religion out of the question—a thing to which they seem a stranger, placing all virtue in a *pop* in the water, before they commence the work of slander. We certainly feel, in replying to the immersionists of our day, that we stoop remarkably low to lift but little."

I hope you will read that elegant extract over more than once, and if there are any of your female friends who have an unfinished scrap book on hand, I would suggest that you cut it out of the newspaper and give it to them, and tell them it is by the great Mr. Chapman, who wrote a book on baptism, which he claimed as his own production—the Magnus Apollo of modern Methodism, and the great exterminator of Baptists. But if their scrap books should happen to be filled, request them to paste it in the back of their Blair's Rhetoric, or Grammar, as a gem in that way.

Judging from Mr. Chapman's language in the above paragraphs, I suppose he belongs to that class of individuals who consider nothing respectable but the profession of law, medicine and theology; and that he looks with contempt upon all industrial pursuits, and the enterprising man of business. That he occupies a very high position, I suppose we will have to take his word for it. I never knew before that Methodist preachers claimed any aristocratic station in society, though I was always aware of the fact that they were a sort of petty lords over their Society. But I am a little at a loss to know what has placed Mr. Chapman in this very elevated position, from which he looks down with contempt upon "immersionists" and their *honorable* occupation. Is it his long line of illustrious and noble ancestry. I don't think the records of heraldry give any account of them, if they did I have not seen them, and they must have been lost. In Heraldric Science, arms are distinguished by different names to denote the causes of their being borne. Such as arms of Dominion, of Pretension, of Family, of Alliance, of Assumption, of Sncression.

If the family from which Mr. Chapman has descended did have a coat of arms, and they have been lost, I would suggest to the present noble scion of the family that he would adopt a new one, composed of the *Arms of Pretension* and of *Assumption* combmed, as very appropriate.* Is it not his art of "Book Making" that has given him the rank which he claims? If it is, I fear Rice, Hendrick and others, will rise in judgment against him, and strip the jackdaw of his peacock feathers. Or is it his talents and refinement that has so elevated him above the common people in his own estimation? If it is I fear that he must be greatly underrated in this place, for I never hear him spoken of except in contemptuous terms, and his reference to my occupation has disgusted every gentleman that has read it, and they seem to think that from that remark he is reduced to an unenviable position. I shall here take my leave of Mr. Chapman, by recommending to him to pray more and abuse Baptists less, and for the future mend his life, and improve his conversation and conduct. I hope I shall not be under the necessity of referring to him in future. If I do I may not be so forbearing as I have been in this and my former letters.

In answer to your request that the Editor of the M. C. Advocate would publish my letter; he refuses to do it, assigning as a reason that it was too pitiful. Although I have never referred to the Editor of that paper directly or indirectly, I did not suppose he would comply with your request, for they are not characteristic for their promptness in making reparation to those to whom they have done injustice. As for his reason, that it was too "*pitiful*." I can afford to forgive him that, as it seems to be borrowed from his brother Chapman for the occasion, it being his favorite word. I do not desire any quarrel with the "Advocate" of this city—I shall, therefore, not pay any attention to the reference which he has heretofore made to me, unless he shall editorially add to or repeat them.

Some individual, who hails from Madison county, Tenn., and signs his name A. B. F., in a letter to the Advocate of June 26, after quoting Chapman's challenge to all immersionists in the United States, says, "Gentlemen, this is the voice of James L. Chapman. You shouted too soon. Sampson is awake." Their Sampson awoke too soon, just in time to have his locks shorn, not by Delilah, but by brother Baker and yourself.

On Sunday last, our pastor Bishop Burns, went out to preach the Dedication Sermon for a new Church, just finished, about eight miles from this city, and also to assist at the ordination of a young Minister. Brother Burns informs me that they had a very pleasant time—there was a very large crowd in attendance, and three additions to the Church. Last night, which was the regular conference meeting of our Church, we received three new members. Our Church is steadily growing, and her prospects are quite flattering. One of the Methodist preachers in this city preached in the Second Methodist Church on last Sunday at 11 o'clock, and abused the Baptists so bitterly, and in such coarse language, that several of the members of that Church were so much disgusted with him that they have publicly spoken of it, and declared they would not listen to such tirades of abuse any more; and I know of one of the best and most prominent of their members who would not return to the Church at night on account of the discourse at 11 o'clock; and he said he thought that such a course would result in the destruction of the Church. The same gentleman remarked to me that he thought the remarks of their preacher was but little short of blasphemy, when he spoke of immersion in the terms which he used, in view of the fact that the Church recognizes immersion as a scriptural baptism.

With this I send you the names of twenty-three new subscribers to the Tennessee Baptist, and I hope this is only the beginning of what we will be able to do for you in that way. Your paper is attracing a great deal of attention in this community at this time. Those who are already subscribers, barely have time to look over it until we have to lend it to some of our neighbors who are not members of our Church. I heard one of your subscribers say that he lends the numbers of his paper to some six or seven different persons each week. You have no idea of the anxiety to see the Tennessee Baptist. Some of the persons whose names I send you are members of other Churches. I am frequently asked on the street by persons "when can we see the last number of the Tennessee Baptist." I hope you will excuse me when I say that I am constrained to believe that if your paper was published here instead of at Nashville, and edited with the ability which has heretofore characterized it, that it would have the largest circulation of any religious newspaper in the valley of the Mississippi. But you should be the better judges of that. I hope you will find it convenient to visit us between this time and September. The brethren are all anxious to see you, and you would be as welcome as you could wish to be. Below you will find the names of the subscribers which I send you, with the necessary explanation.

I remain yours, fraternally,
J. H. BRANHAM.

*And we suggest an *Ass* in a *Lion's Skin*, as the device.—[ED. BAP.

For the Tennessee Baptist.

UNION UNIVERSITY.

BROTHER GRAVES:

Having but recently located in this State and being but limitedly acquainted with persons and things about Murfreesboro', the seat of Union University, I am but imperfectly qualified to give such a report of the recent Commencement exercises, as justice to the Trustees, Faculty, and Pupils may require; still, a report from a *stranger*, though imperfect in detail, may be regarded as *impartial*, and hence acceptable to your readers.

My first visit to Murfreesboro' was on the 15th inst. I went up on the cars from this place, in company with Dr. C. K. Winston and others. We arrived at the College in time, merely, to witness the close of the examinations which had been in progress for a week. Not having witnessed the examinations, I can only say that those who did witness them spoke of them as highly creditable, both to the Faculty and Scholars.

At early candle light, a large assembly met in the house of the Baptist Church, to hear an address from Dr. C. K. Winston, to the literary societies of the College. The orator had chosen the subject of "Republicanism" for his *Theme*, and for more than an hour he chained the attention of his audience to a highly instructive and interesting discussion of its nature, value and adaptedness, to promote the intellectual and moral elevation of man. The sentiments delivered were patriotic and christian, and the style of the address creditable to the speaker.

On the next morning, the 16th, the commencement exercises were opened at 9 o'clock, by prayer, the house of the Baptist Church being crowded with refined and intellectual auditors of both sexes, Professor Wm. Shelton led off in an eloquent INAUGURAL ADDRESS, of an hour and twenty-five minutes length, in which he sketched the rise, progress and utility of Colleges; and the means of their perpetuity and enlarged usefulness. He was followed by the graduates, all of whom acquitted themselves well, but it is due to two of the young gentlemen, Mr. Wm. H. Harris and Mr. J. W. Thomas, to say that their speeches were above mediocrity; especially the one by Mr. Thomas.

The addresses of the graduates were succeeded by an appropriate and eloquent "Baccalaureate Address," by President J. H. Eaton, and the delivery of the diplomas to the graduates; and the exercises were closed with prayer by Rev. S. Baker.

Four young men received the degree of A. M., two graduated in the scientific department, and the honorary degree of D. D. was conferred on the Rev. Samuel Baker, Pastor of the 1st Baptist Church of this city. Two of the graduating class, one having left as Missionary to China, and the other preparing to leave, were not present, but will receive their degree of A. M. who with those present, make six regular graduates.

Murfreesboro' is a handsome county town, occupying a beautiful plat of ground, surrounded by a fine fertile region. The College building is situated east of the town, about one hundred poles from the court-house, immediately in front of a well built street. The building is of brick, it is a large and beautiful house, surrounded by a fine grove of native trees, and an ample campus finely set in grass.

This Institution is in its infancy; but so vigorously have its founders and friends prosecuted their enterprise that it has already $60,000 towards an endowment, a beautiful College edifice, nearly finished, an able faculty of three Professors and a Tutor, headed by a President of superior qualifications for his position, and showing in its schedule for the year just closed 101 students, in College proper, and 80 in the preparatory department; making a grand total of 181 students.

I was most gratifyingly disappointed in my visit to the seat of Union University; it is altogether in advance of most my sanguine anticipations, and while I felicitate its friends in the success of the past, I would excite them to continued exertions in its behalf, by the expression of my convictions, that with proper efforts, they cannot fail of realizing their most flattering anticipations in behalf of their favorite Institution.

W. C. B.

Nashville, July 18th, 1851.

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 hopwd, will get ready for his coming.

GRAVES & SHANKLAND.

PROTRACTED MEETING.—There will be a Protracted Meeting held with the Bradley's Creek Church, including the second Sabbath in September next. Ministering brethren are invited to attend.

D. H. SELPH.

PROTRACTED MEETING.—The Protracted Meeting at Concord, Williamson county, Tenn., has been changed, in consequence of conflicting meetings. We have now appointed it to commence Saturday, before the second Sabbath in August next. Brethren, we earnestly solicit your aid.

WM. A WHITSITT.

PROTRACTED MEETING.—A Protracted Meeting will be held with the Mulberry Church, Lincoln county, Tenn., commencing on Friday before the third Sabbath in August next. Brethren in the ministry are respectfully invited to attend.

B. KIMBROUGH.

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

By order of the Committee.

JAMES DAVIS,
Chairman and General Agent.

☞ 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.*

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.

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.

By Celegraph.

ARRIVAL OF THE AMERICA.

HALIFAX, July 22.

America arrived. Cotton throughout the week dull, all kinds giving way. Ordinary to middling an eighth, better qualities a farther decline; prices of other kinds about an eighth lower. Sales for the week about 34,000. Fair Mobile, 5⅝, Orleans 6d. Speculators took 1,300, exporters 6,500.—Manchester prices against sellers. Flour, slightly improved; Western canal 20s 3d.; Ohio 20s 6d a20s 9d. Corn, unchanged. Pork and Hams neglected. Lard, 1s lower. Consols 97 to 97⅛.

HAVRE.—Cotton dull, 800 bales sold, decline 1 to 1½ francs; say ordinary Orleans 82 francs.—Report of the revision committee on the Constitution has been made; will be debated July 14th. It strongly favors revision, but is very impartial. The Council of State have decided it high treason for the President to set aside article 45th of the Constitution.

The Potato rot has re-appeared in Ireland, to a small exteut.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, July 24—P. M.

COTTON—There has been no transactions in cotton since our last report. We saw a buyer in market yesterday, but he remarked that prices were so low that he thought it probable holders would remain holders.

SUGAR—We quote Sugar at 5¾a8c.

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. 30; 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 8¼c; clear sides 8¼c; ribbed 8c; shoulders 7c.

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

SWELT 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, 20a29c; 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, $25 per M.; Pine Board, rough clear, $33 per M.; Shingles, $3 00.

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

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

Letters Received.

B—J. H. Burton and remittance in full.
J. H. Borum.
P. P. Benson; names entered.
J. H. Branham; in time.
C—J. W. D. Creath and remittance; list of names entered; we have recently received information about those persons; thanks for the pamphlet.
L. H. Cook.
E—J. H. Edmiston.
F—L. Flake and remittance; names entered.
Jas. S. Fleming.
G—James Greenlee.
H—J. T. Heflin; list of names entered.
J—Wiley Jones.
K—J. B. Kimbrough; names entered.
James Keith.
L—J. B. Love and remittance in full.
Wm. LaPrade.
N—F. B. Norwood and remittance.
Ed. Newton and remittance.
R—A. Routh and remittance; names all entered.
I. J. Roberts and remittance.
S—N. Smith.
W. L. Slack.
W—R. Wells.
W. H. Wyatt; names entered.

NEW YORK IMPORTERS AND JOBBERS.

Freeman, Hodges & Co.

58 Liberty Street,

BETWEEN BROADWAY AND NASSAU STREET,
NEAR THE POST OFFICE,
NEW YORK.

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

Fancy Silk and Millinery Goods.

We respectfully invite all Cash Purchasers thoroughly to examine our Stock and Prices, and, as *interest governs*, we feel confident our Goods and Prices will induce them to select from our Establishment. Particular attention is devoted to Millinery Goods, and many of the articles are manufactured expressly to our order, and cannot be surpassed in beauty, style and cheapness.

Beautiful Paris Ribbons, for hat, cap, neck and belt
Satin and Taffeta Ribbons, of all widths and colors
Silks, Satins, Velvets, and Uncut Velvets, for hats
Feathers, American and French Artificial Flowers
Puffings and Cap Trimmings
Dress Trimmings, large assortment
Embroideries, Capes, Collars, Undersleeves and cuffs
Fine Embroidered Reviere and Hemstitch Cambric Handkerchiefs
Crapes, Lisses, Tarletons, Illusion and Cap Laces
Valenciennes, Brussels, Thread, Silk and Lisle Thread Laces
Kid, Silk, Sewing Silk, Lisle Thread, Merino Gloves and Mitts
Figured and Plain Swiss, Book, Bishop, Lawn and Jaconet Muslins
English, French, American and Italian Straw Goods. July 26—3t

MEDICAL DEPARTMENT
OF THE UNIVERSITY OF NASHVILLE.

FACULTY.

JOHN M. WATSON, M. D., Professor of Obstetrics, and the Diseases of Women and Children.
A. H. BUCHANAN, M. D., Professor of Surgery.
W. K. BOWLING, M. D., Professor of the Institutes and Practice of Medicine.
C. K. WINSTON, M. D., Professor of Materia Medica and Clinical Medicine.
ROBERT M. PORTER, M. D., Professor of Anatomy and Physiology.
J. S. LEDSLEY, M. D., Professor of Chemistry and Pharmacy.
WILLIAM T. BRIGGS, M. D., Demonstrator of Anatomy.

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

Fees of each Professor $15, making $90 for the course. Matriculation ticket $5; Dissecting ticket $10; Graduation fee $20. St. John's Hospital is open to the Students during the Lecture terms free of charge.

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

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

J. B. LINDSLEY, M. D.
July 19—8m Dean.

Central Female Institute,

McMINNVILLE, Tenn.

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

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

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

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

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

The following course of study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

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

COLLEGE PROPER.

Freshman Class—First Session.

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

Second Session.

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

SOPHOMORE CLASS—*First Session.*

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

Second Session.

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

JUNIOR CLASS—*First Session.*

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

Second Session.

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

SENIOR CLASS—*First Session.*

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

Second Session.

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

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

SCIENTIFIC COURSE.

FIRST YEAR—FIRST SESSION.

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

SECOND SESSION.

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

SECOND YEAR—FIRST SESSION.

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

SECOND SESSION.

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

THIRD YEAR—FIRST SESSION.

Natural Philosophy, Olmsted
Astronomy, Olmsted
Moral Philosophy, Wayland

SECOND SESSION.

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

Branches pursued throughout the Course.

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

FACULTY.

Rev. JOHN POWELL, President, and Professor of Ancient Languages, Moral Science and Belles Lettres.
Rev. W. C. VAN METER, Professor of Instrumental and Vocal Music, and Natural Sciences.
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

BOARD OF TRUSTEES.

G. J. STUBLEFIELD, *Pres't.* W. BRITTON, *Sec'ry.*

McMinnville.

L. D. MERCER, S. J. MITCHELL,
W. M. FRENCH, JOEL HALL,
R. B. CAIN, JESSE BARNES,
D. G. MEDEARIS.

Nashville.

C. K. WINSTON, A. B. SHANKLAND,
Rev. J. R. GRAVES, T. A. MCCREERY,
Dr. W. P. JONES.

Lebanon.

W. L. MARTIN, JOHN CHAMBERS.

Readyville.

Rev. J. M. D. CATES, J. B. TAYLOR,
JOHN WARREN, *Sparta.*
M. T. COOPER, *Fairfield.*

Rome.

H. T. RUCKS, NICHOLAS SMITH.
Rev. E. B. HAINIE, *Carthage.*
Rev. N. HAYS, *Liberty.*
JAMES BERKWITH, *Smithville.*

June 21, 1851.

Clothing Store

THE undersigned having purchased of Messrs Mitchell & Hallowell, their entire stock of

READY MADE CLOTHING,

Consisting of a large variety of every description of gentlemen's wear. Also: Trunks, Carpet Bags, Satchels, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, pledging himself to sell at greatly reduced prices, and ask for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south side public square, immediately opposite the Court House, Nashville, Tenn.

W. S. LORD.

July 12, 1851—tf

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.

ISINGLASS.—60 lbs. Cooper's sheet and shred Isinglass for Jellies, &c., just received by
March 15 EWIN, BROWN & CO.

THE TENNESSEE AND ALABAMA COLLEGIATE INSTITUTE.

To be known, when endowed, as the

MARY SHARP COLLEGIATE INSTITUTE.

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

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

The following Course of Study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

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

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

COLLEGE PROPER.

Freshman Class—First Session.

1. Latin—Arnold's 1st and 2nd Books.
2. Arithmetic—completed—Greenleaf.
3. Algebra—commenced—Robinson, University Edition.
4. Elocution—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 books—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—Whatley.
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.

FACULTY.

REV. Z. C. GRAVES, A. M., PRESIDENT,
Professor of Ancient Languages, Moral Science and Belles Lettres.

W. P. MARKS,
Professor of Mathematics.

Mons. J. L. GIFFARD, (Late of Paris,)
Professor of French and Modern Languages.

HERR. SWENSON, (Late of Stockholm,)
Professor of Vocal and Instrumental Music, (including the Organ, Melodeon, Harp and Piano.)

MRS. A. C. GRAVES, MATRON,
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.

Colloquial 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.

BOARD OF TRUSTEES.

WILL. EDW. VENABLE, *Pres't.*

GEO. W. WHITE, Esq., *Sec'y.*
HON. T. H. GARNER, J. W. CARTER, Esq.,
E. C. ENGLAND, E. MARTIN,
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REV. D. BROOKS, H. GREEN,
REV. A. D. TRIMBLE, J. G. BRAZLETON,
J. G. BARKSDALE, G. L. SANDIDGE.

The Female Seminary of the Cold Water Baptist Association:

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

Primary Department, first Division,	$ 10 00
Do. do. second do.	12 00
Preparatory Department, and English branches through the whole course,	20 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	2 50
Ornamental Needle-work,

Poetry.

HOPE ON.

BY THEODORE A. GOULD.

...pe on! How oft the darkest night
...Precedes the fairest day;
...I guard thy soul from sorrow's blight—
...uds may obscure the day god's light,
...t shines it still as dear and bright
When they have passed away.

...pe on! though disappointment's wings
Above thy path shall soar—
...ough slander drive her rankling stings,
...hough malice all her venom brings,
...hough festering darts detraction flings,
Still must the storm pass o'er.

...slave to poverty thou art,
Bear bravely with thy lot,
...hough keen her galling chains may smart.
...rive still to rend their links apart:—
...pe on for the despairing heart
God surely loveth not.

...pe on! hope on! though drear and dark
Thy future may appear;
...he sailor in his storm-tossed bark,
...ill guides the helm and hopes to mark
...mid the gloom, some beacon-spark,
His dangerous way to cheer.

...though wealth takes wings, or friends forsake,
Be not by grief oppressed;
...ern winter binds with ice the lake,
...ut genial spring its bands shall break:
...ope on! a firmer purpose take,
A leave to God the rest.

OUR COUNTRY AND OUR HOME.

BY J. MONTGOMERY.

...re is a land, of every land the pride,
...loved of Heaven o'er all the world beside;
...ere brighter suns dispense serener light,
...d milder moons emparadise the night;
...land of beauty, virtue, valor, truth,
...me tutored age, and love-exalted youth,
...the wandering mariner whose eye explores
...e wealthiest isles, the most enchanted shores,
...ws not a realm so bountiful and fair;
...breathes the spirit of a purer air;
...every clime, the magnet of his soul,
...ched by remembrance, trembles to that pole;
...in this land of Heaven's peculiar grace,
...e heritage of nature's noblest race,
...ere is a spot of earth supremely blest,
...dearer, sweeter spot than all the rest,
...ere man, creation's tyrant, casts aside
...s sword and sceptre, pageantry and pride,
...hile in his softened looks, benignly blend,
...e sire, the son, the husband, father, friend.

...e woman reigns; the mother, daughter, wife,
...ews with fresh flowers the narrow way of life;
...the clear heaven of her delightful eye,
...n angel-guard of loves and graces lie;
...und her knees domestic duties meet,
...nd fire-side pleasures gambol at her feet.
Where shall that land, that spot of earth be found?
Art thou a man?—a patriot?—look around:
...thou shalt find, howe'er thy footsteps roam,
...at land THY COUNTRY, and that spot THY HOME.

Communications.

For the Tennessee Baptist.

ARKANSAS CORRESPONDENCE.

BROTHER GRAVES:

The principal object in this letter is to lay ...fore you our destitution of Baptist Books, ...d the large opening presented here in ...tesville for a small Depository of *cheap* ...blications. This is the largest town in ...s part of the State, and will no doubt ...ntinue to be for many years to come; and ...e Methodists seem to have taken the pro...r view of the subject at the start, say 50 ...ars ago, and began operating with the ...eginning of the Town—and as the result, ...ey have a large number of members, a ...od brick Meeting House in a prominent ...rt of the Town, a School (Male and Fe...ale) of about 150 scholars; and the Pre...ding Elder, Stationed Preacher, President ...the School, and two other Preachers, one ...Town and one in the vicinity, all of the ...E. Society *South;* and a Circuit Preach..., and two local ones, of the M. E. Society *...orth;* also, a large Sunday School of their ...wn. This gives you *some* idea of Metho...ism in Batesville.

There is also a Presbyterian Church with 20 or 30 members, and a large brick Meeting House nearly finished, sufficiently ... to hold worship in it for the last twelve ...onths; and they have kindly given us the ...e of it one Sabbath in each month the ...ast year. They have only one Preacher, ...d are trying to sustain a Seminary of ...igh order.

But as to the Baptists, they, until about ...ree years past, seem to have thought that ...John the Baptist "*came preaching in the ...ilderness of Judea,*" so they must in the ...wilderness" of Arkansas; but at length, ...few thought "the time was fulfilled," and ...at hand; that we should "go up at once ...nd possess the land;" and as a vanguard ...e marshaled a small force of 12 members ...nd placed them in Batesville on the 9th of ...eptember 1847; and since that time they ...ave been reinforced by about 24 willing ...ruits, but in consequence of removal, ...c., they now enrol 29 only; so you see, ...hough in an enemy's land, as far as deno...minational views are concerned, their num...ber has steadily increased; and the board ...f the "White River Missionary Baptist ...Convention," has appointed me to remain ...n Town, (the place of my residence,) and ...devote my entire time to the work of the ...inistry this year; and as I expect much ...pposition, I wish all the auxiliaries possi...ble, hence my desire that a "Depository of ...Baptist Books" be established here. This ...s the centre of trade for several counties, ...nd therefore many opportunities would be ...presented for selling books at a distance. I ...have just closed a year's labor as Mission...ary and General Agent of the Board, Ma...rion, Ala., and I am somewhat informed in ...regard to the destitution of books. Often ...in the house of a Baptist you will see no ...religious books, but a "Methodist Hymn ...Book," or some other small Methodist ...work; and when I would ask them why ...were things thus, they said "They could ...obtain no others." Now, brother Graves, ...what is to be done? As long as others ...supply us with religious books, just so long ...(unless we had more Preachers) must our ...denomination remain in the back ground, ...and the few that are be *uninformed!!*

Under such circumstances, can we rise? Or if at all, how long off? To ask our young Missionary Board for help would be vain. They have not even a distant prospect. I know of no other than individual efforts. Can you not furnish a small assortment, cheap and well assorted? If you could do no better, I would sell for a *very* small commission. You can ship direct to Batesville. A few of your "*Faller Books*" have found their way here, and I believe they are almost as much dreaded as the "yellow fever." A few more would sell well amongst our Baptists. The Tennessee Baptist is also in high esteem. In conclusion, what can you do for us in the book line? If you can't help write immediately, if you please, and let me know who can.

Yours in the Gospel,

P. L. G. WATSON.

For the Tennessee Baptist.

BROTHER GRAVES:

By request of the parties concerned, I forward you the subjoined notice of the ordination of brother Thomas H. Compere.

At the request of Zion Hill Church, Ouachitta county, Arkansas, Brother Thos. H. Compere, a member of said Church, was, on the 5th Sabbath in March last, set apart to the work of the Gospel Ministry. The following was the order of the exercises:

Sermon by Elder Elias George.

Ordaining Prayer, by Elder George Everett.

Right hand of fellowship, by Elder Joho Aaron.

Presentation of the Bible, by Elder F. Courtney.

Charge by Elder Jesse Hartwell, D. D.

Benediction, by brother Compere.

Brother C. has lately moved to our State, is a young man of promise, and as he has his lot cast in a land of great destitution, we hope he may prove a great blessing, and be very useful in advancing the cause of truth among us.

By the by, I am at a loss to know why the Southern Mission Board do not do more for Arkansas. I hardly ever receive a South Western Baptist that I do not see some account of the doings of the Missionaries of the Board in Texas, or some appeal from that State for more help, but Arkansas, though equally destitute, seems to be left out of the account. We are trying to do the best we can within our own borders, but alas the territory is large, and (for a new country) dense, and ministers scarce and poor. I do not believe that the Board could find a more appropriate field of labor on the Continent than many parts of our forgotten State. Do "stir up their pure minds, by way of remembrance."—Brother Bayliss, who has been in the hands of God, almost the life of the denomination, has left on account of the health of his family.

I see by the proceedings of the General Association of Tennessee, that *you* are appointed to visit the Arkansas Baptist Convention. Now, my brother, will you come and judge for yourself, and thus you will be better prepared to present our claims on the board. Moreover, we desire you to come, that we may see for ourselves whether brother Graves is the monster in human shape that we sometimes hear he is.

As ever, your brother in Christ,

F. COURTNEY.

Providence permitting, we will be with you at the Convention.—[ED. BAP.

For the Tennessee Baptist.

BROTHER GRAVES:

Permit me, through the columns of your invaluable sheet, to correct a false impression which I am credibly informed is sought to be made in the vicinity of Dixon's Creek and elsewhere. It is that I have declined meeting Mr. Hughes in debate, according to our agreement—that is, that I have "backed out." This is not true, and I presume no honorable Pedobaptist would insinuate such a thing. It is known to the community in which I live, and to my friends generally throughout the State, that on the 20th of April I had an attack of hemorrhage of the lungs, which so completely prostrated me that I have not been able to preach since. Although my health is rapidly improving, my physicians and friends think it would be a great risk for me to resume my labors during the present summer, but indulge the hope that by fall my health may be permanently restored. In fear of my affliction, I wrote to Mr. Hughes on the 19th of May, enquiring if he would either postpone the time of discussion until fall, or accept a substitute for whom I would endorse. A few days after the reception of my letter, Mr. Hughes visited our town, and after a short correspondence between us, we agreed on the following, which I extract from Mr. Hughes' last letter: "I will meet you next fall, any time before the 1st November, you informing me that your health is restored. I will then set the time and give you due notice—this right I claim according to our former agreement." Thus it will be seen that the time of holding the discussion was postponed by mutual agreement between Mr. Hughes and myself—no "*backing out*" on either side; and now I am happy to say to all who may feel any interest upon the subject, that through the kind providence of our Heavenly Father, my health is rapidly improving, and I now indulge the fond hope of a permanent restoration by fall; should this hope be realized it will afford me great pleasure to meet Mr. H. in debate. In the event my health should not be restored in due time, then I pledge myself to furnish a Baptist Minister, for whom I will endorse, and in whose hands Baptists will commit the defence of their principles, who will meet Mr. Hughes or any other respectable Methodist Minister; or if I should die, my friends will furnish a man, so if there is any "backing out," it will not be on the Baptist side of the house—mark the prediction. This explanation I have thought due myself, my friends, and the community generally.

A. W. MEACHAM.

For the Tennessee Baptist.

REPLY TO TURKEY CREEK CHURCH

BROTHER GRAVES:

Having seen an article in the Tennessee Baptist of the 5th inst., emanating (officially) from Turkey Creek Church, Madison county, Tenn., advising the Churches and brethren of the "West Tennessee Baptist Convention," to take into consideration the propriety of changing the place of holding the next anniversary, in consequence of the prevalence of Cholera at Memphis.—Being members of said Convention, we would respectfully respond:

We are decidedly opposed to this proposition, for the following reasons:

1st. If this policy be pursued, it will have the tendency to ruin and break down our noble institution, the Convention—the work of years and of toil—by thrusting it upon Churches who do not desire it, and disappointing others who expect, desire and prepare for it; thus throwing all the machinery into disorder and confusion—nothing definite—nothing certain.

2d. It exhibits a fearfulness of death not manifested by men of the world. Men of business are daily visiting Memphis, transacting business, not being in the least intimidated by the various rumors of the ravages of Cholera.

3d. Other denominations are not thus deterred and driven from point to point, to escape epidemics. The General Assembly of the Presbyterian Church, recently met at St. Louis, in the midst of the prevalence of Cholera, transacted its business, and then adjourned. The Protestant Episcopal Church of Tennessee held their Convention in Memphis in May last, when there was as much talk about Cholera as there is now. Are Baptists less courageous?

4th. It is putting an argument into the hands of the red-mouth infidel against us. Why, he will say, these christians who profess to be always prepared for death, are more alarmed at the thoughts of it than the horse racer and gambler, who are found daily and yearly walking our streets. Can they be sincere? Here we might enlarge, but forbear.

The blessed Saviour came into the world "to save them who through *fear of death* were all their life subject to bondage."

No man ever succeeded who is ever shifting and changing to find a place free from disease and death. It is equally true that no Convention, Association or Society, will ever succeed under similar circumstances.

5th. We think that the Churches in Memphis, at least, feel as deep an interest in the progress of Christ's Kingdom, as other brethren and Churches, and equal regard for the health and well being of themselves and other members of the Convention, and as such should at least be consulted in regard to the proposed change.

Were it the fact that the Cholera or any other epidemic was raging to the extent to drive out citizens, or to deter men engaged in things or a worldly sort, from going to and remaining in Memphis to attend to business, the thing would be materially changed, and the proposition for a change might meet with some favor. But is this the fact? Certainly not. We suppose, from rumor, that there is the existence to some extent of Cholera in Memphis, but the probability is that by September Memphis will be as clear of Cholera as the country. We are disposed to the opinion that it would not be treating the Churches in Memphis with courtesy and respect to take the Convention from them without their consent.

Some may ask, Was not the Convention at its last session changed from Unity to Sommerville? Yes. But it gave considerable dissatisfaction, as is well known.

We are, therefore, prepared to enter our protest, as individuals, against the proposition from Turkey Creek.

In conclusion, we would say to the brethren of Turkey Creek, and all others concerned, let us go to Memphis praying the blessings of Heaven's God upon us, trusting in His providence and grace to sustain and protect us against disease and death—praying His divine aid, so that we may, by his strength, be enabled to be mighty in the pulling down the strong holds of the enemy: and to hoist aloft the true doctrines of *the Cross and Eternal Life.* Amen.

Should the brethren at Memphis conclude that it would be impolitic to meet there, it is expected that they will speak out. In fact we would like to hear from the Memphis brethren upon this subject before any thing in the way of change is effected.

Respectfully,

GEO. W. YOUNG,
JOSEPH H. BORUM.

Durhamville, Tenn.,
July 10, 1851.

For the Tennessee Baptist.

BROTHER GRAVES:

At a meeting of the Church at Lexington, on the 5th inst., the following preamble and resolutions were unanimously passed:

Whereas the impression has generally obtained among the Churches that the Cholera is prevailing at Memphis, and brethren therefore are found unwilling to meet the Convention at that place; and as it cannot be otherwise than detrimental to the interests of the denomination, under existing circumstances, to hold its next session at that point: Therefore,

1st. *Resolved,* That as a Church we petition the Executive Board of the Convention to change the place of its meeting to Jackson, or some other favorable point.

2d. *Resolved,* That the Clerk of the Church be requested to furnish a copy of the foregoing Preamble and Resolutions for publication in the Tennessee Baptist, and to send another to the Executive Board at its meeting at Bolivar.

JAS. W. GLASS, *Church Cl'k.*

Lexington, July 8, 1851.

For the Tennessee Baptist.

UNITY CHURCH.

At a called meeting of this Church, it was

Resolved, That we call the attention of the Executive Board of the West Tennessee Baptist Convention to the existence of Cholera in the City of Memphis, and to request them to appoint some other place for the assemblage of that body at its ensuing session.

Resolved, That we request sister Churches to take the matter into consideration, and give expression to their wishes through the Baptist, and by corresponding with the Executive Board.

Resolved, That these resolutions be published in the Tennessee Baptist.

WM. BROWN, *C. C.*

Hendersnn County, Tenn.

For the Tennessee Baptist.

BROTHER GRAVES:

Permit me, through your valuable paper, to give you and your numerous readers, an account of my labors since I last wrote you.

In the months of April, May and June, I baptized 25, eight of whom were from the Pedo ranks.

The third Sabbath in May, (aided by brother Wright,) we constituted a Church near Elkton, Giles county, Tenn., called Union Hill, with twenty members. Last August I was invited to preach in a Methodist Church near this place, but soon met with strong opposition, being charged with going about breaking up other Churches. In reference to this charge I will say, if baptizing a few Pedoes is breaking up other Churches, I will plead guilty, for I have baptized 31 Pedoes in the last ten months, being impressed with the belief that it was my duty to baptize as well as teach. Notwithstanding the opposition that I have met with in the vicinity of Elkton, I have continued to preach from house to house, and in the groves and school houses, till the brethren built a comfortable Church, which is in a prosperous condition.

The Protracted Meeting with this Church will commence Saturday before the third Sabbath in July, and I hope I shall be able to send you good news from this meeting.

The Piney Grove Church, eight miles South East of Elkton, is also in a prosperous condition. In the neighborhood of these Churches, the Methodists have closed their doors against me—their preachers have instructed their members to keep away from my meetings, especially from where I am baptizing. QUERY—Are they consistent now when they invite us to their communion?!

Yours, in hope of Heaven,

H. R. BRAY.

Rodgersville, Ala.,
July 1st, 1851.

For the Tenuessee Baptist.

BROTHER GRAVES:

I am surrounded by the Catholic and Methodist Societies, and feel the want of your valuable paper, to refute their false doctrine. Enclosed you will find two dollars for the same.

N. B.—We have had a glorious revival of religion in this neighborhood. Brothers J. W. D. Creath, J. V. Wright, and Maxy, held a meeting of days at Little Lott, in this county, which commenced on the fourth Lord's day in May last, and closed on the 7th inst. Twenty-two were added to the Church. Brother Wright's wife was a Cumberland—she attended this meeting, and was baptized by him on last Sunday. The Lord is doing great things for us in Texas.

I'll close. Your brother in Christ,

G. A. SPILLER.

Danville, Montgomery County, Texas, June 11, 1851.

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

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jun 11—tf

JUST RECEIVED,

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

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

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

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

MACCABOY SNUFF.—751 lbs. Sweetzer's Maccabov's Snuff, just received and for sale low. EWIN, BROWN & CO.

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

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

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ON UNION STREET,

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Their Stock comprises the following, viz:

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

HISTORICAL.

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

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

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

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

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BY WILLIAM L. SLACK,

(FORMERLY AN OLD SCHOOL PRESBYTERIAN)

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March 29, 1851.

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CHERRY PECTORAL

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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."

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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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May 3—3m

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NOTICES OF THE PRESS.

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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 Sarsaparilla in a store in this place, and remembering the popularity of the medicine at home, I purchased three bottles, which had the desired effect of removing my difficulty entirely. With high regards, yours, &c.,

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

FROM THE STATE OF MAINE.

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

SIDNEY, (Me.) April 15, 1850.

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

STEPHEN C. HAYWOOD.
AUGUSTA, April 16, 1850

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

DILLINGHAM & TITCOMB.

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

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

GRAY'S BOTANICAL TEXT BOOK, (last revised edition.)
Fairbank's Hydraulics and Mechanics,
Knapp's Chemical Technology,
Espy's Philosophy of Storms,
Muller's Physics and Metorology,
Weisbach's Mechanics and Engineering.
For sale low at
ma 24 TOON & RUTLAND'S.

CITY HOTEL,

EAST SIDE OF THE PUBLIC SQUARE,

Nashville, Tennessee.

SAMUEL M. SCOTT,

PROPRIETOR.

Jan. 1, 1851.

W. K. COURTNEY,

ATTORNEY AT LAW.

LEXINGTON, TENN.

WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. [Aug. 24, 1850—1y]

WEBSTER'S QUARTO DICTIONARY—(Unabridged,) new supply just received by
ma 24 TOON & RUTLAND.

JUST RECEIVED—A new supply of the Psalmist, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.
ma 24 TOON & RUTLAND

To Country Merchants.

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

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

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

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

March 15 EWIN, BROWN & CO.

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

For sale by H. G. SCOVEL.

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL,

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

1000 pounds Iceland Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
½ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue good,
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Eng. Sup. Carb. Soda,
1000 " Roll Brimstone,
150 kegs Pure White Lead.

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

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

For sale by H. G. SCOVEL.

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

H. G. SCOVEL.

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

For sale by H. G. SCOVEL.

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

H. G. SCOVEL.

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

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

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

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

Fine Toilet Soaps, &c.

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

47 doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poncine or Pomice Soaps,
24 doz. Taylor's Transparent Balls,
72 doz. White and Brown Windsor Soap, 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. Bandoline,
2 doz. Rose and Charcoal Tooth Paste,
2 doz. Odontine, a superior article for the teeth,
6 doz. Roussel's Bell Lavender,
6 doz. Eau Lustral, for the hair,
6 doz. Tricopherous,