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THE

Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, NOVEMBER 15, 1851. NO. 11.

The Pulpit.

The Benefits of Family Worship.

Family worship has some peculiar advantages. It is a *most important means of propagating piety to posterity*. Children are creatures of imitation. They love to copy all that they see in others. The character of unborn generations may depend on your conduct in this matter. Eph. 6: 4; Prov. 22: 6. David says of the Lord, 'He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments.' Perhaps the present degraded condition of the millions of immortal souls now living in idolatry, with all their guilt and misery, might be traced up to the neglect of family instruction, as one principle cause.

Family worship, when duly conducted, is *attended with many happy effects on the whole family*. No wonder that those who neglect this are continually troubled with the misconduct and perverseness of those under them and about them; no wonder that jarrings, dissensions, and other disagreeable circumstances, are continually disquieting them. It is just what might be expected. How can they, who neglect the worship of God in their families, look for peace or comfort in them? I am sure, also, that I may confidently appeal to those who have regular and daily family prayer, that, when conducted in a simple and devout spirit, it has a tendency to remove, or allay, all those unhappy passions to which our common nature is subject, and which, more or less, appear in every family. It unites the members of the family together, gives the head of it a feeling of tenderness and affection for those under him, and makes them esteem and love him. Some masters are, on this account, almost considered as angels in their families. Cecil says of family worship, rightly conducted, "It may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls the mind off from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God!' 'There is a spiritual world!' 'There is a life to come!' It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father, or master, with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors."

Family prayer gains for us the presence and blessings of our Lord. There is a promise, of his presence, which appears peculiarly applicable to this duty. Matt. 18: 19, 20. Many have found in family worship that help and that communion with God which they had sought for with less effect in private prayer. It was the experience of one Christian: 'I find more of the presence of God, and more of the real spirit of prayer, in praying with my family, than in almost any other means of grace.' Surely, the Christian who really loves his Saviour would regularly call his family together to pray with him, from this consideration alone, that he might enjoy more of his Lord's presence. *Wherever religion revives, family worship abounds*. When the Spirit is poured out upon the House of David, 'the land shall mourn, every *family* apart.' I can remember no instance of a great revival, of which this was not an all attendant sign. Listen to the account which Mr. Baxter gives of Kidderminster during his ministry. 'On the Lord's day there was no disorder to be seen in the streets, but you might hear a hundred families singing psalms and repeating sermons, as you passed through the streets. When I came thither first, there was about one family in a street that worshipped God and called on his name, and when I came away, there were some streets where there were not above one family in the side of a street that did not so; and that did not make professing serious godliness give us some reason of their sincerity.' When the Spirit is poured upon us, our cities will all present a similar aspect.

Family worship, an altar in your house, would make your home much happier. It has been said with much truth, 'Family prayer is the oil which removes friction, and causes all the complicated wheels of the family to move smoothly and noiselessly.' It is the way, and the very best, for bringing all the members of a family together, and for promoting that harmony of feeling so essential to domestic enjoyment. Some families are held together by hardly any bond, except that they lodge under the same roof, and assemble round the same board. But when they meet, it is not to fulfil one another's joy. They are selfish and sullen; cross words, peevish answers, and angry recriminations make up all their intercourse. The customary meal is despatched in a gloomy silence, or embittered by fretful words. I have known families so little at home with one another, that it was quite a relief when any casual visitor dropped in to break the irksomeness of their own society. I have seen brothers and sisters so ill-assorted in the families in which God had planted them together, that they had no subject of common interest, and no mutual love nor confidence. They could converse and be happy with strangers, but not with one another. And I have seen this in families where there was a form of family worship,—a pretence, a semblance of prayer,—but never where there was the reality. If yours be such a family, before peace and affection visit it, you must say, 'Come and let us seek the Lord.' If you would see the dawn of blander days on that clouded and lowering circle, you must cry, 'Lord, lift thou up the light of thy countenance upon us, and so we shall be glad.' If you could only persuade them to take into their hands the volume that speaks good-will to man, and as they sit together to read by turns its messages of kindness; and then, as they bowed before the mercy-seat, if, in their common name, you said, *our Father*, and confessed their common sins, returned thanks for any mercies which the day had brought, and asked such blessings as all need, this process could not be long persisted in, till you would see its softening and harmonizing influence. The dew of Hermon would begin to come down, and you would exclaim, as you saw the difference, 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

But perhaps your family *dwells* in unity—but it is not a holy unity. It is not sanctified by the word of God and by prayer. You are happy in one another. You are never at a loss for the materials of a cheerful intercourse. But amidst all the sprightliness, and cordiality, and kind feeling which encompass your fireside, one ingredient of gladness is wanting. God is forgotten. In the morning, you meet and give one another a joyous greeting, and, the morning meal despatched, rush away to the day's engagements without a word of acknowledgment to that God whose sleepless eye guarded your midnight pillow—without one word of prayer to bespeak his upholding and guidance in this day's untrodden path. And when the evening hour of intercourse is over, and you have discussed the pleasant and prosperous incidents of the day, you hie away, cheerful but unthankful, to a prayerless slumber, perhaps to awake in death's dark valley, and find that the Lord is not with you. Your family is united—but it is a short-lived union. Your family-love—God is not in it, and therefore heaven does not follow after it. How it would give tone and intensity to the affection of your smiling circle, if you could be brought to love one another *in the Lord*. With what new eyes you would learn to look upon yourselves, if you came to regard one another as brethren for eternity! And how it would heighten bliss, and take the sharpness of sorrow, if "Forever with the Lord," were the thought which joy and grief most readily suggested! Were it manifest of all the members of a family that God is their Father, Christ their elder Brother, and the Holy Spirit their Comforter, such a family would possess a joy which the removal of no member could take away. That joy has often come into households through the channels of domestic devotion.

Family worship *is an ordinance which God has often blessed to the saving of souls*. In houses where it is conducted with life and feeling, it has often proved a converting ordinance. A few years ago, an English gentleman visited America, and spent some days with a pious friend. He was a man of talents and accomplishments, but an infidel. Four years afterwards, he returned to the same house a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that when he was present at their family worship on the first evening of his former visit, and when after the chapter was read, they all knelt down to pray—the recollection of such scenes in his father's house long years ago, rushed in on his memory, so that he did not hear a single word. But the occurrence made him *think*, and his thoughtfulness ended in his leaving the howling wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ. In his *Fireside*, Mr. Abbot tells us of a gay young lady, who paid a visit of a week in the family of a minister, an eminently holy man. His fervent intercessions for his children and the other inmates of his dwelling, went to this thoughtless heart; they were the Spirit's ... upon that family altar, his visitor was enabled to present herself a living sacrifice to God. It is with the family altar as with the church in the village. The wayfarer may get a word in passing which he never can forget. The stranger that turns aside to tarry for a night may hear at your family worship the word that will save his soul. Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious schoolmaster.—With the characteristic hospitality of his nation, the schoolmaster made them welcome. It was his hour for evening worship; and when the strangers were seated, he began by reading slowly and solemnly, the second chapter of the Epistles to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "Children of wrath," "Walking after the course of this world," were new to him. He sought an explanation. He was told that this is God's account of the state of man by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the god of this world we have come to your house." He was on the way to a fair, where he intended to pass a quantity of counterfeit money. But God's Word had found him out. He produced his store of coin, and begged his host to cast it into the fire; and asked anxiously if he could not obtain the Word of God for himself. His request was complied with, and next morning, with the new treasure, the party, who had now no errand to the fair, returned to their own home. Perhaps, by this time, the pious schoolmaster has met his guest within the gates of the city, outside of which are thieves, and whatsoever maketh a lie. But I cannot enumerate all the conversions which have occurred at the family altar. Many servants have been awakened there. Children have often heard there truths, which, when the Spirit brought them to remembrance in after days—perhaps, in days of profligacy, and when far from their father's house—have sent home the prodigal. It is not only of Zion's solemn assemblies but of Jacob's humble dwellings—the little fireside sanctuaries—"that the Lord shall count, when he writeth up the people, This man was born there." In your house, there have been, perhaps, several immortal spirits born into the world. Have there been any born again?

Prayerless parents? Your irreligion may prove your children's damnation. They might have been within the fold of the Saviour by this time, had not you hindered them when entering in. That time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no family worship in your house, to give a heavenly direction to that thoughtfulness, and it soon died away. That evening when they came home from the Sabbath School so serious, if you had been a pious father or mother, you would have taken your boy aside, and spoken tenderly to him, and asked what his teacher had been telling him; and you would have prayed with him, and tried to deepen the impression. But your children came in from the church or school, and found no family altar in their father's house. Their hearts were softened, but your worldliness soon hardened them. The seed of the kingdom was just springing in their souls, and by this time might have been a rich harvest of salvation; but in the atmosphere of your ungodly house, the tender blade withered instantly. Your idle talk, your frivolity, your Sunday visitors, your prayerless evening, ruined all. Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long. The carnal mind is enmity against God; but no enmity so deep as theirs who were almost reconciled and then drew back. You drove your children back. You hardened them. They may never more be moved. They may grow up as prayerless and ungodly as yourself. If God should change yourself, they may soon be too hard for your own tears and entreaties. If you die as you are, their evil works will follow you to the world of woe, and pour new ingredients into your own cup of wrath. O! think of these things. A prayerless house is not only a cheerless one, but it is a guilty one; for where God is not, there Satan is.

Dr. Buchanan strikingly contrasts a family which worships God, and a family which worships him not; and the excellence of the remarks will justify the length of the quotation. 'How painful is it to reflect,' he says, 'that there should be, in this country, many domestic societies among whom the worship of the Deity is not known, in whose houses no grateful accents are ever heard, no exultation of the heart for the divine goodness. There are, indeed, accents of exultation and mirth; "and the harp and the viol, and the tabret and the pipe, are in their feasts;" but there is no remembrance of God; they regard not the operations of his hands. While even inanimate nature, in a certain sense, offereth praise to the great Creator, and fulfilleth his will, *these* men pass through life in silence! insensible to the mercies, or judgments, or power, or providence of the unseen God; yea more insensible than the inhabitants of the heathen lands, upon whom the light of truth hath never shined.

'How different is the scene which is presented in those happy families, where the voice of prayer and thanksgiving consecrates every day! where the word of God is devoutly read, and infants are taught to lisp their Creator's praise! There, from day to day domestic peace, and love, and harmony are cherished by the sublimest motives, and strengthened by the tenderest and the most powerful sanctions.'—'There the name of God is honored, and his blessings will descend—a blessing on their basket and their store; a blessing on their bodies and their souls; and it shall last from generation to generation. They have the promise. "Our sons shall be as plants grown up in their youth; our daughters as corner-stones polished after the similitude of a palace."—Angels of light encompass their dwellings when the darkness of night has covered them, and, by night and by day, He who is the angels' Lord and our Brother is there, "the watchful Shepherd," that never slumbers nor sleeps.'—'On the hallowed day they repair, with true gladness of heart, to their respective places of worship, and mingle with assemblies which meet with much more delight for praise and prayer than other assemblies for worldly mirth. And let not the world condemn or disturb their holy exercise. For we learn from the Scripture, that it is from such families and assemblies, who are the salt of the earth, worshipping in the midst of us, that the incense of prayer ascends in behalf of the country, and is accepted in heavenly places, through the intercession of the Mediator.'

And if the earth contains, amid its desolations, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the value of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.—*The Family Altar*.

Selections.

From the South-Western Baptist.

Aberdeen Association.

DEAR BROTHER CHAMBLISS:—A most interesting session of the Aberdeen Association has just closed in this place. Many very important questions came up for discussion.

1. *The Baptist Book Depository*, located in this City. This Association, at its last meeting, raised over three hundred dollars to establish a Depository, and appointed a Board to manage its concerns. Said Board reported a quantity of very valuable books on hand, at brother Haughton's Drug Store, and a number already sold. It was determined to enlarge operations by raising the additional sum of five hundred dollars, and advise the Executive Committee to employ one or two Domestic Missionaries, during the Associational year, whose duty it should be to carry around books and preach the gospel in the destitute parts of the Association.

2. A favorable report was made by the joint committee of the Chickasaw and Aberdeen Associations, in relation to the establishment of a *Baptist Female College*, manifestly showing great industry on the part of those who had charge of that department of religious benevolence. They had obtained one hundred and sixty acres of land, one half mile North of the village of Pontotoc, and between ten and thirteen thousand dollars in subscriptions. It was shown also that the Columbus Association in this State, at its recent session in the city of Columbus, had united with the other two Associations, in this measure—each appointing ten Trustees who are to meet in this place on Thursday before the second Lord's day in November.—at the time of the meeting of the Baptist State Convention, at which time the President of the Institution, and one or more Professors will be elected.

I heard the name of Professor HENRY HOLCOMB TUCKER, of the LaGrange Female College, Georgia; brother Wm. F. Broaddus, of Kentucky; brother J. C. Keeney, of this place, spoken of with reference to the Presidency of the College; and brother Gaskill, of Griffin, Georgia, and brother Crawford, of Mississippi, and his excellent lady, as Professors in the Institution. Each body has appointed its ablest men as Trustees, and, it is confidently expected, the school will open in the present buildings in January next.

Next, the subject of *Missions*—Domestic, Foreign and Indian came up. Elder James Davis, whose health, I am happy to find, has greatly improved, preached the regular Missionary sermon, at the Baptist church, on Sabbath—on this occasion he was more than himself; always warm hearted in every good word and work. After the sermon a collection was taken up, amounting to $304. Discourses were delivered, also, in the Methodist and Presbyterian churches, and collections made—the total amount being more than $400.

Now, the *Bible Question* engaged our attention. Two reports were made on this subject, a majority and minority report.—The first is a sort of compromise, Elder Holcombe, Chairman; the other is in favor of the commonly received English *version* for *home distribution*, and, the most faithful versions in all *foreign languages*, Elder James Davis, Chairman. Discussion here took a wide range. The Old and the New versions for home, as well as Foreign distribution. Elder's Holcombe, Millikin, Mallett and Compere on the side of the New versions; and, Elder's Davis and Dr. Quin on the side of the present translation. Great moderation and the kindest spirit was manifested by all parties; and there was much ability displayed by each during the discussion. The Association adopted the compromise report by a vote of 32 to 26—many did not vote on either side of the question. This vote is claimed as a triumph of the New version; but, it is manifest, had the issue been directly on the matter, it would not have been sustained. I herewith enclose you the report of the minority of the committee, as made by Elder Davis, with a request that you publish it in your widely circulated paper, and request also that the Tennessee Baptist and Christian Index copy the same. This will be but an act of justice to the minority, as the majority's report will be published in the Minutes of the Association.

There was a great deal more business of note transacted. On the whole, this was one of the most interesting meetings of the body ever held; between a thousand and twelve hundred dollars, in all, was sent up by the churches, and contributed at the Association, for missionary purposes.

The Association appointed a committee of seven, to devise ways and means for the establishment of a Male, as well as a Female school. The location was left unsettled, but there was evidently a strong feeling in favor of Pontotoc. It was decided to request the co-operation of the Chickasaw and Columbus Association in this project, also.

Dear brother, it is manifest our denomination in North Mississippi has awakened to the importance of Missions and Education; and, are moving forward with a commendable zeal in all these noble enterprises. But I am making this article too long. It is hoped you will attend the meeting of the State Convention, which is to meet, at this place, on Thursday the 6th of November next.

Yours in christian bonds,
"MERCER."

Minority Report before the Aberdeen Association on the Bible Question.

"The committee to whom was referred the Bible cause, beg leave to submit the following report:

It is a source of rejoicing to every Christian, to contemplate the efforts which are now being made to diffuse the light of God's word throughout the world. Although the churches are doing but comparatively little, in proportion to their means, yet they are awakening to the importance of sending the Bible to the destitute. At no anterior period have such strenuous exertions been made in this department of Christian labor, as now characterizes the Christian world. The Bible cause is the cause of God. In giving it without note or comment to the destitute, we cannot be doing wrong. We would impress upon every Christian the obligation to contribute according to his ability to the furtherance of this Heaven born cause. This cause should not be forgotten or overlooked. God in his kind providence has given us the Bible—the richest treasure we possess on earth—and committed it to the churches with the injunction to send it to the uttermost parts of the earth. The Heathen nations are wholly dependent on Christians for it, and unless they receive it from them, they must go into eternity without any knowledge of the only Saviour of sinners. Loud and earnest are the calls which come to us from, at least, six hundred millions of our fellow travellers to the bar of God, who are in nature's darkness, without God in the world, or hope in the future, to give them the only book which tells of Jesus, that imparts the spiritual knowledge and unfolds the rapturous future prospects that can enable them to meet, unawed and calmly, death's dread hour, dissipate the gloom of the valley of death, and fit them for the abode of saints.

It is Heaven's directory to our lost world—God's Chart given to man—to direct him safely across the boisterous and treacherous sea of life, to the heavenly haven of unchanging felicity. Shall we, can we as Christians, witness such vast numbers of immortal souls, perishing for the want of this directory, and fail to send it them, shall those loud and earnest calls of Heaven's pure light, fall on deaf ears, and can we reflect on the gross and midnight darkness in which is embodied the eternal destiny of such multitudes, and withhold the only lamp that can dispel from their souls the gloom and throes of eternal death.—Brethren, the prayer of our hearts ought to be enlisted, and our hands engaged in this work. The Bible has already accomplished great results. When it was first given to the world, mental and spiritual blindness fled before its effulgent rays, as does the midnight darkness at the approach of the orb of day. About the fifth century, however, the Bible became a proscribed book; and was withheld from the people, and the dicta of Priests substituted in its place. This continued for near one thousand years. During this period ignorance, superstition, idolatry and bigotry, like sable mantles wrapped the nations of the earth in impenetrable gloom and darkness, which the light of nature failed to pierce. All correct views of the attributes of Deity were effaced, Jesus wrested from the visible church and images and created intelligences substituted in his place, and the heart steeled against the influences of the Holy Spirit, by the substitution of penance and works. In the fifteenth century the Bible was again restored to man, and with it, God to the world, Christ to the church, and the Holy Spirit to the sanctuary of the heart. It lighted up a spark of Holy fire which soon kindled into a flame that now cheers the pathway of millions of souls bound to the regions of fadeless glory. The decrees of Councils, the Edicts of Emperors, and the Bulls of Popes, could not extinguish the spark or quench the flame which this most wondrous book—bright Candle of the Lord—Star of Eternity, lighted up in our benighted world.—As Baptists, we are under peculiar obligations to circulate the Bible throughout the world. We discard the tradition of the fathers, the decrees of councils, the dictations of popes, bishops and priests, in all matters pertaining to doctrines and faith, and appeal to the Bible as the only infallible guide, and hold it to be a full and sufficient revelation of the mind of God. It is to demolish every heathen temple, every pagan idol, to overthrow every popish superstition, and give in sundered fragments, the Shasters of the Bramins, and the Koran of Mahomet to the winds of Heaven. We look to it to stem the current of papal assumptions and impositions. It has already crumbled into dust many of the pillars which supported the high walls erected by Popery between God and man, and as Baptists, we confide in it alone to undermine and wreck one of the remaining pillars, which for ages has been crumbling and tottering beneath its assaults, until the last sands upon which it stands have been almost swept away—Infant Sprinkling.—Your committee would, therefore, urge the churches to contribute of their ability to the diffusion of the Bible, and thus hasten the arrival of the long prayed for day, when Heaven and earth shall be united in one glorious family, and unitedly raise one harmonious anthem, that will fill the universe of God, with blessings and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Resolved, We have learned with pleasure that the Southern Baptist Convention which assembled at Nashville in May last, established a Bible Board, as a medium for the appropriation of Southern Baptist contributions for the circulation of the Holy Scriptures.

Resolved, That we understand the ostensible object of said institution to be the distribution of the present received English version of the Holy Scriptures, in our country, and the most faithful translation in its own language, to every foreign nation.

Resolved, That we recommend to the churches composing this Association, to transmit annual contributions to aid in the execution of this glorious work.

JAMES DAVIS.

Obituaries.

Nancy Elizabeth Rountree.

Died in Landerdale county, Tennessee, on the 2d day of September 1851, sister NANCY ELIZABETH ROUNTREE, consort of brother W. J. Rountree. She was born in Union District, South Carolina, June 21st, 1824, and was married on the 30th day of December 1846. She left an infant (daughter) two days old, also an affectionate husband, a mother, and brothers and sisters, to mourn her loss. But their loss is her eternal gain. She died in full assurance of faith, and of meeting her God in peace.

The evening before she died (her physician being engaged to sustain life by the application of blister plasters) she suddenly exclaimed "bless the Lord—blessed Jesus." Her physician said to her "be quiet." She then asked him to take the blister plasters from her wrists—he refused—she told him he could do her no good, and then turned to her sister and told her to prepare to meet her in heaven; she had made a start, never turn back. She had gone up and asked the prayers of the Christian Church at the protracted meeting. She exhorted all in the house to meet her. When her mother arrived, (being sent for,) she fell by her bed-side—she put her hand upon her head, and told her not to grieve, it was nonsense, she was happy—"But oh Ma, never, never rest, until you find the Lord precious to your soul. Now, Ma, will you promise to meet me in heaven? Give me your hand," which she did. She said she regretted but one thing, and that was, she had not lived as near her duties as she ought. She then spoke to her sister Amanda Richardson in a very affecting manner. She named her child, and gave many directions about other matters—told her husband not to grieve, for, said she, I am happy, I can recollect well when you and I were baptized in the River Obion, and by whom. She bade all farewell, requesting them all to meet her in heaven—asked for a glass of wine, and would have all in the house to take a sup with her of the blood of Christ. She commenced singing and expired.

"Sweet is the scene when Christians die,
When holy souls retire to rest;
How mildly beams the closing eye!
How gently heaves the expiring breast.
So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.
Triumphant smiles the victor's brow,
Fann'd by some guardian angel's wing.
O grave! where is thy victory now,
And where, O death, where is thy sting?"

Our beloved sister was one of the most devoted wives I ever saw. It was my privilege to see her meeting around the bed of a sick husband some months since, and I was led to the conclusion that I had never witnessed such devotion in all my life.—But time would fail me to speak of her many virtues. Sister Rountree is no more. The Church of Christ at Ellon, has lost one of its brightest jewels, and is now sitting in weeds of mourning. Brethren, let this lesson teach us that we are mortal and be prepared for the summons as she was.

May the bereavement prove a blessing to her dear Church, to her dear mother, brothers, sisters and husband, and to her unworthy pastor, is his prayer, for Christ's sake, Amen.

JOSEPH H. BORUM.

Miss Sarah A. E. Prewitt.

Our dear sister is no more! She has bid adieu to all things earthly, and now sings the praise of a crucified and risen Saviour. She is in heaven with our dear infant brother Joseph. The evening before she died, father told her he was going to write to me, and asked her what he should say to me for her, "Tell Nathan all is well with me, and before he gets your letter, or at farthest before we can get an answer, I shall be dead and buried; and that I want him to prepare and meet me in heaven." Yes, dear Sarah, I well knew all was well with you—I knew you were a Christian, and that your dear name was registered in the Book of Life. Dear sister, when I left you, I did not expect so soon to mourn your loss; but our parting cannot, *shall not*, be but for a time. Truly, dear sister, there is yet room enough in heaven for me.

Sarah was born on the 6th of July, 1831, in the State of South Carolina, Newberry District, from whence we moved to Hardeman county, Tenn., in December, 1842, where she died, after an illness of nearly four months, on the 21st inst., aged 20 years, 3 months, and 15 days. Dear sister, farewell! N. H. P.

Louisville, Ky., Oct. 29, 1851.

To improve a man is to liberalize and enlarge him in thought, feeling and purpose.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, November 15, 1851.

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

GRAVES & SHANKLAND.

☞ Below we copy an editorial notice of the late revival at Helena, Ark., from the Southern Shield. From verbal information, we learn that brother Graves was at Oakland, in this State, last week, and expected to preach at Macon, last Sabbath.—He will undoubtedly be at his post in time for the next paper. S.

"There has been going on in our midst for the last three weeks, one of the most interesting meetings it has ever been our fortune to witness. The Rev. Mr. Graves, of Nashville, a Baptist minister, has been conducting a protracted meeting during that time, which has resulted most gloriously for the cause of Religion; and we feel that we may confidently say, for the cause of morality, even outside of the Church, and the improvement and regeneration of our town. Those who have made profession of Religion under the preaching of this distinguished divine, numbering some seventy persons, we hesitate not to say, will be felt by their influence in this community during long years to come. The church has been crowded morning and night, and still a ceaseless throng continues to pour its unmeasured numbers forth, until the multitude that has been gathered together under the preaching of the Word of God have separated, and carried with them its sanctifying influence to the remotest corners of the county. We hesitate not to say that this community is under deep obligations to the Reverend gentleman for the untiring zeal with which he has labored in their cause and in the cause of Religion. May the choicest blessings of Almighty God rest upon him and his, during their sojourn here, and may he reap a just reward in the world to come."

Charlestnn, S. C. Association.

This body held its *hundreth anniversary*, commencing on the 1st November. A large number of ministers from a distance had been officially invited to attend the holy convocation, but very few out of the State were present. From the Welch Neck, Savannah River and other configious Associations, large numbers were in attendance.

Prof. Edwards, of Furman University, preached the introductory sermon at 11 o'clock, and Rev. James Furman, Prof in same Institution, delivered the Historical Discourse, to a crowded audience at night. His text was from Deuteronomy, "Remember the days of old."

It was listened to with much interest, though it was an hour and a quarter in length. A copy was requested for the press.

The contributions on the Sabbath, amounting to about $100 were divided between Foreign and Domestic Missions; R. W. Fuller preached in the first church and Dr. Sherwood in the second. The Baptists in South Carolina are much engaged in endowing their University, at Greenville, a most delightful location, towards which the Rail Road, from Charleston, is rapidly advancing. It was proposed, to raise $20,000 within the bounds of the Charleston Association, to found a Professorship in the University, as a suitable monument on the hundredth anniversary. Some $60,000 have already been raised to endow the Institution.

A committee was raised, to see to the condition of the "Southern Baptist," which seems to be regarded rather in the light of a declining interest. It has never afforded any means to compensate the editor,—and hence has not prospered. It was proposed, some time ago, to unite it with the "Index," the Georgia paper; but this union has not yet been accomplished. There are Baptists enough in South Carolina, to sustain a paper, if they would, half of them, read and pay for it.

The crops in South Carolina are cut off by the drought and also in Georgia, except in the Cherokee country. This is becoming a most populous and flourishing region; the resort, every summer, of thousands from the Low counties of both States. It has medicmal Springs, mountain scenery, Water-Falls and objects of great interest to the traveller. It is a healthy and fruitful region, and will be the most important spot in the whole South. S. A.

THE CLASSIC UNION.

We have received the fourth number of this paper, published at Murfreesboro, Ten., and edited by the Rev. Matt. Hillsman and the Faculty of Union University. It is devoted to Religion, Literature, and General Intelligence. We are highly pleased with its contents, and we would cordially commend it to all those who wish to read a valuable publication. It is published twice a month, in a form suitable for binding, at the low price of one dollar per year. It is one of the cheapest papers issued in the State. For one dollar you can get four hundred pages, three columns of reading matter on each page. Brethren send on your dollar (post-paid) to Rev. Matt. Hillsman, Murfreesboro, Tenn. S.

Note on Rom. 6: 4, by Francis Patrick Kendrick, Roman Catholic Bishop of Philadelphia:

"This alludes to immersion, which was the ordinary mode of baptizing. The plunging of the body under water was an image of entombing."

It is through inward health that we enjoy all outward things.

The Mother's Journal and Family Visitant.

The November number of this handsomely printed and ably edited monthly, has been duly received, and we are much pleased with its reading matter. We trust that our devoted and enterprising Sister Clark, may be amply compensated for her arduous duties, in endeavoring to sustain and furnish for the family circle such an acceptable visitor. Mrs. Clarke says, "We mean it shall be instructive and interesting on all the great subjects which concern the homes of our land. The best talent in our own, as well as other lands, will be engaged in writing for the pages of the Journal. We shall keep distinctly before our minds, the *Domestic, Social, Intellectual* and *Religious* claims of our readers, and provide for them the best we *can*. The Journal will possess a decided educational and Missionary feature." S.

The Importance of Circulating Good Books.

Paul in writing to the Corinthians, (2 Cor. 2: 11,) informs them, that he pursued a certain course, "*Lest Satan should get an advantage of us: for we are not ignorant of his devices.*" The devices of Satan are innumerable, and he has wonderful skill in perverting good to evil. We find him tempting our Lord from the Word of God; turning even the sword of the Spirit into a weapon against our Saviour. And there is no external thing, however excellent in its nature, but he can abuse in the same way. How great a blessing was the discovery of the art of printing! In consequence of it the volume of inspiration was soon placed within the reach of millions! And yet this beneficial discovery has been perverted by the suggestions of the enemy to the establishment of an infidel and licentious press. How great are the advantages of education! Thousands under God owe their everlasting happiness to their having been taught to read; and yet how easily does the enemy mar this advantage, turning it to his own purposes! It would be in vain that infidel and licentious books were written, unless the people were first instructed in this common art of reading.

We live in an age when the schoolmaster is abroad, when society is flooded with books, and when the spirit of inquiry prevails over the land. In our country, thought is unbounded, inquiry is unrestricted, and the press has become to us one of the most important of human agencies, for good or evil. And when our land is thus flooded with books, we cannot prevent the people from buying and reading them. It is not our business to tie up men's purses, nor to dictate to them what they shall read, and read they will, for weal or for woe.

And yet no Christian should be indifferent to the ruinous influence exerted by bad books. Lord Bacon remarks, that "in the body there are three degrees of that we receive into it, aliment, medicine, and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; and poison is that which worketh wholly upon nature, without nature being *able* to work at all upon it: *so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere* INTOXICATION, *and endangereth a dissolution of the mind and understanding.*"

Bad books *intoxicate* the mind and corrupt the heart, and we must seek to counteract their tendency, and to check their influence, by the free circulation of good books. Knowledge is the food of the immortal mind, and if ignorance is harmless starvation is harmless; and if error is not injurious to the mind then poison is not to the body. Bad books neither feed the mind nor the heart, but their tendency is to ruin the intellect and destroy the soul.

John Newton once remarked, "My principal method of defeating heresy, is by establishing truth. One proposes to fill a bushel with tares, now if I can fill it first with wheat, I shall defy his attempts."

The world is flooded with books that have the effect to *intoxicate* the mind and *corrupt* the heart, and if heads of families would preserve their children from the ruinous influence of bad books, they ought to put into their hands works of a healthful tendency. Their children will read, and whether they shall read the good or the bad is a question, the decision of which, although power cannot always control, yet prudence may influence.

A literature, infidel and licentious in its tendency, is scattering its productions broad cast over the land, and they find their way to some extent, into almost every family, and the insidious poison is rapidly doing its work of death. Of him who partakes of this mental food, it may truly be said in the language of the prophet: "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

And shall parents do nothing to arrest this moral plague? Have they, at such an expense to themselves secured to their children a good education, just to prepare them to receive the moral poison? As things are, their children will read books of some kind, and if their parents do not furnish them with moral and religious books, the emissaries of the prince of darkness will supply the mental and moral food, to the eternal ruin of those immortal minds. On the other hand if you supply your families with a sanctified literature, with the blessing of God, your children will become enlightened and virtuous, and then should God convert them by his grace, they will be prepared at once to become active and efficient members of the church.

It is very important too that the Baptists as a denommation should be a reading people, and that they should give all proper encouragement to the establishment of a denominational literature. Other denominations are wielding the power of the press with tremendous energy, their book concerns are powerful engines of war, and we must call into requisition the mighty press, if we would not merely stand our ground, but go up and possess the land. We are set, as a denomination, for the defence of some great truths, and we shall prove recreant to our trust, if we suffer the votaries of error to monopolize the power of the press. It is a fact too that in proportion as our brethren read books of the right kind, they will be ready to every good work. Pour light into the mind of a christian, and let him understand the wants of a perishing world, and the claims of the Redeemer's cause, and you will rouse his conscience and impel him to christian effort, but without such light christian activity cannot be secured.

And the very best way to secure an intelligent ministry is to secure an intelligent laity. The preacher must keep ahead of his hearers, or he cannot instruct them, and the more intelligence there is in the community the more will the preacher be driven to attend to the advice Paul gave to young Timothy "give attendance to reading."—Paul had received a very superior education and in addition to this he had the gift of inspiration, but still he was not willing to get along without his books. Hence he writes to Timothy, "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchment."

"What is the grand characteristic of our times? What is the feature, which, singled out from all others, distinguishes most widely from all ancient ages the era which we call modern? Literature, art, science, philosophy, religion? None of these.—They all flourished in a greater or less degree among the nations of antiquity. They may be more widely diffused—they may send out a more powerful and pervading influence through the social body now than formerly, but they are not the product of our times: The modern age did not witness their birth, however genial and fostering may be the influence it sheds over them. When, then, I ask again, is the decisively distinct feature of the modern age? It is the PRESS. Antiquity knew not the press—one of the mightiest agents that ever was brought to bear upon the condition of man—from which as from a centre rays of knowledge and truth dart like sunbeams through the moral atmosphere of the world. Antiquity knew not the press. Its mighty intellects might bring out sublime and glorious truths from the realms of thought; they might utter words of wisdom which were calculated to exert a transforming influence on society, and to send through its whole torpid and corrupt system the thrill of intellectual and moral regeneration. But alas! these truths were comparatively powerless and inert. And why?—Because there was no press. Each additional copy that was taken of a master-work must be made by the slow and toilsome process of transcription. Each copy cost the same amount of mechanical labor as was requisite for its original production. Hence how slow must have been the circulation of knowledge! How few comparatively could be addressed, and have their spirits stirred, and their souls enlarged by the great thinkers of their own and of preceding ages!

"But all this, how changed! A new order of things has arisen. Knowledge flies abroad as on the wings of the wind. It flies with lightning-speed, and the voice of the speaker will hardly have ceased, or the pen of the writer have become dry, when his words, if fraught with mighty truth, may have traversed half the circumference of the globe. Reader, did you ever consider this subject? Have you learned clearly to estimate the mighty power of the press—the prodigious changes which this single instrument has wrought in all the departments of society? How has it stirred to its depth the popular mind! How has it enriched the community with the treasures of knowledge! In short, it has so multiplied the fountains and streams of knowledge—heaped up and scattered wide the treasures of truth in such exhaustless profusion as to render the return of another dark age, such as once settled on the nations, almost a natural impossibility. And have you, reader, considered the obligations which the provision of this mighty engine of power involves? Have you felt suitably thankful for the means of happiness and improvement which it places within your reach? And have you considered the duty devolving on you personally to use your efforts to make the press a blessing to yourself and to society at large?

"The press is continually at work.—Every day, every hour it is working with unwearied activity to promote either human weal or woe. No language can describe its power, and no efforts can repress its activity. How important, then, that the press be enlisted on the side of religion and piety, and thus made subservient to the advancement of man's highest interests! THE RELIGIOUS PRESS! Next to the preaching of the gospel, the grand means of spreading the knowledge of salvation—of instructing and edifying Christians, and of giving the words of life to the perishing millions of heathen. From how many points in our own and foreign lands is the press continually sending out Bibles, religious tracts and books, and religious newspapers, all fraught with the precious words of life and salvation. This is dissipating the moral darkness of the world. This is scattering the clouds of ignorance and superstition that have long overhung the nation, and pouring in upon their upturned and wondering gaze the beams of the sun of Righteousness. This is counteracting in Christian—universally Christian—lands the progress of error and heresy, and serves as an antidote to the deadly poison of infidelity. This brings continually before the minds of Christians the condition of the heathen world—rouses them from the torpor into which they are so liable to fall; and perpetually renews and feeds the flame of Christian love and missionary zeal. How great, then, our obligations to the religious press! how imperative the duty to rally round and support it! How anxious should we be to avail ourselves of its mighty agency, and to use all suitable means to confer its blessings on others!"

Our country is flooded with demoralizing literature. Pamphlets and newspapers filled with novels, love stories, and all manner of trash, are scattered every where. If nothing better is furnished, the young will read them. It is in vain to fight against them, but by forestalling them with something better. Constant effort must be made to form them to a purer taste. They must be trained to prefer something more noble and useful. Their understandings must be fed with the light of truth, that they may grow and thrive. They must be furnished with such books as afford instruction and nutriment to the immortal mind. And this is a work which calls for the co-operation of ministers, of teachers, parents, and all who would save souls from ruin, or our country from overthrow. "Fill the bushel with wheat, and the chaff will take care of itself," should be the watchword.

The Baptists of Tennessee have in Nashville a Book Store that is well worthy of their patronage. Brethren Toon & Rutland are now receiving a fine assortment of useful books, and those who wish to bathe their minds in "the Sea of Knowledge," will do well to give them a call. Do you wish, brethren, to satisfy the irrepressible hungering and thirsting of your minds after truth? Do you wish to understand fully the distinctive principles of your own denomination? Do you want faithful religious books, to guide the opinions of your children? Do you want to learn your own duty to God, to a struggling church, and a perishing world? Then, brethren, call at the Baptist Book Store in Nashville.—Brethren Toon & Rutland can furnish the books that contain the information you need. Among many other good books which Toon & Rutland have received, there is a NEW WORK by Dr. Boardman of Philadelphia, to which I would invite especial attention. I like the title of it very much, for it suggests at once an interesting theme. It is called

"THE BIBLE IN THE FAMILY."

When the infidel Hume was asked, whether he thought it better for servants, and children and tradesmen, and the common people to believe the Scriptures or to disbelieve them—O, says he, to believe them!

Another deist, after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When charged with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that no where else was there to be found such morality as in the Bible.

The Bible describes all social and relative duties, and enforces them by the most awful sanctions. It denounces the wrath of God upon unkind husbands and upon scolding wives—upon negligent parents and upon disobedient children—upon grinding masters and upon unfaithful servants. The principles of the Bible should be laid at the foundation of the education we give to our children. From this Book our children should learn that science which binds them to their Maker. The study of this Book will elevate their character, enlarge their souls, and develope and strengthen their moral faculties. It directs them in every step they take; fortifies them against every temptation to which they are exposed; administers to them every aid which they require; puts an appropriate check on every evil propensity; and presents a suitable stimulants to every good affection.

The Bible too, has had an elevating effect *on the moral character and social rank of woman*. It raises her to her proper place as the equal and the companion of man. By exalting marriage and denouncing licentiousness in all its forms, it provides for her the honorable relation of a wife, and the comforts of a home. By discountenancing Polygamy, it dries up numerous sources of domestic discord, and challenges for her the undivided affections of her husband. And by developing her mind, and exalting her character, it adds respect to domestic love, and renders her influence useful and lasting.

"THE BIBLE IN THE FAMILY," by Dr. Boardman, is a course of Lectures on *"the Bible in its relations to the Family."* These Lectures "treat of the domestic relations, and exhibit them as founded upon the Word of God and regulated by Divine precepts, as the chief sources of our personal and social welfare." The author shows that husbands and wives, parents and children, and masters and servants, are all spoken to in the Bible. He demonstrates the great truth, that the *Bible in the Family* is essential to our domestic comfort, and no less indispensable to our social, political and temporal welfare, than to our eternal happiness. This subject has been too much overlooked in the Pulpit. Ministers of the Gospel, in their public ministrations have had too little to say on the domestic relations, and the laws by which they are to be wisely and properly governed. They have not given, generally, due prominence to the *Domestic Constitution* as it is developed in the Bible, and we thank Dr. Boardman for supplying in this book, in part, their lack of service. He has treated this subject with marked ability, and the circulation and reading of his book is well adapted to make us think more highly of our HOMES, and to prize that Bible more which has contributed so much to our domestic comfort. We hope, therefore, that this book, (*"the Bible in the Family,"*) will find a ready sale, and that it will be carefully and prayerfully read. It abounds with "Hints on Domestic happiness," and *Heads of Families* cannot fail to derive solid benefit from its perusal. Take from us the influence of the Bible, and we should have no HOMES worthy of the name, and no domestic circles to love or live in. Without the guardianship of religion, who could protect his beloved daughters, or be safe in his own house for one night? But let the Bible be placed in every Family, and let it be studied and appreciated according to its true merits, and it will secure for us as a people, social happiness, domestic tranquility, and, with the blessing of God, the highest degree of national prosperity.

SAMUEL BAKER.

Communications.

For the Tennessee Baptist.

HENRY COUNTY, Oct. 30, 1851.

REV. C. L. CATE:

Dear Brother: In answer to your communication, published in the Tennessee Baptist of Oct. 18, 1851, calling for a revival of the Western District Minister's and Deacon's Meeting: we, the subscribers, are pleased to say that it meets with our hearty approbation, and hope all the brethren will meet us at Cottage Grove, Henry county, on Friday before the first Lord's day in January, 1852. We all suggest that the following brethren write Essays on the following subjects:

Rev. J. L. Morton: The Kingdom of Christ, subjects, &c.

Rev. C. L. Cate: Church Government.

Rev. Wm. Alexander: Duty of Christians, one towards another.

Rev. Robert Reynolds: Election.

Rev. J. Coker: Perseverance of the Saints.

Bro. N. P. Moore: The Pastoral relation.

Dea. T. P. Clement: Home Missions.

And that Rev. C. L. Cate preach a sermon from 1 Thes. 5: 19.

Other brethren in the bounds of the Association who are willing to write, are requested to prepare Essays upon subjects of their own choice.

Your fellow-laborers in Christ,

JAMES L. MORTON,
WM. ALEXANDER,
N. P. MOORE, *Licentiate.*
MOSES TODD,
WM. HALL,
JEREMIAH DUMAS.

For the Tennessee Baptist.

Debate at Dixon's Springs Camp-Ground between Messrs Meacham and Hughes.

FIRST DAY.

WEDNESDAY, October 15, 1851.

At an early hour this morning, a large audience assembled at the above named place, to witness the debate between Rev. A. W. Meacham, Baptist, and Rev. Wm. H. Hughes, Methodist. According to preliminaries heretofore agreed upon, Rev. Mr. Hughes selected Rev. Mr. Lowry, pastor of the Cumberland Presbyterian church, Lebanon, Tenn., Moderator, on his part, and Rev. Mr. Meacham, chose Rev. Daniel Smith, pastor of the Baptist church, at Lafayette. A committee of mutual friends then chose Rev. Thomas Calhoun, Cumberland Presbyterian, as Presiding Moderator. The rules of debate were then read, the proposition announced, and the debatants bid to proceed.

Proposition: "Is immersion the only apostolic and christian baptism."

Meacham affirmed.
Hughes denied.

The affirmant rose and spoke, substantially as follows:

Gentlemen Moderators, Christian friends, and fellow-citizens: "In entering into this discussion, I have no earthly ambition to gratify,—I seek no polemical distinction,—I ask not for the victors wreath with which to decorate my brow, or that fame with her silver toned trumpet should chronicle my name to the world. I feel sincerely conscious that the highest aspiration that finds a lodgment in my bosom, is the development of God's eternal truth. If I should be able to cast such a light, or impart such information upon the topics proposed for discussion, as shall tend to aid the honest enquirer after truth, in arriving at a correct understanding of Heaven's will, my most fondly cherished hopes will have been realized." These sentiments were received with evident tokens of approbation by the vast auditory, giving evidence that they had come to seek truth, and not witness a mere contest of passion.

He then took up the proposition and adduced his first argument in its support, which was drawn from the design of christian baptism. This was shown to be two fold. 1 Declarative. 2. Symbolical.—As declarative it is, 1. A personal profession of Jesus Christ—a badge of discipleship. Gal. 3: 26, 27. 2. The answer of a good conscience towards God. 1 Pet. 3: 21. 3. A public acknowledment of the Trinity. Matt. 28: 19. 4. A prerequisite to admission into the church. Acts 2: 41. 2. Symbolical of the burial and resurrection of Christ. In support of this view, the following passages were quoted and commented upon: Rom. 6: 2, 6; Col. 2: 12; John 5: 8, 9; 1 Cor. 15: 29. The argument here was most conclusive, so much so, that brother Hughes, while he objected and caviled, never did attempt to meet it during the whole debate.

Mr. Hughes commenced his first reply by stating, in substance, that he was not there to get up difficulties, or to stir up angry feelings, but to seek to elicit truth. He had felt himself called upon to defend Methodist usage; but he wished to do this in the spirit of kindness and of peace—that so far as he was concerned, he wished this to be a contest of principle, and not of passion. He desired this, that gainsayers might be silenced, and the oil poured upon the troubled waters of religious strife.—These and other remarks were creditable alike to his head and heart. He then commenced a course of objections, but not of argument, as they were foreign from the point. He said, however, as his friend had called upon him to define his position as to the design of baptism, he would do so. It was, he said, the outward sign of an inward work. In support of this position, not a passage of scripture was introduced. Towards the close of his speech, he did say, however, as the inward work referred to, was the work of the Holy Ghost, as it was represented as being poured out, therefore, baptism ought to be performed by pouring. A few sentences before, he had said that sprinkling and immersion were equally valid, when they answered the conscience of the subject.

Mr. Meacham commenced his second speech by showing up, most effectually, the glaring inconsistency of such statements. Mr. Hughes having denied that Rom. 6th. and passages, which speak of baptism, in connexion with the death, burial and resurrection of Christ, refer to water baptism, he adduced and read from a host of Pedo-baptist authors in support of the position.

In reply, Mr. Hughes said some of these were trine immersionists. He said, emphatically, they were immersionists. And who were these thus classed by Mr. Hughes?—Why, McKnight, Whitby, Chalmers, Wesley, Clark, Henry, and twenty-six others, all Protestants, who practiced affusion.

The discussion closed for the day with two speeches each, Hughes closing the day's debate. The best of feeling prevailed, and the vast audience dispersed in quietness. The Baptists were perfectly satisfied with their champion, all feeling renewed confidence in the immutable truth of our principles.

SECOND DAY.

THURSDAY, Oct. 16.

At an early hour this morning the crowd were gathering in vastly increasing numbers. From far and near they came, pressing in eager haste to the stand, anxious to observe the onset of the debate.

Mr. Meacham commenced by exposing the mistake of his friend, in regard to calling the authors he read yesterday, immersionists. They were shown, as every intelligent man knew, to have been affusionists in practice, yet as scholars and christians, they were forced to acknowledge the truth in reference to the passages quoted. Here he represented his friend as standing alone, not having an inspired writer with him, and being deserted by all the great lights among his own friends.

In his next speech, Mr. Hughes not seeming to apprehend the point thus pressed home upon him, while to every one else, not preoccupied, it told with ruinous effect upon all he had said, declared that the writers read were not his witnesses.—He then flew to Chapman's argument on Luke 18: 34, to prove that before the death, burial and resurrection of Christ, his disciples did not understand any of these things.

In his next speech, Mr. Meacham showed that before the death and resurrection of Christ, they knew not the design of the supper, no more than the design of baptism. He then asked his friend, as he had read from Chapman, if he would endorse him. In reply, he refused to do so, but in the course of the debate it became necessary for Mr. Meacham to impeach Chapman's book, and he did so, showing that he had misquoted authors, representing them as saying what they never did say. He, in the boldest and most defiant manner, pronounced Chapman in his book, a slander of the dead.

Mr. Hughes made a passing remark on Rom. 6th, to the effect that the expression, "we are buried" is in the present tense.—It was answered, 1. That if that were so, it often occurs, in animated nature, that the present tense is used to express what took place in past time. 2. That the word in the original, which Paul wrote, is not in the present tense, but in a tense which expresses indefinite past time.

Mr. Hughes closed the debate for the day with a speech that gave his friends great satisfaction. They indeed regard it as a most triumphant argument. It was taken wholly from Chapman, and may be found in his book. It was founded on *in* and *with*. *In*, he said, signifies the place where an action is, performed and *with* the mode. Thus, said he, baptism was performed in Jordan, in the wilderness, in Enon, in Bethabara, &c., with water, with fire, with the Holy Ghost.

THIRD DAY.

FRIDAY, Oct. 17.

At the appointed hour, Mr. Meacham continued the debate by recapitulating, and then briefly presenting the argument drawn from the meaning of the word baptize.—This done, he took up Mr. Hughes' last evening's speece on the prepositions, and gave it such a review as made it appear perfectly rediculous. He represented his friend as taking a balloon flight in the bad company of Chapman. As he went up, raising the chorus, "*with water*, WITH WATER, WITH WATER," he plucked twenty-two prepositions from the English scriptures, seventeen of which, when he alighted to earth again, from his aerial voyage, he had manufactured into verbs. The absurdity of this was shown by a variety of apt illustrations, which will suggest themselves to any one having but slight acquaintance with language.

In his next reply, Mr. Hughes introduced nothing new, nor attempted a refutation of the points Mr. Meacham had made. Mr. Meacham then made his last speech on this proposition. It was replete with argument and apt illustrations. It was emphatically the Bible argument, and told with unmistakeable effect.

Mr. Hughes closed the proposition, and if he and his friends were satisfied with the result, the Baptists were more than so.—The happiest state of good feeling still prevailed, which was manifest in the smiles and cheerful conversation of the crowd as they dispersed about to partake of the bountiful collation provided by the hospitable citizens of the vicinity.

AFTERNOON OF THE THIRD DAY.

Proposition: "Infants are proper subjects of Church membership."

Hughes affirmed.

It was agreed to speak only twenty minutes each, this evening.

Mr. Hughes opened and went directly to the family of Abraham, for the church.—He never defined what he meant by church. Talked about infants being thrown out upon the cold charity of the world, &c.

Mr. Meacham said as his friend would not define the church, he would do it for him. He then showed that from its very nature, infants could not be members of the church; called on his friend for one single precept or example in the New Testament for infant membership or infant baptism.

In his next speech, Mr. Hughes took the ground of the identity of the Jewish and Christian churches, and called ou Mr Meacham to produce a passage excluding infants from the church, &c.

To this, Mr. Meacham replied, by showing the great want of identity, and that the commission necessarily excluded all but believers, and of course infants. This point was most forcibly made.

FOURTH DAY.

SATURDAY, Oct. 18.

A shower of rain this morning prevented so large an audience as heretofore. A respectable crowd, however, having assembled, Mr. Hughes occupied an half hour without adducing a single new argument. He seemed to have given up the question by running to irrelevant issues.

Mr. Meacham commenced in his first reply, a development of the Abrahamic covenant of circumcision, showing its date nature, &c., and at the close, presented the following questions to his friend in writing, and called upon him to answer them.

1. Are baptized children received into the Methodist church as members, and treated as such?

2. If so, when do you exclude them, or do they continue their membership through life?

3. If they are not excluded, how do you consistently receive them when they come to mature age, as seekers?

4. At what age do you admit your infant members to come to the communion table?

Though called upon time and again to answer these questions, Mr. Hughes never so much as took the slightest notice of them. Mr. Meacham having developed the covenant of circumcision, then showed the covenant of grace, and how the two were contrasted,—the one was all flesh, the other all spirit,—the one included the fleshly seed of Abraham, through Isaac, the other, all his children by faith. The gospel, in all its glorious appendages, and immortal blessing is the grand development of the covenant made with Abraham, 430 years before giving the law at Smai. The proofs were read out from the sacred record, and so compared and illustrated as to exhibit how baseless the figment of identity is. Infant membership, it was shown, could find no place to rest itself here. Mr Hughes seemed to be borne down by the overwhelmning weight of argument. Indeed, Mr. Meacham had ceased to be respondent, and voluntarily assumed the proof of the negative.

Never did our cause more completely triumph; perfect gladness diffused itself into the hearts of the friends of believers' baptism. Thus closed the debate for the week.

It is due to the writer of this running sketch, that although he has copious notes of the speeches on both sides, all he has attempted is a brief summary, having found that to give full reports, would have occupied too much space. However conscious he is of being one-sided in his convictions on the subjects discussed, he is equally conscious of not having wilfully misrepresented. He only claims to have given the result of the impressions made on his own mind. He is happy to bear testimony to the kindly christian bearing which characterized the debate, both on the part of the debatants, and the large auditory.

FIFTH DAY.

MONDAY, October 20.

Proposition—"The government of the Methodist Episcopal Church is neither scriptural nor republican."

Meacham affirmed.

At the appointed hour, the audience having assembled, the presiding Moderator announced the proposition, and bid the debatants proceed.

Brother Meacham rose and commenced the discussion. He first showed that man is constitutionally a republican, by the charter of his creation. He then explained what a republican government is. This he showed was a government in which the sovereign power is lodged in the hands of the whole people; such he proposed to reply in the same number of speeches, but such a failure was scarcely ever witnessed. He seemed conscious of his utter discomfiture and inability to defend the tyrannical of his church. He said he was young, but a boy; that he did not want to debate this proposition at first, but he was forced into it. He made no argument, but took up his time in irrelevant allusions and abuse of the Baptists. He was confu

VOL. VIII.

of Christ and his apostles. The... taught that his kingdom was differ... all earthly kingdoms. It was a... kingdom, and the subjects were... ritual subjects. He was the "h... all things" to them. Between him... people there was to be no authority... King, Pope, Diocesan Bishop, Con... Assembly—no power to make law... class to lord it over his heritage... establish one particular form of ch... vernment, and only one. He gave... ple a constitution which determ... form of government, and that con... we have seen is republican. W... constitution is, we learn from the... and practice of Christ and the apo...

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3. The rights and duties of Bish... ders, &c., are the same, *vide* Heb. ... 7-17 verses; 1 Thes. 5th ch., 12t... 1 Tim. 5th ch., 17th.

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3. The Discipline attaches an unsc... ral importance to the baptism of grow... sons. See Discipline, p. 107; Doc... Tracts, p. 256; Wesley's Notes, p... 615.

4. The Methodist government do... profess to be founded on the Bible, ... expediency. See Discipline, p. 5; E... M. E. C. S. p. 22. The Church of ... is not thus founded. See Matthew 1...

5. The Methodist Discipline do... teach as Paul taught. See Discip... 9; and 2 Cor. 5: 18-19.

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3. Because the power of Methodi... shops is usurped and despotic. H... M. E. C. S. pp. 26, 34; Disp. p. 26, ...

4. Because Methodist ministers a... the right to instruct parents who are ... bers of the church to have their ch... baptized. Discipline, p. 62.

5. Because the ministers have the ... trary right of saying who shall be rec... as members of the church. Discip... p...

6. Because the laity and local pre... composing the great body of the ch... have no voice or vote in selecting any... cer in the church. The preacher in ch... of the circuit or station appointing s... class leaders and removing them at ... and licensing the exhorters, and those ... posing the majority of the quarterly ... ference. He has the complete contro... such circuit or station. See Discipline, ... 30, 43.

7. Because when a member is cha... with any offence, the preacher in cha... the circuit or station has the right t... him and expel him, the accused havin... right to challenge one of the jury w... the preacher may select to try him. ... true he may elect to be tried by the soci... or a select committee, but in the latter ... the preacher appoints the committee, a... the chairman, and the accused has no ... to object to one selected. See Discip... passim.

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VOL. VIII. THE TENNESSEE BAPTIST. NOV'R 15, 1851.

of Christ and his apostles. The Saviour taught that his kingdom was different from all earthly kingdoms. It was a spiritual kingdom, and the subjects were to be spiritual subjects. He was the "head over all things" to them. Between him and his people there was to be no authority to rule as King, Pope, Diocesan Bishop, Conference or Assembly—no power to make laws, nor no class to lord it over his heritage. He did establish one particular form of church government, and only one. He gave his people a constitution which determines the form of government, and that constitution we have seen is republican. What that constitution is, we learn from the precepts and practice of Christ and the apostles.

He likewise established all the offices, and pointed out all the officers of the church, and their duties. There are, first, Bishops, Presbyters, Elders or Pastors. Secondly, Deacons. These are not self-created, irresponsible legislators or rulers, but the former are spiritual servants, the latter temporal.

That all spiritual officers are equal, we prove from the fact that the appellations Bishops, Elders, &c., were used interchangeably. Compare Acts 20th ch., 17th verse, with the 28th verse. Titus, 1st ch., 5th verse, with the 7th verse.

1. There is no intermediate officer mentioned between Bishops, &c., and Deacons.

2. The qualifications of Bishops, Elders, &c., are the same, *vide* 1 Tim. 3d ch., 2-7 verses; Titus, 1 ch., 6-10 verse.

3. The rights and duties of Bishops, Elders, &c., are the same, *vide* Heb. 13. ch., 7-17 verses; 1 Thes. 5th ch., 12th verse; 1 Tim. 5th ch., 17th.

Again, it was shown that Christ taught that his church was a voluntary association of regenerated persons—that no one can enter into it without being born again, *vide* John 3: 15; Gal. 3: 26. Those societies, then, that receive unregenerate persons and infants, are plainly unscriptural. The Methodist Discipline allows this, and the practice of Methodist ministers is to the same effect.

1. They receive seekers, who profess no faith or conversion. See Discipline, pp. 80, 84.

2. They receive infants and baptize them. which can neither repent or believe; and attach an unscriptural importance to their baptism. See Doctrinal Tracts, p. 261; Discipline, pp. 103 and 104.

3. The Discipline attaches an unscriptural importance to the baptism of grown persons. See Discipline, p. 107; Doctrinal Tracts, p. 256; Wesley's Notes, pp. 340, 615.

4. The Methodist government does not profess to be founded on the Bible, but on expediency. See Discipline, p. 5; History M. E. C. S. p. 22. The Church of Christ is not thus founded. See Matthew 16: 18.

5. The Methodist Discipline does not teach as Paul taught. See Discipline, p. 9; and 2 Cor. 5: 18-19.

6. Contrast the Church of Christ with the Discipline. Heb. 8: 10-12; Gal. 3: 26; John 3: 5; Discipline, pp. 54, 55, 56. Thus it was shown that the Methodist E. Society is unscriptural in its very nature.

It was then shown to be anti-republican.

1. Because the form of government secures all the church property to the itinerant ministers. See Discipline, p. 163; Hon. Reverdy Johnson's Speech, Methodist Church Property Case, p. 331.

2. Because it excludes the laity and local ministers from the legislative departments, the annual and general conferences, either by themselves or their representatives.—Discipline, pp. 20, 23, &c.

3. Because the power of Methodist Bishops is usurped and despotic. History M. E. C. S. pp. 26, 34; Disp. p. 26.

4. Because Methodist ministers assume the right to instruct parents who are members of the church to have their children baptised. Discipline, p. 62.

5. Because the ministers have the arbitrary right of saying who shall be received as members of the church. Discip. p. 43.

6. Because the laity and local preachers composing the great body of the church have no voice or vote in selecting any officer in the church. The preacher in charge of the circuit or station appointing all the class leaders and removing them at will, and licensing the exhorters, and those composing the majority of the quarterly conference. He has the complete control of such circuit or station. See Discipline, pp. 30, 3.

7. Because when a member is charged with any offence, the preacher in charge of the circuit or station has the right to try him and expel him, the accused having no right to challenge one of the jury whom the preacher may select to try him. It is true he may elect to be tried by the society, or a select committee, but in the latter case the preacher appoints the committee, and is the chairman, and the accused has no right to object to one selected. See Discipline, passim.

These points were enforced by a variety of illustrations, and in a manner the most impressive, the effect of which was visible in every countenance. The views taken of the constitution of the Church of Christ was supported by copious extracts, read from such historians as Mosheim, Gregory, Coleman, &c.

This argument, a mere outline of which has only been attempted to be given, occupied some two hours and a half, being delivered in five speeches. Mr. Hughes attempted to reply in the same number of speeches, but such a failure was scarcely ever witnessed. He seemed conscious of his utter discomfiture and inability to defend the government of his church. He said he was young, and he did not want to debate this proposition at first, but he was forced into it. He made no argument, but took up his time in irrelevant allusions and insults of the Baptists. He was confused, embarrassed, and struggled and floundered as one engaged in a cause incapable of defence.

In reply, Mr. Meacham stated that the government of the Baptist churches had nothing to do with the question in debate, but that if Mr. Hughes, or any other person, wished to debate that proposition, he would affirm that it was both scriptural and republican. He boldly challenged any present or absent to make an issue upon this proposition, and he would bind himself to sustain the affirmative. There was no acceptance. This told with effect upon the crowd in favour of the Baptists.

Thus ended the debate on the third proposition, and with it the discussion of the day. As on all former days of the debate, the happiest state of good feeling prevailed between the parties and their friends. The Baptists, while the smile of triumph illumined their countenances, making them radiant with the joy of victory, suppressed all exultation over their discomfited brethren. More than one is credibly reported to have declared their renunciation of Methodism. Indeed, many expressed astonishment when they saw the anti-republican and unscriptural features of the government of Episcopal Methodism so clearly exposed.

SIXTH DAY.

TUESDAY, October 21.

Proposition—"The Discipline of the Methodist E. Church does warrant open communion."

Mr. Hughes affirmed.

In his opening speech he never attempted to define or to show what the Discipline teaches on the subject, but merely alluded to the practice of the Methodist Church, and sat down without occupying his half hour.

Mr. Meacham then commenced his course of reply, and as Mr. Hughes had failed to define, he proceeded to do so. Having no opponent on the proposition, he stated he would have to lead. He then took the lead most successfully. He first defined communion. It is fellowship, intercourse, &c. Open means not closed or shut, admitting all persons without restraint, &c. He then proposed to show that the Methodist Discipline was restricted.

In its commercial entercourse or communion. This is communion or intercourse in trade. The Methodist Discipline is not free or open in this sort of intercourse. See Discipline, pp. 82, 186.

2. In its social intercourse. 1. By prescribing what tunes Methodists shall sing. See Discipline, p. 77. 2. By prescribing what kind of dress Methodists shall wear. See Discipline, pp. 88, 91. 3. By directing how Methodists shall carry their heads.—Discipline, p. 91. 4. By prescribing whom Methodists shall marry, and whom they shall consult about marrying. See Discipline, pp. 90, 91. 5. By assuming that Methodists are better than other people. See Discipline, p. 55.

3. Religious intercourse or communion was shown to be of two kinds. 1. Christian communion which one Christian has with another as such, or that communion which all Christians have one for another. 2. Church communion, that intercourse which church members enjoy or practice in an organized capacity. Christian communion can never be restricted by time nor space, nor rule. It is the intercourse of soul—the communion of spirits, which no outward form or symbol can limit or repress. From its very nature church communion is necessarily limited to those who esteem each other to be church members. The Methodist Discipline accordingly limits it to such as are members of the Methodist church, or who may be adjudged worthy to be so, after examination by an Elder or Deacon. The following positive law on the subject was read from the Discipline: "Let no person that is not a member of our church be admitted to the communion without examination, and some token given by an Elder or Deacon."—p. 75. The following law on the same page, it was argued, excluded all Baptists from church communion with Methodists: "No person shall be admitted to the Lord's Supper among us who is guilty of *any practice* for which we would exclude a member of our church." Now, by a provision of the Discipline, see page 93, to enveigh against the Discipline is cause of exclusion. This it was shown all Baptists do, because they do not believe the Discipline. That he was right in understanding the Discipline as teaching restricted communion, was proven by quotations from Dr. Hibbard, p. 177, and Bishop Hedding, pp. 72, 73. To all these points, pressed home with great force and energy, Mr. Hughes could make no reply, save to abuse the Baptists, and rail about the practice of Methodist ministers inviting all to communion with them. In doing this, Mr. Meacham showed from the Discipline that they violated their ordination vows.

On pages 38 and 39 of the Discipline, it is stated to be the duty of Methodist preachers to "mind every point, great and small of the Methodist Discipline." In his ordination, on being received into "full connexion," at conference, he solemnly vows to "conform" to the Discipline. See p. 39.

At this point two speeches apiece had been delivered, when the debate was adjourned for dinner. Mr. Hughes now proposed to close the discussion with one more speech each. Mr. Meacham declined to consent. The appointed hour for continuing the discussion having arrived, Mr. Hughes rose and declared he had risen to make his closing speech. That, for his part he should now finish the debate.—Without accomplishing any thing, he sat down at the close of his time. His cause admitted of no defence. He had undertaken what no human being could perform, to prove that the Methodist Discipline authorizes open communion. Extract after extract had been read, showing that it lays its arbitrary restrictions upon all sorts of communion. Overwhelmed beneath the accumulating force of evidence, Mr. Hughes sunk below himself, and the unmistakeable evidence that the audience was going with Meacham, disconcerted him, as it would have done a much abler and more experienced man. Mr. Meacham, correspondingly elated, rose and declared he should speak out his time any how, and as Mr. Hughes had made no attempt to defend his Discipline, but had left this citadel of Methodism all in ruins, a huge misshapen mass of rubbish, which he would now take up and show from the scriptures the correctness of the practice of Baptists on the subject of church communion. This he did most clearly, fully, and effectively. As all your readers are presumed to understand this subject, I shall not trouble you with details. It is sufficient to assure you that never was our cause more nobly sustained. The effect on the congregation seemed to be electrical. At the close of this speech, Mr. Hughes seemed indeed to have given up all for lost, for he hesitated to make any reply, and it was only when urged to do so by his prompters that he rose embarrassed, only to read a long extract from Robert Hall, and to indulge in such abuse of the Baptists as did great injustice to the head and heart of Mr. Hughes. Mr. Meacham rose to make the closing speech. He commenced by reading the proposition, and then asked how his friend had attempted to sustain it, so far as he had made any attempt to do so. With much adoitness, and to the amusement of the crowd, he gave several illustrations of Mr. Hughes' arguments. Such as, that Robert Hall, a Baptist, was in favor of open communion, therefore the Methodist Discipline warrants open communion. Dr. Carson, and Bunyan, were Baptists, and smarter men than my opponent, therefore the Methodist Discipline warrants open communion. Mr. Graves, the Editor of the Tennessee Baptist, compares camp meetings to negro meetings, therefore the Methodist Discipline warrants open communion. The Baptist church had its origin in the Munster insurrection, where deeds were committed too horrid to mention, therefore the Methodist Discipline warrants open communion. (This last, as you know, is one of the stale slanders he must have learned from Chapman.)

The abuse Mr. Hughes had heaped upon the Baptists, was reviewed and refuted.

The treatment of Baptists by Pedobaptists, was alluded to, and an array of facts on this subject presented, which sent consternation into the ranks of Pedoism.—Once they whipped us, burnt us, imprisoned us, and by fire and sword tried to drive us from the world. And what are the true sentiments of Pedobaptist leaders in regard to us now? Let a few of them speak:—Chapman says, ours is a "heartless system of religion." Book, p. 10. Burrow identifies Baptists and Campbellites, holding the latter to be worse than infidels. Alluding to their views on Christian baptism, he says, "Infidelity may boast its thousands, while this *ism* its tens of thousands, slain." Pref. p. 7. Mr F. E. Pitts, adopting the sentiments of Dr. Watson, says, "With all the arrangements of modern times, baptism by immersion is not a decent practice; there is not a female, perhaps, who submits to it, who has not a great previous struggle with her delicacy." Book on Baptism, p. 149. These charges were pronounced base slanders upon the living and the dead, unworthy the age and country in which we live; and when men holding such sentiments towards Baptists invite them to their communion tables, we are constrained to regard their invitations and professions of Christian love, all as hypocritical cant, and made only for sectarian effect. Mr. Meacham then quoted from memory the following statement of Rev. D. Lowry: "Exclusive immersion paralyzes the energies of the Christian church, and retards the conversion of the world." Turning to Mr. Lowry, who was one of the Moderators, he asked to be corrected if he had not quoted him correctly. The Rev. gentleman remained silent.

After summing up in regular order ten reasons why Baptists cannot consistently commune with Pedobaptists, Mr. Meacham renewed the challenge heretofore noticed.

He proposed to meet any one on the ground or elsewhere, and affirm in regard to Baptist churches, what he had denied in reference to the Methadist church. He would affim: 1. That the government of Baptist churches was both scriptural and republican. 2. That the practice of Baptist churches in the communion of the Lord's Supper, was according to the Word of God, and custom of the primitive churches. Now, said he, when any Pedobaptist knight desires to break a lance on these propositions, he can find me at Lebanon. This challenge was given in the boldest and most defiant manner.

Mr. Meacham closed by an appeal to all to search the Word of God for themselves, and the discussion ended as it began, in perfect good feeling.

I would not boast—I abominate boasting for mere effect. But prejudice itself must yield to the conclusion, that in these two days debate on the Methodist Discipline, it suffered greatly in public esteem. Mr. Hughes did all that man could do under the circumstances. His cause was bad, and therefore could not be sustained.

The effect, with regard to the cause of truth, as we hold it, time only will fully develope. Our friends are not only satisfied, but perfectly delighted. The writer cannot close these sketches without bearing testimony to the gentlemanly bearing and true christian spirit exhibited by Mr. Hughes. Indeed this was characteris. the bearing of both the debatants towards each other. If Mr. Hughes made some statements about Baptists which were false and slanderous, he was lead into it by writers who have unfortunately gained a celebrity they never merited.

ONE WHO WAS THERE.

Men want a restraining as well as propelling power. The good ship is provided with anchors as well as sails.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Nov. 13,—P. M.

The weather for the past week has been notoriously changeable, though we regret to say, the changes have not been productive of that most desirable commodity, rain. Yesterday, and the two preceding days, were warm and spring-like, however, and on yesterday morning a steady rain set in, which continued through the day, and affords a well grounded hope of a rise in the Cumberland, which is still at low water mark.

Trade is dying—trade is almost dead, in all its branches.

COTTON—There is nothing doing of interest in this article. The receipts amount to about 500 or 700 per week, though sales are much smaller. Yesterday we heard of no transactions—the day before one load sold at 5 60. We quote 5a5½.

GROCERIES—There has been no change of note in figures. It will be seen that salt has advanced to 40c, by order of the Association. Flour has declined, at the depot, to $5 50. We subjoin our quotations for the week.

TOBACCO—Very little arriving, and no sales.

SALT—Bbl 40c; Sack, fine $1 30a2 00, Coarse $1 65a1 75.

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

SUGAR—The stock of Sugar in the market is limited, and the demand has been animated.—Sales at 6¾c—extremes 9c.

COFFEE—The demand for Coffee is good, and the supply rapidly exhausting. We quote at 11a 13c.

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

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

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

LARD—Scarce and in demand. Retail price 15c, wholesale 11a15c

FEATHERS, 28a29c. Good demand.

BEESWAX, 18a20c.

GINSENG, 25a28c; in demand.

CORN MEAL, 65a70c per bushel.

CORN, $3 00 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

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

IRON—Common Tennessee bar 4c; Pittsburg 3½.

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

Letters Received.

B—J W Bell and remittance.
J M Biggs and remittance.
J. W. Buie and remittance.
N. P. Bond and remittance.
H. R. Bray; list of names entered.
D B Brown.
C—James Cowan.
J. W. D. Creath.
D. H. Courtney and remittance.
S P. Clark and remittance; names entered.
M Carpenter and remittance.
J. W. Carter and remittance.
C. L. Cate and remittance.
D—O Dodson, 2, and remittance; names entered.
W. Daniel.
J. M. Dyer and remittance.
F—R F. Fuller.
T. A. Fane, P. M.
W. M. Farrar and remittance.
G—M J. Green 2, and remittance; names entered; all right
A. M. Greer.
H—B Allen Howard.
A Hatchett, Jr.
S Hallibarton and remittance.
J. Harrell.
J. A. Harwood.
A. G. Hanumack and remittance; Registers forwarded.
D. B. Hill and remittance.
J—Reuben Jones and remittance.
C. M Jackson.
L—M. Love and remittance.
M. B Lowrey and remittance.
W. C. Lancaster
J. Leigh.
M—J. Mynatt and remittance.
A. H McKimmon and remittance.
J. R Miller and remittance.
J. C. Muse; name entered.
J. A. Martin.
W. D. Mimms and remittance; list of names entered.
R. J. Mays and remittance; list of names entered.
L. D. Massengale and ramittance
N—A. M Norris and remittance.
P—H. L. Pettus.
R. Polley.
R—P. H. Roberts.
S—E. Strode and remittance.
Thomas Spurlock.
J. P. Stewart.
Solomon Shaw.
A. A. Sanders.
J. J. Sledge and remittance; names entered.
W. B. Spinks and remittance.
T—B. Tucker.
G. W. Thompson and remittance; names entered.
J. B. Tardy.
R. H. Taliaferro and remittance.
S. Thigpen and remittance.
W—C. E. J. White.
J. R. Whitteu.
R. K Waddy.
J. V. Wright and remittance.
W. S. Webb; no particular complaint that we have heard of.
J Wiseman and remittance.
Y—J. A. Young and remittance; Registers forwarded.

Marriages.

On Sabbath evening, Nov. 2d, by John C. Melton, Esq., Col. H. R. DORRIS, of Matamora, Tenn., to Miss LUCY E. NOLEN, of Tippah co., Miss.

In Lauderdale county, Tenn., at the residence of Mr. P. H. Sutton, on the morning of the 2d of September, by Rev. J. H. Borum, Mr. ANNER L. ROBERTS, to Miss ANNIE L. SUTTON.

In Covington, Tenn., at the residence of P. P. Collier, Esq., on the evening of Oct. 16, by Rev. J. H. Borum, Mr. EPHRAIM HALL SMITH, (son of Rev. Peyton Smith,) to Miss SUSAN ELIZABETH COLLIER.

"And say without our hopes, without our fears,
Without the home that plighted love endears;
Without the smiles from partial beauty won,
Oh, what were man! a world without a sun!"

MEDICAL DEPARTMENT
OF THE UNIVERSITY OF NASHVILLE.

FACULTY.

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

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

Fees of each Professor $15; Matriculation ticket $5; Dissecting ticket $10; Graduation fee $25 St. John's Hospital is open to the Students during the Lecture terms, free of charge.

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

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

J. B LINDSLEY, M. D.
Dean.

July 19—8m

AYER'S
CHERRY PECTORAL
For the Cure of
COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

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

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

This Certificate.

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

HENSHAW, EDMANDS & Co., Boston, Mass.
RUSH & COULSON, Baltimore, Md.
LADD & INGRAHAM, Bangor, Maine.
HAVILAND, HARRALL & Co., Charleston, S. C.
JACOB S. FARRAND, Detroit, Mich.
T. H. MCALISTER, Louisville, Ky.
FRANCIS & WILKINS, St. Louis, Mo.
JOSEPH TUCKER, Mobile, Ala.
THEO. A. PECK, Burlington, Vt.
HAVILAND, RILEY & Co., Augusta, Ga.
ISAAC D. JAMES, Trenton, N. J.
J. M. TOWNSEND, Pittsburg, Penn.
CLARK & Co., Chicago, Ill
E. E. GAY, Burlington, Iowa.
M. A. SANTOS & SONS, Norfolk, Va.
EDWARD BRINKHURST, Wilmington, Del.
JOHN GILBERT & Co., Philadelphia, Pa.
Z. D. & W. H. GILMAN, Washington, D. C.
J. WRIGHT & Co., New Orleans, La.
WATSON, WALL & Co., Fort Wayne, Ia.
C. C. RICHMOND & Co., San Francisco, Cal
LOWDEN & ADAMS, Tallahassee, Fa.
R. R. STRONG, Knoxville, Tenn.
CHILTON & DYER, Little Rock, Ark.
STILLER, SLADE & Co., Lexington, Miss.
N. D. LABADIE, Galveston, Texas
CHAS. DYER, Providence, R. I.
JOS. M. TURNER, Savannah, Ga.
WARK, ECKSTEIN, & Co., Cincinnati, Ohio.

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

Prepared and sold by

JAMES C. AYER,
Practical Chemist, Lowell, Mass

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

Nov. 9—3m

MARKET STREET CHEAP CASH STORE.

W. W. HINKLE.

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

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

Nov. 1 W. W. HINKLE.

Rich New Fall and Winter Goods,
At unprecedented Low Prices.

I AM now in receipt of the following desirable Goods:

Brocade, Damasked. Watered, Cheinad and Plain Poplins
Brocade, plaid and plain Dress Silks
Rich flowered and plaid, all wool, French De Laines
Black silk Laces and Fringes
Super Welch Flannels, &c.

With an endless variety of fast colored Prints, Cashmeres, De Laines, Alpacas, Merinoes, Ribbons, Ribbon and Velvet Trimmings, Black Silks. Lining Silks, Shawls, Blankets, Cloths, Cassimeres, Cassinets, Jeans, Linseys, Vestings, Hats, Caps, Boots, Shoes, and almost every other article usually kept in a Dry Goods House, which I pledge myself to sell less than any regular House.

W. W. HINKLE,
Nov. 1 At the Old Stand of Hinkle & White.

Mother's Journal and Family Visitant.

THOSE wishing to subscribe to this valuable Family Monthly, and those in arrears for subscriptions, will please call at the Bookstore of Messrs. Toon & Rutland, as they are fully authorized to receive and receipt for the publishers, for the State of Tennessee.

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

Sept. 13 EWIN, BROWN & CO.

IMPORTANT ISSUE.

THE subscriber will publish (if sufficient encouragement be extended, the COMPLETE WORKS OF ANDREW FULLER, in monthly parts, at $2 50 per copy, or $20 for ten copies.

TERMS OF SUBSCRIPTION—The names (with address distinctly written) and number of copies, should be sent before the 20th of October, and no subscriptions can be received after that date.

Subscriptions will be payable as follows:—One Dollar upon the reception of the first number, and the remainder when the work is one half completed. These parts can be neatly bound when complete for seventy-five cents, making a fine royal octavo volume.

It is the design to print only enough to supply subscribers.

Pastors who send four subscriptions, ($10,) will receive a fifth copy gratis. It is thought that by this means every Pastor in the land may be supplied with this great and important work, while at the same time they confer a benefit upon their people by its circulation. Address

EDWARD H. FLETCHER,
Sept. 27—3t Publisher, New York.

The Female Seminary of the Cold Water Baptist Association.
Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

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

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

Three months only have elapsed since its commencement, and yet they have in attendance 70 pupils, augering well for the future welfare of the Institution.

The Trustees have attended the monthly examinations given by the Principal, and they are pleased to say that the progress and attainments made by the Young Ladies reflect great credit upon them, as also upon the indefatigable industry of the Principal and his associates in the Faculty of Instruction.

The Principal is very ably assisted in the Literary Department by Miss MARY W. COOK, and in the Musical Department by Miss C. V. MANN, both of whom are of acknowledged reputation.

The Trustees are authorized to state that none other than ladies of the first attainments in their respective departments, will be engaged by the Principal, making it in fact what it purports to be, an Institution of the first order.

The Trustees are pleased to announce to the public that they have passed an order for a Chemical and Philosophical Apparatus, which will doubtless be received by the time the building is completed. The Seminary buildings are now erecting, and when completed will be sufficiently capacious comfortably to accommodate 75 boarders.

The Baptist Church, a building 50 by 60 feet, has been fitted up for School purposes, being equal to any in the country, ceiled, furnished with good stoves, portable desks, &c.

The present Session will close in June, and on the 25th, 26th and 27th days, a public examination of the Young Ladies will be given, at which the Parents and Guardians, and the public in general, are respectfully invited to attend.

The next Session of the Institution, consisting of 10 months, will commence on Monday, the first of September.

During the vacation, the Principal designs engaging the services of other Instructors, in addition to those already engaged.

The location of the Seminary, the conceded salubrity of the place, the high toned morality of the inhabitants of the Village and vicinity, connected with the facilities afforded for religious culture and improvement, there being three Churches in the place) give to it an importance that few places could enjoy.

The Trustees feel confident in stating to Parents and Guardians that inducements of no ordinary character are here presented for the educational and religious improvement of their daughters.

W WOOTEN.
President of the Board of Trustees.
JAMES L. MAHEY, *Sec'y.*
ma 17—6m

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

BOOK STORE,
ON UNION STREET,
Two Doors from the Bank of Tennessee.

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

BOOKS AND STATIONERY,

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

Their Stock comprises the following, viz:

THEOLOGICAL.

Fuller's, Dick's, Carson's, Knapp's, Edwards' Macknight's, Reander'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', Ripon's, Luther's, and other Commentaries; Biblia Hebraica, &c., &c.

HISTORICAL.

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

CLASSICAL.

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

SCIENTIFIC.

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

LITERARY.

Comprising a variety of the most choice Literary Works.

ALSO,

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

SCHOOL BOOKS.

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

WE HAVE JUST RECEIVED,

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

TOON & RUTLAND.

FINE TEAS.—66 half chests and boxes fine Imperial and Gunpowder Teas, just received and for sale low.

March 15 EWIN, BROWN & CO.

LONDON PORTER.—64 dozen London Brown Stout, in quarts and pints, of superior quality, received and for sale by

Sept. 13 EWIN, BROWN & CO.

INDIGO AND MADDER.—800 pounds Spanish Float Indigo; 1000 pounds superior Madder, received and for sale at the lowest market rates, by

EWIN, BROWN & CO.

VERMIFUGE.—52 gross McLane's and Fahnestock's Vermifuge, in store and for sale by

Sept. 13 EWIN, BROWN & CO.

NUTMEGS.—1 case Prime Nutmegs, for sale at the lowest market rates.

June 14 EWIN, BROWN & CO.

PULMONIC BALSAM.—DR. CHAS. WILLIAMS' Pulmonic balsam of Wild Cherry and Wood Naptha, just received, and the subscriber constituted agent for the sale of his highly popular medicines. The PULMONIC BALSAM, in addition to its well known efficacy in the cure of Coughs, Colds, Hoarseness, and all affections of the Lungs, is decidedly one of the most agreeable medicines to the taste ever invented, combining a delightful aromatic and pleasantly pungent and enlivening flavor. For sale by

H. G. SCOVEL.

WEBSTER'S QUARTO DICTIONARY.—(Unabridged,) new supply just received by

ma 24 TOON & RUTLAND.

WISTAR'S BALSAM OF WILD CHERRY, and Hall's Balsam for the Lungs, for sale by

H. G. SCOVEL.

GLAZED PIPES.—40 gross glazed Fancy Pipes, received and for sale by

Sept. 13 EWIN, BROWN & CO.

W. K. COURTNEY,
ATTORNEY AT LAW,
LEXINGTON, TENN.

WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll

Poetry.

A Father to his Child.

My precious boy, go fold thy hands,
And lift them to thy God in prayer;
Know that his eye doth o'er you watch,
For God is everywhere.

Thy little heart is full of glee,
As warbling birds in summer's bower;
No thought of ill, my darling boy,
Has curbed thy spirit's power.

Thou'rt happy now, thy mother's love
Has shielded thee from every ill,
Go pray, my child, that God may spare
Thy mother to thee still.

Bright hope is beaming in thine eye—
Thy cup of gladness runeth o'er;
Thy merry shout and sunny smile
Are rife with very joy.

No evil thought, nor unkind word,
Has marred the beauty of thy soul;
But time, a woudrous change shall bring
Upon thy being's whole!

Then bow thy suppliant knee in prayer,
Seek grace and wisdom from above;
To guard thee safe, in trial's hour—
Go pray, for "God is love."

Go lisp the Saviour's precious name,
And ask of Him in accents mild,
To be the object of his care,
That he may bless my child.

A Week's Work.

Sunday—church doors enter in,
Rest from toil, repent of sin;
Strive a heavenly rest to win.

Monday—to your calling go;
Serve the Lord; love friend and foe;
To the tempter, answer No.

Tuesday—do what good you can;
Live in peace with God and man;
Remember life is but a span!

Wednesday—give away and earn;
Teach some truth, some good thing learn;
Joyfully good for ill return.

Thursday—build your house upon
Christ, the mighty corner stone;
Whom God helps, his work is done.

Friday—for the truth be strong;
Own your fault, if in the wrong;
Put a bridle on your tongue.

Saturday—thank God and sing;
Tribute to his treasury bring;
Be prepared for Terror's king!

Thus—your hopes on Jesus cast—
Thus let all your weeks be past,
And you shall be saved at last.

☞ At the meeting of the Executive Board of the General Association of Tennessee and North Alabama, held in Franklin, October 28th, it was requested by the agent, and also by the board, that the list of subscriptions taken by Rev. J. H. Edmiston, in North Alabama, be published in this paper. At the same session of the board, brother Edmiston was re-appointed as an agent for the ensuing year. Our friends will be pleased to learn that he has consented to accept of the appointment.

S.

Rev. J. H. Edmiston's Report of Subscriptions.

Athens Church.

Saml. Tanner,	5 00	
J. Brittle and lady,	4 00	
Jane and Martha Woodward,	2 00	
W. Hoke and lady,	2 00	
Mary P. Joyner,	2 00	
Margaret Tanner,	1 00	
Mary Irvine,	1 00	
		17 00

Berea Church.

Wm. Crenshaw and lady,	5 00	
J. W. Crenshaw and lady,	5 00	
Sallie Myler,	5 00	
		15 00

Bluff Creek.

Philip J. Irion,	5 00	
Thomas C. Irion,	1 00	
Richard Duckett,	5 00	
John Duckett,	5 00	
E. G. Young,	1 00	
J. C. Rives,	1 00	
James Belsha,	50	
Moses White,	5 00	
James C. Young,	1 00	
Thomas F. Bevis,	50	
Peter J. Fulmer,	1 00	
William Wylie,	50	
J. H. Monroe,	2 50	
James McEloy,	50	
A friend,	1 00	
Middlebury Odom,	50	
Stephen Dalrymple,	1 00	
J. Rosenthal,	1 00	
		33 00

Courtland Church.

Michael W. Mays,	5 00	
Martha H. Almon,	2 00	
Lou. Msys,	1 00	
William Puryear,	3 00	
William and T. Ellett,	1 00	
Miss J. Ellett,	50	
Ans. L. D. and T. Qualls,	1 50	
William A. Boteler,	2 00	
James Armstrong,	4 00	
W. W. Watkins,	5 00	
John West,	1 00	
Lucy Jones,	5 00	
Junius Bynum and lady,	5 00	
Cash one dollar,	1 00	
Elizabeth Leggett,	2 50	
		39 50

Decatur Church.

John and Martha J. Edmiston,	4 00	
C. and F. Edmiston,	1 00	
A. A. and Jane Burleson,	10 00	
A. and Harriet Houk,	8 00	
Lysander and Milton Houk,	1 50	
Lavinia and Harriet Houk,	50	
H. L. and Mary E. Houk,	8 00	
Mary J. and John J. Houk,	1 00	
Henry H. Davis,	3 00	
Caroline C. Nance,	1 00	
Lucy Newman,	1 00	
Elizabeth Ragsdale,	2 50	
Martha Evans,	2 50	
Thomas Balew,	2 00	
Rich'd H. Leigh and lady,	10 00	
J. W. Garth,	5 90	
W. A. Speaks,	1 00	
Nancy Wiles,	1 00	
R. A. Wiggins,	5 00	
L. W. Shepherd,	1 00	
R. A. Rogers,	1 00	
William T. Boteler,	50	
J. D. Barker,	1 00	
R. N. Waldon,	2 00	
Henry High,	50	
J. W. Cain,	1 00	
T. D. Reeves,	1 00	
W. A. Rogers,	1 00	
Robert K. Crockett,	1 00	
H. M. Compton,	1 00	
W. H. Scruggs,	50	
J. H. Austin,	1 00	
M. Sensabaugh,	1 00	
B. M. Collier,	1 00	
J. G. Brown,	1 00	
James S. Brittian,	1 00	
J. Hollingsworth,	50	
S. R. Scruggs,	1 00	
W. D. S. Cook,	1 00	
W. P. Terry,	1 00	
E. H. Rogers,	1 00	
W. G. Lock,	1 00	
W. R. Johnson,	1 00	
Charles Newman,	1 00	
John Lane,	25	
W. M. Turney,	1 00	
W. T. Wallace,	1 00	
Caleb Collins,	1 00	
C. F. Daney,	1 00	
W. E. Murphy,	1 00	
C. L. King,	1 00	
L. Claybrook,	1 00	
T. W. Banting,	1 00	
J. D. Johnston,	1 00	
M. A. Patrick,	50	
Mrs. J. Peck,	1 00	
A. Stephenson,	1 00	
W. H. Sword,	1 00	
W. G. Stephenson,	1 00	
Thomas E. Compton,	50	
J. T. Rather,	1 00	
James A. Edins,	1 00	
Henry V. Ross,	1 00	
		109 25

New Market Church.

R. H. Taliaferro,	5 00	
G. W. Carmichael,	5 00	
G. D. Norris,	5 00	
William Chastian,	1 00	
William Lanford and lady,	1 50	
William F. Whitman,	5 00	
Philip P. Hale,	1 00	
J. W. Sneed,	1 00	
C. C. Johnson,	1 00	
C. C. Rice,	2 00	
John Webster,	50	
C. N. Hickerson,	1 00	
J. M. Rice,	1 00	
H. J. Clay,	1 00	
Elizabeth Carr,	1 00	
Elizabeth Hamilton,	1 00	
Alice Whitman,	50	
Sarah White,	50	
Moses F. White, senior,	2 00	
G. W. Allen,	1 00	
W. H. Deckerd,	1 00	
W. B. Jones,	1 00	
Joseph Rice,	1 50	
Sam'l Smith and lady,	2 00	
J. W. Clay,	1 00	
James Coffman,	2 00	
		45 50

Round Island Church.

Henry T. Love,	3 00	
G. W. Whitfield,	2 00	
J. Seal and lady,	5 00	
Robert Wright,	1 00	
C. Wright,	1 00	
J. J. Jones,	50	
Hamilton Jones,	5 00	
		17 50

Tuscumbia Church.

E. D. Towns,	10 00	
Polly Towns,	5 00	
Jackson Gunn,	5 00	
Edmund Ellett,	5 00	
Jesse Brown,	2 00	
		27 00

Huntsville Church.

Thomas Smith,	5 00	
Joseph Angell,	5 00	
Richard Angell,	5 00	
		15 00
Winchester Church, Mulberry Church,		10 00
		28 00

Shoal Creek Church.

James Holbrooks,	1 00	
Claiborne Ratcliffe,	1 00	
		2 00

Mount Pleasant Church.

Amos Jarman,	10 00	
John and Rebecca Alexander,	11 00	
Susan and J. F. Alexander,	3 00	
James and Sarah Alexander,	5 00	
Wm. E. Alexander,	2 00	
Mary N. Kemper,	1 00	
H. C. Williams,	2 00	
Overton Eggleston,	2 00	
Charles a Toney,	5 00	
S. O. Eggleston,	5 00	
A. Dodson,	5 00	
A. H. and Martha A. Stanley,	2 00	
J. L. Eggleston,	7 00	
Asa G. Robertson,	1 00	
Elim Johnson,	1 00	
E. R. Stanley and lady,	2 00	
E. Maddin,	2 00	
T. Shelburn,	2 00	
M. Lipscomb,	2 00	
S. S. Carter,	1 00	
J. Gregg,	1 00	
John Rand,	1 00	
L. Carter,	1 00	
W. Acock,	1 00	
E. Maddin,	1 00	
Ann H. Croom,	1 00	
M. B. Hampton,	1 00	
W. H. Stephenson,	1 00	
Hall Jarman,	1 00	
J. and Martha Jarman,	1 00	
Nancy Lansford,	2 00	
		83 00

Liberty Church.

L. D. and Mary Massengale,	1 00	
Elizabeth E. and Louisa J. Massengale,	1 00	
Francis A. and Clement J. Massengale,	1 00	
Hopkins M. and Millikin M. Massengale,	1 00	
Lewis D. and Benton W. Massengale,	1 00	
J. L. Gray,	1 00	
Joseph H. Gunn,	2 00	
Rachel A. Battle,	1 00	
Caroline Battle,	50	
J. J. Jones,	1 00	
S. M. and Mary T. Fowler,	5 00	
E. T. and Mary T. Truett,	5 00	
Eliza Hughes,	5 00	
C. Faircloth,	5 00	
W. H. Gibson,	5 00	
H. E. Partlow,	2 00	
J. L. Nelms,	1 00	
Peter Bumgardner,	50	
Edmund Pedige,	50	
J. J. Gibson,	1 00	
Benjamin Taliaferro,	1 00	
J. G. Partlow,	4 00	
Wm. S. Gray,	50	
J. C. Gibson,	3 00	
Joseph Stanley,	2 00	
		51 00

Salem Church, (Lawrence co.,) Ala.

J. P. Heflin,	2 00	
		2 00

Florence Church.

John A. Portlock,	5 00	
Mahala and Nancy Portlock,	5 00	
Mary and Martha Portlock,	2 00	
Wm. and Julia Portlock,	1 00	
T. J. and Louisa Crow,	25 00	
M. C. and M. W. Goodlow,	5 00	
William Simpson,	5 00	
William P. Pettus,	2 00	
Ann Pettus,	2 00	
John Thomas and lady	10 00	
Thomas Mattingly,	5 00	
M. M. Gallaway,	5 00	
William Johnson,	2 00	
Robert Williamson,	5 00	
Mary Fields,	5 00	
R. H. McLaughlin,	5 00	
A. J. Batts,	2 00	
Y. Willett,	5 00	
		96 00

Mount Pisgah Church.

Middleton Ford,	2 00	
James Ford,	1 00	
Joel Sandlin,	1 00	
Jonathan Burleson,	10 00	
H. Reeves,	1 00	
Wm. Parker and lady,	1 00	
James Holbrook,	1 00	
D. Kirkland and lady	5 00	
James Burleson,	1 00	
		23 00

Moulton Church.

Mary S. Webb,	10 00	
David P. Lewis,	5 00	
John Pruett,	5 00	
Judith Daugherty,	5 00	
William Boyd,	1 00	
John N. Walker and lady,	2 00	
J. N. and F. C. Owen,	5 00	
William Calahan,	1 00	
Harriet Gallaway,	2 00	
David H. Walker, jr.,	3 00	
R. F. Gibson,	1 00	
B. F. Walker,	2 00	
Henry W. Warren,	4 00	
Asa Hodges,	2 00	
C. B Everts,	2 00	
Thomas Boyd,	1 00	
William Gallaway,	3 00	
Richard Burleson,	5 00	
E. R. Boyd,	1 00	
Wm. H. Robertson,	2 00	
John C. Reese,	1 00	
Sherwood Pearson,	1 00	
Luther W. McCord,	1 00	
		65 00

Shiloh Church.

Wm. R. Steely,	5 00	
Jethro Weaver,	2 00	
Mary Weaver,	2 00	
Robert Jones,	1 00	
F. W. L. McMillin,	1 00	
		11 00

Enon Church.

G. L. Sandidge,	10 00	
J. D. Battle,	10 00	
S. O. Nuckols,	5 00	
Willis Routt,	5 00	
H. W. Kelly,	3 00	
Wm. Eastland,	2 00	
John E. Townsend,	10 00	
John Penny and Lady,	4 00	
Walter A. Penny,	1 00	
Cornelia Clopton,	2 00	
Maria Proctor,	75	
Thos. F. Martin and lady,	3 00	
Thos. F. Martin,	50	
Hessletine J. Martin,	50	
A friend,	10 00	
A friend,	3 00	
Mrs. M. S. Townsend,	5 00	
Thomas Bibb and lady,	2 00	
R. McBride,	1 00	
Harriet K. Taylor,	1 00	
Isaac Shackleford,	50	
W. F. Payne,	2 00	
Willis Blankenship,	6 00	
J. M. Wright,	5 00	
Elizabeth Routt,	5 00	
James Bates,	1 00	
P. T. Henderson,	2 00	
Mr. Scrugg,	10 00	
C. W. Dement,	2 50	
Jas. B. Cloyd and lady,	5 00	
		117 75

Salem Church, Tenn.

David Arnett,	3 00	
Amos Horton,	5 00	
J. V. Horton,	2 00	
W. L. Jones,	3 00	
James Farris,	1 00	
W. Bazeltine,	2 00	
Solomon Joyner,	1 00	
A. B. Gibbs,	4 00	
Everett Horton,	2 00	
Mrs. Estill,	1 00	
Jefferson Estill,	2 00	
		26 00

Pleasant Hill Church.

John W. Peck	1 00	
Wm. Abbott and lady	1 00	
		2 00

Spring Hill Church.

S. Norwood,	5 00	
Wm. J. Thompson,	5 00	
Wm. Tutman,	1 00	
Catharine Smith,	5 00	
Margaret Thompson,	3 00	
		19 00

Harmony Grove Church.

James Odom and lady,	5 00	
T. B. Cook,	1 00	
		6 00

Poplar Creek Church.

W. H. Yarbrough,	2 00	
M. Calhoun,	50	
Mahala Wofford,	4 00	
P. Farrar,	1 00	
T. R. Farrar and lady	2 00	
A. Lanier,	50	
H. B. Hudson,	50	
J. L. Baird,	25	
J. H. Brendon,	50	
J. N. Thomas,	50	
P. Ragsdale,	50	
R. G. Hines,	1 00	
J. P. Farrar,	1 00	
Calvin Jones,	2 00	
J. B. Fitts,	1 00	
Mary Fitts,	1 00	
H. Yarbrough,	2 00	
J. M. McKinney,	1 00	
David M. Myers,	1 00	
L. J. Nixon,	1 00	
		23 25

Norris' Creek Church.

Wm. C. Solomon,	1 00	
Wm. B. Rhea,	2 00	
Jesse H. Solomon,	1 00	
		4 00

Russelville Church.

Benj. Harris,	5 00	
Francis Whitlock,	1 00	
		6 00

Rogersville Church.

Jas. R. Alexander and lady,	5 00	
Jesse F. Alexander,	1 00	
G. R. S. Alexander,	50	
Mary A. Ingram,	50	
Mary A. Alexander,	50	
Benj. Sholar,	1 00	
Jas. G. Alexander,	1 00	
Robert Foster,	5 00	
R. Cooper,	5 00	
		19 50

Hopewell Church.

Sylvanus Gibson,	5 00	
S. N. Reeves,	50	
J. Herring,	1 00	
M. Speaks,	80	
R. M. Johnson,	1 00	
J. G. Clowney,	2 00	
S. Simpson,	1 00	
W. Howell and lady,	1 00	
J. J. Burt,	1 00	
		13 30

Cave Spring Church.

James W. Fowler,	1 00	
		1 00

Sand Mountain Church.

J. W. Singleterry,	1 00	
		1 00

Town Creek Church.

A. L. Stovall,	2 00	
G. D. Russell,	1 00	
Jephtha West and lady	2 00	
Wm. Stovall,	1 00	
Phebe Stephens,	1 00	
Thomas Green,	1 00	
Jas. Streeter,	1 00	
J. W. A. Gray,	1 00	
Wm. S. Stovall, jr.,	1 00	
H. C. Brown,	1 00	
Mat. Roberts,	1 00	
Thomas Elkins,	1 00	
F. Scruggs,	1 00	
W. M. Watkins,	1 00	
Joseph Sandlin,	1 00	
Wm. Montgomery,	1 00	
Wm. Landers,	1 00	
Wm. Harris,	1 00	
Simpson Harris,	1 00	
S. D. Houston,	1 00	
		22 00

Enon Church, Lawrence county.

John Keys and lady,	1 00	
P. A. McDaniel and lady,	1 00	
		2 00

Prospect Church.

J. B. Pitts,	1 00	
		1 00

Mount Tabor Church.

John Edwards,	1 00	
Barkley M. Adams,	50	
Martin Ratliff,	50	
A friend,	1 00	
W. S. Dunn,	50	
James Dunn,	1 00	
James D. Thomas,	50	
John Rhodes,	50	
Elijah Murphree,	50	
Jeremiah Carl,	25	
		6 25

Blountsville Church.

P. M. Musgrove,	1 00	
W. Whaley,	1 00	
Thomas Shearon,	5 00	
Lucy Shambley,	1 00	
E. J. Musgrove,	1 00	
Willis Holt,	1 00	
Francis Sandlin,	1 00	
Robert Hendricks,	50	
Julia Hendricks,	50	
John B. Turner and lady,	1 00	
		13 00

Brown's Valley Church.

Godfrey Fowler,	1 00	
Isaac Wharton,	1 00	
Elijah Garrett,	1 00	
Thos. W. Staton,	1 00	
J. B. Fowler,	50	
F. M. Nixon,	1 00	
James Berry,	1 00	
Thomas Fowler,	50	
Elisha Chandler,	50	
David C. Murphree,	50	
J. W. Tipton,	50	
Minor Hilchrist,	50	
Thos. Reynolds,	50	
John Donaldson,	50	
Thomas Hyatt,	50	
J. D. Carns,	1 00	
Nathan Long,	1 00	
Hezekiah Giles,	1 00	
John Frazier,	50	
J. C. Aldridge,	50	
John Sibley,	50	
Thos. J. Smith,	50	
Samuel Lowrie,	50	
J. M. Wharton,	50	
James Morton,	50	
		17 00

Bethel Church.

Michael Finney,	1 00	
		1 00

Spout Spring Church.

Thomas Savage,	1 00	
James Tapscot,	1 00	
		2 00

Cane Creek Church.

J. H Lancaster,	2 00	
W. W. Denton,	2 00	
Hector Atkins,	3 00	
		7 00
Total Amount,		1001 80

A love of truth, a delicate regard for the feelings of others, a simplicity of speech, an inherent and retiring modesty, a regard for God and religion, a *real* love for what is *really* virtuous, these constitute a beauty meritorious and worthy of possession.—The sick bed will test it, but it will shine brighter there; time, with his itching fingers, cannot steal it, for it is locked within a treasury that never yet was robbed while all these were its safeguard, and it can be improved every hour, yes, every moment, till it shall shine in the glory of perfection.

The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards; they will be dissipated, lost, and perish and skurry of the world, or sunk in the slough of indolence.

Take but a single drop of rain, cloistered in the green fold of a blade of grass, and pour upon it one ray of the morning sun, where will you get a lapidary, with his utmost skill, to cut a diamond that shall shine like that?

A proposition must be plain to be adopted by the people. A false notion, which is clear and precise, will always meet with a greater number of adherents in the world than a true principle which is obscure or involved.

Beware of such food as persuades a man, though he be not hungry, to eat it; and those liquors that will prevail with a man to drink them, when he is not thirsty.

To-morrow.—The day on which idle men work, and fools reform.

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

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

"TRUTH IS MIGHTY AND SHALL PREVAIL."

DR. C. WILLIAMS'

Compound Pulmonic Balsam of Wild Cherry and Wood Naptha.

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

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

Try it! Try it!!

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

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

PROOF UPON PROOF!

READ AND BE CONVINCED!

Clergymen's Testimony!!!

CERTIFICATES.

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

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

Tuscumbia, March 22, 1850.

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

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

Tuscumbia, Aug. 14, 1849.

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

COURTLAND, Ala., Feb. 21, 1851.

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

Your obedient servant,

B. W. HARRIS.

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

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

Tuscumbia, June 19, 1850.

Sold Wholesale and Retail, and on Agency, by

J. M. ZIMERMAN,

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

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

Sept. 18—3m

MEDICAL DEPOT.

House's Family and Plantation Medicines.

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

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

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

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

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

M. BOURNE,

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

☞ Also agent for the sale of GRAF'S OINTMENT.

Sept. 6, 1851—3m

BAYLOR UNIVERSITY,

Located at INDEPENDENCE, *Washington County, Texas.*

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

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

FACULTY.

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

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

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

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

TERMS OF TUITION PER SESSION.

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

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

BY ORDER OF THE BOARD.

July 19—tf

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

IRA H. MORTON'S

June 14—7m Furniture Store, Union st.

The Howell Institute.

LEXINGTON, TENNESSEE.

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

FACULTY.

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

Mrs LOUISA COVEY, Preceptress and Instructor in Natural Sciences.

———, Teacher of French, Drawing and Painting.

Miss KIMBALL, Preparatory Department.

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT—FIRST YEAR.

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

SECOND YEAR.

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

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

COLLEGIATE DEPARTMENT.

FRESHMAN CLASS—FIRST SESSION.

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

SECOND SESSION.

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

SOPHOMORE CLASS—FIRST SESSION.

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

SECOND SESSION.

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

JUNIOR CLASS—FIRST SESSION.

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

SECOND SESSION.

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

SENIOR CLASS—FIRST SESSION.

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

SECOND SESSION.

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

RATES OF TUITION.

Preparatory Department, per session,	$ 8 00
Freshman Class	10 00
Sophomore Class	12 00
Junior and Senior Classes	15 00
French, (Extra)	10 00
Music on the Piano and Guitar, each (Extra)	20 00
Drawing, Painting and Needle work (Extra)	8 00
Graduating Fee	5 00
Incidentals	1 00
Board per Session of five months	35 00

REGULATIONS.

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

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

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

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

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

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

7. A uniform dress will be adopted—made in winter, for Sabbath's and Holidays, of dark green alpacha, or other material of similar color, provided it does not exceed in c