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Oct. 25

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THE TENNESSEE Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, NOVEMBER 22, 1851. NO. 12.

Communications.

For the Tennessee Baptist.

MR. GRAVES, *Dear Sir:* I heard a part of the debate between Messrs. Hughes and Meacham.

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

Meacham affirmed.
Hughes denied.

The people met at early hour; moderators were selected, two Pedoes and one Baptist. The combatants were on the arena by half after ten o'clock. Mr. M. arose and led off in fine style. His chaste language and refined sentiments held a very large auditory in breathless silence for ten or fifteen minutes. His prelude was truly captivating. I had no belief that a people so much excited by partizan feelings could be brought to a solemn pause in so short a time. I was truly delighted with the man; his courteous language and gentlemanly bearing towards his oponent, won for him, not only the admiration of myself, but all those who were not too deeply tinged with the ism of Methodism.

Mr. M. stated that he and his worthy friend had met for the purpose of discussing a very important subject, one in which the community were deeply interested, as evinced by so large a concourse of persons giving their undivided attention to the proposition then under discussion. He felt confident that he would be able to prove, not only from the commentators, the classics, and the lexicons, but from the unerring Word of God, that immersion and immersion alone is the the only apostolic and scriptural baptism. Mr. M. read from the sixth Romans and second Collosians.—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Now, said he in each of the chapters which I have read in your hearing, we have ample proof to sustain my proposition. The very expression, we are buried with him (Christ) by baptism, precludes the idea of sprinkling or pouring; for said he, no one is said to be raised up from sprinkling or pouring. Again: immersion, to every unprejudiced mind, must represent the burial and resurrection of the Saviour. If baptism does not commemorate the burial and resurrection of our Saviour, pray what does? He wished his friend, Mr. H. to tell him in his reply.

Mr. H. arose, trembling, apparently much confused, not knowing precisely what course to pursue. He said his friend and bro. M., was a much older man than he was, when he was going to school, his friend was teaching the people the way of salvation, &c., &c., making a great many apologies for his want of experience, in debate. He said his friend, bro. M., had read from Romans and Colossians to prove immersion. Well, he said he had no idea the Apostle Paul had any such notion in his head, at the time he wrote these two letters. For, said he, I am of opinion that sprinkling and pouring are also modes of baptism; and until the gentleman brings up something besides his mere opinion, I shall consider my assertion as good as his.

Mr. M. stated that it was true, that his friend, Mr. H.'s opinion was entitled to as much credit as his own, provided his deductions or inferences were the result of facts well established in the Bible. Mine, said he, originate from this quarter. Now my friend, Mr. H., can prove by learned commentators, that the sixth of Romans, and 6 verses, and second Colosians, and 12 verse, alluded to sprinkling or pouring, then will he have decidedly the advantage of me; so far as human testimony is concerned. But, said he, suppose I prove my opinions, is the gentleman is pleased to call them, by some of the most distinguished men belonging to the Pedobaptist ranks, will I not have carried my point, so far as the weight of human testimony is concerned—most assuredly. I begin with Dr. Prince McKnight, he is a learned Presbyterian. "In baptism the right of initiation into the christian church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of *sin*, and excited to hate it as the greatest of evils. Moreover in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead, with Christ, by the power of the Father, to live a new life." Now, said Mr. M., will any man have the boldness and effrontery, to stand up before this large and respectable audience, and assert that the Saviour of mankind could not explain to his Apostles, what had been written about him, in the law of Moses, in the Prophets, and in the Psalms. I wish it to be noted particularly, that the Saviour opened their understandings, that they might understand the (Jewish) Scriptures. This was done just a short time before he delivered to his Apostles the great commission, to "go teach the nations, baptizing them." &c. Yes, my friends, the Apostles understood that the Saviour had been crucified, buried, and had risen for our justification. These great facts the Apostle Paul declares to be the gospel.—See 1 Cor. 15th chap. Mr. H. would have you believe that baptism does not represent the burial and resurrection of Christ, because the Apostles, he tells you, did not know or understand that (Christ) would die. By this parity of reasoning, the gentleman proves too much for his cause, and of course his argument is rendered worthless.

Mr. M. then read from Luke 22: 14, 17; we here, said he, have an account of the institution of the Lord's Supper, which Mr. H. says was designed to represent the death, burial and resurrection of our Saviour; and then in the very next breath, he tells us that baptism cannot represent the burial and resurrection of Christ, because they (the Apostles) did not know that he would die. "They understood none of these thing." Surely the gentleman is very much bewildered, as he would not involve himself in such contradictions The plain truth is this: our Saviour while on earth, instituted two ordinances,—Baptism and the Supper,—both are commemorative; the one commemorates his death, the other his burial and resurrection. If the Apostles knew nothing about his burial and resurrection, of course they knew nothing about his death. Thus while my friend Mr. H. with one breath tells us that the Lord's Supper is designed to represent the death, burial and resurrection of Christ; in the next he tells us that the Apostles "understood none of these things," making the Lord's Supper an unmeaning ordinance. If the position of Mr. H. be correct, and he thereby sets aside baptism, by the same parity of reasoning, may the Lord's Supper be set aside.

Notwithstanding all these appeals to the Scriptures, in confirmation of the fact, that baptism represents the burial and resurrection of the Messiah, Mr. H. contended he was with the Apostles, and his friend, Mr. M. only had the commentators. Mr. H. read from Chapman's book, pp. 142–3, in order to prove, that in every place where mode is spoken of, the word *with* is used, and in every instance where place is spoken of, the word *in* is used. Mr. M. said, Chapman was not good authority with him. That he had slandered both the living and the dead. And, furthermore, he called on Mr. H. to endorse Mr. Chapman and his book. Mr. H. was prudent enough not to do this. Mr M. said you see my friends, Mr. H. will not endorse his friend Chapman; consequently I am under no obligation to notice his *with* and *in* argument.—His reading from Chapman gave the Methodists some glory; for until Mr. H. made James L. Chapman the scape-goat of Methodism, he was fairly down and floundering in the slough of despair. It will be proper to remark just here, that Mr. H. had a perfect congress of assistants, and truly he needed them. Mr. M. had Mr. Bowen. and black Reuben, his servant man. Reuben said to his master, on the morning of the third day of the debate, dat de possum must come down; dat he was only hanging by de tail. Well, said Mr. M., Reuben I think we will bring him down to-day. Dat right master, he been up dare long enough; give de tree a good shake, and he is obliged to fall.

On the third day of the debate, met according to adjournment, half past ten o'clock. Mr. M. sought an interview with his opponent, asking for more time. Mr. H. peremptorily refused to give any longer time than was at first stipulated. Mr. M. said he was willing to deduct a part of the time that was allotted to other propositions, not so important. Mr. H. still refused, but agreed to prolong the speeches, two each, to forty minutes. instead of thirty.

Mr. M. opened the discussion on Friday morning, by reading from the Lexicons, the native meaning of the word Baptizo. Every one, some twenty-one in number, deciding in the most positive terms, that the first, primary and native meaning of the word is to immerse, to dip, to plunge, to overwhelm, &c., Said Mr. M., if there is any other meaning given, it is an effect, or consequence of dipping. He then read Christ's baptism was not the baptism of repentance: for he never committed any sin; but it was observed, Prelim. Ess. 1. at the beginning he submitted to be baptized, that is buried under the water by John, and to be raised out of it again as an emblem of his future death and resurrection. See Col. 2: 12. note 1."

Next let us hear John Wesley, the father and founder of my friends church. On the sixth of Romans, he says the Apostle was "Alluding to the ancient manner of baptizing by immersion." p. 378. Surely this is good authority with my friend, when the founder of his religion has declared in the most unequivocal terms, that the burial in the sixth of Romans alludes to the ancient manner of baptizing by *immersion*.—But we will not stop here: Dr. A. Clark, Henry, Dr. Scott, Whitby, Chalmers, and John Calvin. See Inst. Vol. II, p. 491.—My audience will remember these are all Pedobaptists, all testifying to the fact, that the burial in Romans and Colossians, allude to immersion. You now perceive my friends that I not only have all the commentators on my side of the question; but more than all, I have the Bible and good common sense to sustain me, in the view which I have taken of the sixth of Romans and Colosians. Mark it well my friends, I have wrested from the hands of my friend, Mr. H. these Pedobaptist authorities, and he now stands solitary and alone.

Mr. H. in his reply to this, said immersion commenced being practiced in the dark ages; when it was common to "cross the bosom, nakedness, &c.)I presume this was a slip of the tongue; as his tongue slipped frequently on that day. He meant to say *naked bosoms, &c.*) Mr. H. stated that his views were more liberal than his friend's, Mr. M. He permitted the candidate to choose for himself, (infants excepted, I suppose,) for it was for the answer of a good conscience on the part of the individual. They could be dipped, poured or sprinkled, just as they might think proper.

Mr. M. said, his friend's conscience had become very pliant on the mode of baptism as he calls it. He surrenders all conscience into the hands of the candidate, giving to him the privilege of saying what shall be taught and obeyed. Whereas the Saviour said, "All power is given unto me in heaven and earth, Go ye therefore, and teach all nations, bapting, &c. *Teaching* them *to observe all things whatsoever I have commanded you, &c.*" No, says the disciple, I will not observe all things you have commanded me; for you have just commanded me to be baptized or immersed; and my conscience teaches me that I should have water sprinkled or poured on me. Do you not see, my friends, that according to the position and argument of my friend, (if argument it may be called,) that the commission of the Lord, by which the nations were to be discipled, could not be carried out. For the obvious reason that the *disciple* becomes the *teacher* in every instance of baptism.

Mr. Hughes feeling himself unable to dispose of this limb of the argument, turned to the eighteenth of Luke, and read from the 31st to the 35th verse. Now, said he, my friends, I am about to give you an argument that will forever silence our Baptust friends. They say that baptism is commemorative of the death burial and resurrection of the Saviour. Now how can this be, when the Apostles declare in the 34th verse that "they understood none of these things." Some two or three times, with a tone and emphasis which caused many to think, as the Apostles were ignorant of many things, which had not been fully made known to them; of course Mr. H. and his church might be excused for not knowing that there is but one mode of baptism. Some said they did not know how Mr. M. would rise up under this, the argument was so ponderous, it surely would crush him.

In reply to this, Mr. M. turned to the 24th of Luke, 44th and 45th verses, and read as follows: "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then *opened he their understandings* that they might understand the Scriptures." Now, said Mr. M., what was the difficulty in the first instance. The Saviour declared that he and his Apostles would go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man, shall be accomplished. Then he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on.—And they shall scourge him and put him to death, and the third day he shall rise again. 34 v. And they understood none of these things." Now, said Mr. M., will any man have the boldness and effrontery, to stand up before this large and respectable audience, and assert that the Saviour of mankind could not explain to his Apostles, what had been written about him, in the law of Moses, in the Prophets, and in the Psalms. I wish it to be noted particularly, that the Saviour opened their understandings, that they might understand the (Jewish) Scriptures. This was done just a short time before he delivered to his Apostles the great commission, to "go teach the nations, baptizing them." &c. Yes, my friends, the Apostles understood that the Saviour had been crucified, buried, and had risen for our justification. These great facts the Apostle Paul declares to be the gospel.—See 1 Cor. 15th chap. Mr. H. would have you believe that baptism does not represent the burial and resurrection of Christ, because the Apostles, he tells you, did not know or understand that (Christ) would die. By this parity of reasoning, the gentleman proves too much for his cause, and of course his argument is rendered worthless.

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1. The death of Christ.
2. The burial of Christ.
3. The resurrection of Christ.

These three facts constitute the doctrine, to which the Apostle alluded in the 17th verse of the sixth of Romans. Now the *form* of a burial and resurrection, must be obeyed from the heart. And pray, Mr. H., what is that but christian immersion? Can you obey that form of doctrine, Mr. H., by having a little water poured on the head, or sprinkled in the face? No sir; you must be buried in the grave of waters, and emerge from them, before that form of doctrine could be obeyed. To this argument Mr H. made no reply. I rather think he had given it up, from his very confused reading from different authors. He said he would read us something from *Hypocrites*, who in giving certain directions concerning a blister plaster, said, "Baptize or moisten it with breast milk or Egyptian ointment. Now, said Mr. H., exultingly, I challenge my friend to get a Doctor in this congregation, to say the blister plaster was dipped in breast milk. Mr. M. said, he would accept the challenge of the gentleman, provided he would get a doctor in the congregation, to say he had read from *Hypocrites* instead of Hyppocrates.

Mr. H. read an extract from Plutarch, where he speaks of a Roman General, who was about to die, being mortally wounded; baptized his hand in blood, and wrote this inscription, &c. Now, said Mr. H., was there blood enough to immerse a man in?

Mr. M. replied, such quibbling and sophistry—a man dipped in blood,—when it only required blood enough to dip the hand in, in order to write the inscription on the wall. Here the word Baptisas means to dip, as there was no one present to sprinkle the blood on the General's hand, before he wrote on the wall. About this time Mr. H. became so much embarrassed, and entangled in his own meshes, that he turned to, and read a sermon from Lowry, a Cumberland man. Mr. M. said there had been an objection filed by his friend, Mr. H., to which he had given no answer, not because he could not do it, but because the objection was so trivial, that it deserved no notice from him. Mr. H., with an air of triumph, asked the question, if the three thousand on the day of Pentecost, could have been baptized in one day, if dipping was the mode. Mr. M. said he would dispose of the gentleman's apparent difficulty, in a few words. There were one hundred and twenty disciples on the day of Pentecost. See Acts 1. Now how many would this be to each disciple? twenty-five. How long would it take one individual to immerse twenty-five persons? about fifteen minutes. But suppose my friend were to to object to the one hundred and twenty, and confine the baptizing to the seventy disciples, that were sent out by the Saviour, and the twelve Apostles. Now what length of time would it take for the eighty-two to baptize three thousand? Not more than thirty-seven to each disciple—one hour would be ample time. But we will reduce the number to twelve, and if the gentleman will give us three thousand Methodists to immerse, we can do so in less than a day, and add them to the church too.

Mr. M. said he would pay his respects to the gentleman's *with* and *in* argument, as read from Mr. Champan's book, pp. 142–3. He did so, as his friend regarded Mr. C. as invulnerable at this point. Said he, I have called on my friend repeatedly during this discussion, to endorse Mr. C., and he will not do it. I again affirm that Chapman is not to be relied on. He has slandered both the living and the dead; this I have proved to the satisfaction, as I conceive, of every unprejudiced individual in this congregation. I have carefully compared Mr. Chapman's quotations with the authors from which he professes to have quoted, and have found him guilty of garbling, perverting and forging, to suit his unhallowed purposes, and such a man I pronounce unworthy of confidence. I have called upon Mr. H., I have challenged him or any other Methodist preacher on the ground, to endorse or defend Mr. Chapman's book. They dare not do it, they must know that it contains falsehood and slander. Think of it fellow-citizens! Mr. H. quotes from Chapman, a work made up in part, of forgeries, which he has here publicly refused to endorse or defend; and forsooth, he tells us that a man should not be killed if he had told one or two lies. Mr. M. then said, I advertise this community, and all whom it may concern, that if Mr. H. and his brethren present, should in future sell Mr. Chapman's book on baptism, they will be retailing falsehood and slander, which they have publicly refused to endorse or defend. But to return to the *with* and *in* of my friend, or rather Mr. Chapman. I will state to this congregation, that on last night I carefully examined the Greek Testament, and in every place where the preposition *with* is used, as quoted by Chapman, it is *en*, which means *in*. Not an exception was found. Mr. Chapman begins with Matt. 3: 11. "I indeed baptize you *with* water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you *with* the Holy Ghost, and *with* fire." In this verse there are three occurrences of the preposition *with*. One before the water baptism; one before the Holy Ghost baptism. and one before the fire baptism. Now, said Mr. M., I state distinctly and emphatically, that the word *en*. which means in, is the preposition used in the Greek Testament; and so in every place quoted by Mr. Chapman. I think some seventeen places. Mr. Chapman has laid down a rule of his own invention. He says, "In every instance where mode is spoken the word with is used, but in every instance where the place is spoken of, the word *in*." p. 144. The first question which I will propound to my friend, Mr. H., said Mr. M., is this: does the preposition *with* express mode or action? Or, in other words, does it declare how a thing is done, or an action is to be performed? It does not, so declares every grammarian, and the gentleman cannot find one single rule in grammar, which justifies Mr. Chapman's exotic rule, "that in every instance where mode is spoken of, the word *with* is used." Surely the gentleman and his friend Mr. Chapman, do not understand the meaning of *mod*. What is the word mode derived from? the Latin word modus; which, according to Ainsworth, means: a rule, order, *method*, expedient *way or manner*. In the above instance Mr. Chapman makes the preposition *with*, describe the method, *way* or *manner* of performing baptism. A school-boy, who has just studied the rudiments of the English Grammar, could tell Mr. Chapman and Mr. H., that this is not the office of a preposition. "Prepositions are words used to connect words, and thereby show the relation between them." They do not express action, manner, or way of doing things.—This is the office of verbs. So Mr. Chapman's rule, as adopted by Mr. H., is completely exploded, and will not bear the slightest investigation.

Mr. M. asked his friend this question: If sprinkling be a mode, pouring a mode, and immersion a mode, I ask, what is the substance of which they are modes? They are not the thing itself. For example: if sprinkling be the action Jesus commanded, how can immersion be a mode of sprinkling, or how can sprinkling be a mode of immersion. Said Mr. M., I do hope, the gentlemen will explain this knotty question, so that we may ascertain what he, and his Pedobaptist brethren mean by three *modes* of baptism. To this Mr. H. gave no reply, whatever, but went off to the river Jordan, in search of a dry place to baptize at. He said his friend, Mr. M., had referred frequently to the river Jordan, in this discussion, for no other purpose, as he supposed, than to find water enough to immerse in. But, said he, my friends, I will prove from the Bible that the stream was so insignificant, that the Israelites passed over on dry ground. It will be remembered, this was said in Mr. H.'s closing speech, on this proposition; of course Mr. M. could not explain how it was they walked over Jordan on dry ground. I will remark just here, that I am almost induced to believe the doctrine of total hereditary depravity. When I hear and see men professing to have the Holy Spirit dwelling in their bosoms, as a witness that they are the children of God, knowingly, wilfully and intentionally twist and pervert the word of the living God, for no other purpose than to sustain a rotten system, or theory, based upon a foundation of sand. Mr H read from Joshua 3: 17. "And the priests that bore the Ark of the Covenant of the Lord stood firm on dry ground, in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."—Now what was this verse read for, evidently to show that there was not enough water in the Jordan to immerse a man in.—But hold still reader, I will prove from the same book, Joshua: at the time the Israelites went to Jordan to cross, the river was overflowing its banks. See 15th verse, same chapter. And as they that bare the Ark were come unto Jordan, and the feet of the Priests that bare the Ark, were dipped in the water, (for Jordan overfloweth all his banks at the time of harvest. Why did not Mr. H. read the two preceeding verses? Why suppress them? Why not let the people know that in this instance, as at the Red Sea, God performed a miracle; that he caused the waters of the Jordan to part, as you will see proven in the thirteenth verse of the same chapter. And shall come to pass as soon as the soles of the feet of the priests, that bare the Ark of the Lord, the Lord of all the earth shall rest in the waters of Jordan, that the waters of Jordan *shall be cut off* from the waters that come down from above; and they shall stand upon an heap. Again: see 4th chapter and 23d verse, still more conclusive: For the Lord your God dried up the waters of Jordan, from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up before us, until we were gone over. Now the matter is plain, the Lord dried up the waters, until the people passed over Jordan.

Now I ask every unprejudiced reader, if Mr. H. is to be relied on, in giving quotations from authors, any more than his bro. Chapman. I will conclude in the language of the Apostle Paul, to one, not, perhaps more criminal than Mr. H. "Wilt thou not cease to pervert the right ways of the Lord."

D. W. M.

Selections.

From the New York Chronicle.

Baptist Missions in France.

* * * * Last Sunday was a day to be remembered by our little church. I told you in my last something about a Priest who wished to join us. He had several times expressed an earnest desire to engage in the work of evangelization, but Dr. D. did not wish him to come among us from interested motives. So when he applied, the Doctor told him that it must be without any hope of being employed. "Now," added the Doctor, "I will not ask your decision to-day, but go home, sleep upon the matter, weigh it well, and count the cost."

M. Lefevre, (the priest,) was evidently disappointed, for, from his heart, he wanted to engage in the work, and in the Evangelical church he had a hope of being employed. He thought over the matter several days, and slept over it several nights, and at last came to the conclusion employment or not, I must render obedience to my Saviour's commands. He related before the church an experience that went to every heart; and last Sunday was appointed for his baptism. Our chapel was literally crowded, *to see a Priest baptized*. Bro. Martin gave us a most excellent discourse, —then an aged brother was baptized, and then Lefevre. He stepped into the water like a man that had made up his mind and was determined not to look back. It was very solemn. In the afternoon he received the right hand of fellowship, and then engaged in a most earnest prayer. Every one was moved—and to the church the day seemed like a gala-day—a real festival.—Every one exclaimed, "Oh! have we not been blessed to day!" With these two additions, our church now numbers forty-five. January 1st, it numbered seven. Is there not a blessing upon it?

On Sunday afternoon, a sister who has suffered bitter persecution from an unconverted husband, but who is one of the brightest ornaments of our little Zion, came to me and exclaimed, "I must tell you all my joy." "What is it?" I said. "Oh, my Caroline is seeking the Saviour." This is my eldest child,—a remarkably obedient, thoughtful girl—and yet she is so deeply convicted of sin, as to fear that Jesus will never pardon her. She came to see me on Monday, and I cannot help hoping that ere long, she may obtain peace and joy in believing.

We have also another interesting case before us. A paralytic—a woman of deep and fervent piety, has asked for baptism these three or four months. The Doctor has feared that it is a physical impossibility, on account of her weight and her infirmity. She is, however, so anxious, that she cannot rest night or day,—so it is determined that, on Sunday morning next, it is to be tried.

This poor woman comes sometimes to our meetings, and then she has to be aided by two or three persons—if she walks.—She is three hours on the way.

Yours in love,

E.

Lyons, France, Oct. 7, 1851.

From the Christian Chronicle.

Persecutions in Germany.

Some months since our readers were informed by Mr. Oncken that a spirit of persecution had shown itself in Mecklenburg. Banishment, fines and imprisonment were visited on Baptist "emissaries" from abroad, and on natives of the duchy who abetted them. At the late meeting of the Evangelical Alliance in London, Mr. Oncken mentioned some facts which show that these acts were from no impulse of individual discretion, merely, on the part of the magistrates, but appear to be founded on formal enactments, the design of which is to arrest by force the progress of evangelical Baptist opinions. Our missionaries are forbidden to enter the country, and are to be expelled if detected there; if they administer baptism or the Lord's Supper, they are to be punished "according to the law of the land." Native Baptists are forbidden to "proselyte, or infringe the rights of the church," under like penalties. They are not permitted to meet except in private, and persons who have not joined them must not be present. The local magistrates are commanded to watch their proceedings carefully, and report to "the minister of spiritual affairs."

Similar proceedings have been commenced in Schleswig (Denmark), though as that district is presumed to be still under martial law, executed by an Austrian garrison, they do not pertain to the ordinary course of judicial administration. Mr. Robner was arrested while holding a meeting for worship, and was marched to prison with all who had assembled with him. "We had hoped," he said, "to have delight and refreshment in expounding the word of God; but the Lord had resolved to confer on us much better things—the honor of bearing the cross of Christ—of being reproached for the sake of his name; which is more precious than the treasures of Egypt." He was forbidden to talk with any person for any purpose whatever, except to the man who lodged him. Three or four of the brethren being found sitting with him, he was ordered forthwith to leave the city.

Considering the course of events in Europe, for the past two years, so disastrous to all liberty, it is a matter of gratitude that the policy initiated in these duchies has not extended over a larger part of Germany. The possibility that worse reverses may be at hand calls for increased vigor in improving the freedom that is still enjoyed, to give stability to the work now in progress, and lay still broader foundations for the time to come.

BIOGRAPHY OF DR. JUDSON.—The friends of missions will be grateful to learn that the Rev. Francis Wayland, D. D., President of Brown University, has consented, in accordance with the wishes of Mrs. Judson and the request of the Executive Committee, to be the biographer of Dr. Judson. It is the intention of Mrs. Judson to spend some months in the city of Providence from early in December, to aid in collecting and preparing materials for the work, and it will be issued as soon as the professional duties of Dr. Wayland will allow him to make it ready for the press. It should be known that this is the only memoir of Dr. Judson in which his family have any pecuniary interest, and that it will be the aim of those directly concerned in its preparation and publication, to furnish a biography, the size and price of which shall place it within the reach of the largest number of readers.—*Macedonian.*

Hasty words often rankle the wound which injury gives; but soft words assuage it, forgiving cures it, and forgetting takes away the scar.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, November 22, 1851.

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

GRAVES & SHANKLAND.

Members of Churches should be strictly Honest.

Dishonesty in a professor of religion, is regarded by all as a great immorality; and that church which will tolerate, or connive at fraud, in one of its members, is looked upon as verily guilty. Obtaining goods under false pretences is considered a fraudulent act, and is punishable by law. The man who owes an honest debt; that is, a debt of his own contracting, for which he has received the value, and yet either refuses or neglects to pay the same, is called a dishonest man, and is regarded as being guilty of an immorality. The debts of a corporation are as obligatory as the debts of individnals; and even a state or a nation that has contracted a debt, has pledged its faith that it shall be discharged; and a failure to do so is regarded, the world over, as a wicked fraud, and a breach of faith not to be countenanced.

Now, if the men of the world are expected to pay their debts, and a neglect or refusal to do so is regarded as an act of fraud and dishonesty, and even made punishable; how sacred indeed should members of Christian churches hold their contracts and promises. If a religious society build a meeting-house, it is expected they will pay the bills. If a church employs a sexton for a specified sum, that debt is as much to be paid as any private debt, and generally is so regarded. But it is often the case that members of churches seem to think nothing of a breach of contract on their part towards their pastors. They will invite these pastors to labor among them with the promise of a definite salary, to be paid quarterly or otherwise, and then half or more of the church refuse or neglect to pay their fair proportion, and thus the solemn engagement of the church with the Pastor is openly violated.

The Church have agreed to give their Pastor a certain sum, and the members all acknowledge he ought to have it, and yet the Pastor fails to receive it, either from the sheer neglect of the members of the church, or because they do not find it *perfectly convenient* to pay. While, at the same time they know that they are far better able to pay their *just debts* than he is to suffer for the want of his *just dues*, they suffer him to struggle on the best way that he can, caring but very little whether he is able to supply his table and meet his engagements or not. Churches often seem to consider themselves licensed to defraud a minister of what they had engaged to give him, when they would consider it a disgrace to cheat a neighbor in any business transactions.

And must Pastors always suffer in silence the effects of that poverty which is brought upon him by those who profess to be christians? If ministers are required by Him who sends them forth, to make sacrifices of ease, of time, and abandon the pursuits of this world; is it not as reasonable that their brethren should make sacrifices too, in order to sustain them in their arduous duties? "Who goeth a warfare at any time," saith an Apostle, "at his own charges?" The principles of natural justice and equity bind churches to provide for the temporal support of their ministers. If a man appropriate his time and talents to the benefit of another, he should receive compensation. Hence the support of the gospel ministry is not *alms-giving*. The church receives ample remuneration in the services performed.

To refuse a compensation to ministers of the gospel, for the use of their time and talents in promoting our spiritual interests, is to do what no man, who has the laest self-respect, will do by a neighbor in worldly affairs; that is, LIVE UPON HIS LABOR.—For every church that receives the services of a minister of the gospel, and neglects to make him just compensation, lives by charity. And yet the same members would feel themselves insulted and degraded, if a neighbor should plough their corn or harvest their wheat for nothing, or even offer to do it. Hence the support of the gospel ministry is as much a gospel duty as paying any just debt for services rendered.

Hence *every* church, however small and poor, is required to do what it can. There is no more reason why a small and feeble church should not support the gospel ministry according to its means, than a rich one. *Ability* is the measure of duty. *The Lord hath ordained that they who preach the gospel should live of the gospel;* and in fulfilling this obligation He would *"not have one eased and another burdened,"* but "EQUALITY." It is a common cause, and an oppressive burden should not be thrown on a few for the benefit of the rest. This is by far too common in our churches. Owing to the delinquencies of a part of the membership, a most unequal and oppressive tax is thrown often upon those who are the least able to bear it. These things ought not so to be. Every professed convert, when he joins a church, ought to be taught his duty in this respect; and if he is too selfish and worldly-minded to do it, he should never be received. Members of churches are just as much bound to obey Jesus Christ in this as in any other duty. The same authority that requires them to repent of sin, to believe on Christ, to submit to the ordinance of baptism, and to make a public profession of religion; requires them to support the gospel ministry, and to withhold such a support is *down-right robbery!*

But Ministers of the Gospel are not the only ones that have just reason to complain of these unhappy delinquencies on the part of professing christians. Publishers of religious newspapers suffer severely from this quarter. They have often thousands of dollars in the hands of subscribers which are justly due, but which are unjustly withheld from them. Often it will cost them almost as much as these subscriptions are worth if they have to send an agent to collect their dues, and yet they must put themselves to this expense and trouble, or suffer themselves to be cheated out of their money. The publishers of the Tennessee Baptist have thousands of dollars held back from them by professors of religion, just because it is such small sums, or that they are so far off that they can't be sued.—There is on this subject a want of conscience, a looseness of moral principle that is truly astonishing. These publishers have to pay out about one hundred dollars a week in order promptly to issue their sheet, and yet their receipts often do not amount to one-fourth of that sum.

And yet if their five thousand subscribers would promptly pay them their *just dues*, it would be amply sufficient to meet their current expenses, and the publishers would be saved a great deal of mental suffering. The publishers must meet their engagements whether their subscribers promptly pay for their papers or not. That paper must be paid for, the printer must have weekly his honest dues, and all the other expenses of the printing establishment must be promptly met, in spite of the delinquencies of subscribers. And these delinquent subscribers little think of the *tight places* in which the publishers are often put by their *sheer neglect*. They *keep thinking they will pay*. but they do not happen to think how hard it is for the publishers to meet their engagements when their honest dues are thus kept back.

God said to the Jews of old, Lev. 19: 13, *"The wages of him that is hired shall not abide with thee all night until the morning;"* but the members of churches in these degenerate times, can keep back *the Printer's dues*, year after year, without any uneasiness of conscience. I wonder if they ever read their Bibles as well as the Tennessee Baptist. If they do, I should think such passages as these: "Render therefore to all their dues." "Owe no man any thing."—"That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such;"—such passages I should think would seem quite personal to these delinquent subscribers. Reader, have you not started sometimes at the reading of these passages, and fancied you heard a voice behind you, crying out,—*"Thou art the man?"* And where did you conclude that voice came from? Which was it—a guilty conscience, or some poor Printer's ghost, that was then crying out against you?

Do not, friendly reader, disgrace yourself any longer by keeping the publisher of this paper out of his honest dues. Bear in mind that God is opposed to the habit of contracting debt, that this habit is in direct repugnance to the holy word, which says, "Owe no man any thing." The publishers of religious newspapers need their dues in the arrangement of their business, and in making provision for their families, and when these dues are withheld, they suffer a grievous wrong for which God will hold you accountable. You have no right to involve another in embarrassment by your neglect. Such conduct is injurious to the interests of society, and criminal in the sight of God. Members of Christian churches, above all others, should renounce "the hidden things of dishonesty," and be strictly upright in all their conduct.

B.

Mrs. Bliss' Practical Cook Book.

The subject presented in this Book is both useful and practical, and those whose business it is to "guide the house," will thank Mrs. Bliss for bringing together in this form, these results of her own experience. The ladies have complained that the Cooking Books thus far given to the public lacked that simple practical character which should constitute their chief value, and in this Book, Mrs. Bliss has furnished the *desideratum*. The Practical Cook Book contains upwards of *one thousand* receipts, consisting of directions for selecting, preparing and cooking all kinds of Meats, Fish, Poultry and Game, Soups, Broths, Vegetables and Salads. It contains also receipts for making all kinds of *plain* and *fancy breads, pastries, puddings, cakes, creams, ices, jellies, preserves, marmalades, etc., etc., etc.*, together with various miscellaneous receipts, and numerous preparations for invalids.

Mrs. Bliss has thus "attempted to aid and subserve the business of both the young and the old housekeeper, in that universally interesting department of life which lies between the kitchen and the dining room"—and if our lady friends wish to increase the attractions of their tables, and to gratify their most fastidious guests, let them buy Mrs. Bliss' Book, and follow her instructions.

A *sensible* husband will not love his wife any the less because *she knows how to do it*, and a wise woman will let nothing deprive her of the commendation—*"She looketh well to the ways of her household, and eateth not the bread of idleness."* We do not expect our young housekeepers to show themselves at once as adepts in the art of Cookery. It may very well happen that there are things they do not know how to do, "having never learned;" but can they *not* learn? Do they lack common sense? If they do not, Mrs. Bliss can initiate them into the mysteries of the kitchen, the storeroom, and the pantry, and without such knowledge, a wife is poorly prepared to preside as mistress in a family. In vain the husband labors and gains, if she in her ill-housewifery is wilfully expensive; or negligently profuse; or ignorantly wasteful.—"Every wise woman buildeth her house; but the foolish plucketb it down with her hands." No sensible man wants a wife who is fit only (if they are fit for that) to be put under a glass case, and set in the parlor to look at. A good wife will know how to do something. It is a sad thing for any woman to have to say of herself,

> "My mind, nor wit misleads, nor passion goads,
> But the dire rust of indolence corrodes:
> In slothful ease my moments creep away,
> And busy trifles fill the tedious day;
> Too indolent to think, too weak to choose,
> Too soft to blame, too gentle to refuse,
> My character is stamp'd from those around,
> The figures they, my mind the simple ground."

I hope the fair readers of this will cultivate a love of domestic life, and of domestic concerns, and Mrs. Bliss in this Book teaches them how they can make themselves useful in the family; and even our old housekeepers will find here many additional means of increasing the attractions of their tables. I am assured by one who has used "The Practical Cook Book," and in whose judgment in this matter I have great confidence, that Mrs. Bliss' receipts are most excellent.

The work is published by Lippincott, Grambo & Co., Philadelphia, and is kept for sale at the Book Store of Toon & Rutland, Nashville, Tenn. B.

☞ "Kossuth is coming," and so is our friend over the way, Ira H. Morton selling off his elegant stock of Furniture, Pianos, Wall-paper, &c., at prices that presents uncommon inducements to all who desire anything in his line. Mr. Morton is about to leave our city with the view of prosecuting his business in the city of New York. We regret to part with so gentlemanly a neighbor, but as he is determined to go to a distant city, we must beg to assure him that he bears with him the best wishes of his friends for the measure of success that his probity and business talents merits.—Our citizens seem to be heartily availing themselves of the opportunity to purchase cheap, as is indicated by load after load that is being hourly taken away from his establishment. If some of our delinquent subscribers would send up their arrearges in time, we too might get that beautiful—we have forgotten the name. It is no use, however, to talk about it, newspaper publishers need never hope for such things.

See Mr. Morton's advertisement in another column.

Communications.

For the Tennessee Baptist.

MINUTES! MINUTES!! MINUTES!!!

DEAR BROTHER EDITOR:

The American Baptist Publication Society designs publishing a Denominational Register, with full statistics of the churches, as early in 1852 as the materials can be collected and prepared.

We have received, thus far, comparatively but few copies of minutes for 1851, from your State. Will not the friends of the Society please supply this want as speedily as possible?

A failure to secure the minutes of a single Association must detract just so much from the completeness of the work.

Circulars and letters have been sent to several of the brethren in your State, from which no answers have been received.—Dear Brother Editor, please remind them that courtesy and fraternal regard, as well as an interest in the proposed work, seem to require some kind of a response.

Perhaps, in some cases, minutes have been dropped in Post Offices, without the prepayment of the "penny" postage, and have been thrown aside by the Post Master. The present law on this subject operates unfavorably in this respect. We would cheerfully pay the postage if we could; but as we cannot, we must beg our brethren to meet this trifling expense for the Society. We subject them to no expense for postage where it is possible for us to pay it.

There are some suggestions which we beg leave to make, in relation to the minutes, and touching the information we desire:

1. The Post Office address of the Clerk or Corresponding Secretary should be prominently printed.

2. The name of the Pastor, or stated supply of each church, with his post office address, should be given in connection with the name of the church he serves.

3. The names of ordained ministers, not Pastors, should be given designating how they are employed, whether as missionaries, colporteurs, agents, teachers, &c., or as "without charge."

4. The statistical columns should be carefully added up, or the result be given in a summary.

5. Is it not desirable that Sabbath School statistics be printed with the minutes?

6. In some Associations the relative number of White and Colored members is given in separate columns. Is it not desirable in all?

We shall feel obliged to any who will send us Minutes of Anti-Mission Associations for 1851; the names of the churches, pastors, and the statistics of any unassociated churches in their respective neighborhoods; an account of Academies, or Literary Institutions, under Baptist patronage or influence; any information they may deem important to the work—especially Reports, Catalogues, and MINUTES.

THOS. S. MALCOM, Cor. Sec.

Address—American Baptist Publication Society, Philadelphia.

In whatsoever house ye enter, remain master of your eyes and tongue.

For the Tennessee Baptist.

PRAIRIE LEE, Coldwell co., Texas.
October 10, 1851.

BROTHER GRAVES:

It pleases me to perceive the "Baptist" is weekly employed in heralding forth the "glad tidings," that a correct belief of the Gospel is spreading and prevailing in many parts of the Union. This is as it should be; and aptly verifies that *"truth is mighty and will prevail."*

I rejoice that through your indefatigable labors, aided by many others of "true and tried metal," such as Baker, Meacham, &c., the *Pedoistic* world has been made to totter to its very centre, and moved,—yes, verily *moved*,—from the position it once occupied. Attempt to disguise it as they may, yet it is as palpably observable that a *change* and *confusion* of views has transpired in the Pedo camp as that the glittering ray of day emanate from the sun.

I had always thought that our Pedo brethren admitted that *baptism* might be performed either by immersion, sprinkling, or pouring,—and I was led inevitably to this conclusion by the writings of Rev. John Wesley, and a host of leading worthies in the Pedoistic ranks, and by the verbal expression of the sentiments of every Pedobaptist I have ever heard give his views. But *now* they are leaving their "ancient land-marks," and we hear many of their "brightest and best" *luminaries*, such as Pitts for instance, asserting "that baptism by immersion is not expressly authorized in the word of God, by either precept or example!" Prodigious and acuminated reason, that can pierce the veil which shrouds the meaning of God's mysterious word, and bring to light the wondrous "revelations,"—I beg pardon—*secrets* robed in inscrutable mystery far beyond the comprehension and research of common minds!

Brother Graves, you have *moved* the Pedo brethren, *keep them moving:* they will never see *peace* again, until *there is peace!* If you please "give them a little more grape, captain!"

I am greatly pleased with the manner and spirit in which the "Baptist" is conducted, and believe it has effected more good, within the last few years, than any thing I have known, in arousing our brethren from their listlessness and lethargy, and causing them to go forth panoplied for the war. Truth is rapidly gaining ground, a noble phalanx of invincible friends are standing shoulder to shoulder in the contest against error, while our bright and beauteous banner with TRUTH inscribed upon its silken folds is unfurled upon every breeze, and triumphantly borne aloft despite the vindictive and malicious efforts of her opponents.

Meanwhile the dark flag of error is trailing in the dust, as its scorpion, reptile folds are feebly moved along by such veteran adherents to error as Chapman, Pitts, Burrow, Lowry, and a host of their confederated allies.

May the Lord strengthen and enable you to persevere in the "good work," until the scales of error shall fall from every eye, and all men everywhere be brought to see "eye to ege!"

Yours in Christ,
S. J. W.

For the Tennessee Baptist.

REV. Z. RHODES.

BROTHER GRAVES:

In the Memphis Methodist Advocate, of Oct. 2d, I see a succint biography of the man whose name stands at the head of this article, by *"one who knows,"*—one who, doubtless, feels it his duty to expose his acts and doings, just now, for fear some good man in the Baptist church may be imposed upon by him.

If we give credence to their testimony, what a corrupt set of men, the Methodist Society has in her communion, and even in the ministry. It seems from *their own testimony*, that every one who leaves their ranks, is a very corrupt dishonest man.—They cheat the butcher and tailor, and are a set of consumate rascals in general. Is it not strange that the Baptist church keeps its integrity, when it is flooded with these rascals? and the cry is *"still they come."*—Is it not strange that the society they leave is not purified by being rid of such a host of bad men? Is it not strange that so much clamor is made, and so much abuse heaped upon those corrupt, dishonest men, because they will not commune with *"one who knows,"* to show forth their christian fellowship? Is it not strange, passing strange, that one who belongs to a society, should so far forget his associations, as to abuse and traduce the character of a man, whom he has called brother, for, perhaps many years, eat at the same table, drank of the same cup, and showed forth christian fellowship, (by so doing,) merely because he become convinced that he was in error, and was conscientious enough to forsake it, and like a sensible man, give his reason for it. But, Mr. Editor, I may be too fast, perhaps our informant, has just learned the facts he discloses, or he would have charged him with the awful crimes which he now prefers, and had him expelled from the Methodist society, according to the form of the Discipline; or it may be, he has been a little remiss in *his* duty, and has let the matter go; crime accumulating on crime, until the gnawings of conscience would not allow him to defer the matter longer. "One who knows" don't want his dear Baptist brethren imposed upon by the laziest man that ever lived since Adam fell, and who will not pay his honest debts. I think it probable that "one who knows" did not employ a jackleg lawyer, to prepare the above named article, for it seems to be his own production. "One who knows" seems to feel a great deal of interest for the Baptists, for he warns them faithfully of the danger of trusting Rhodes or their corn, meat, etc., etc. But while Rhodes was a Methodist, he did not deem it necessary to warn his brethren against this awful dishonest lazy man. Surely we have demonstration of great love for the Baptist, in the promptness of his warning as given in the above named article. I will here make a proposition to the Methodists. In as much as we all admit that the minister should be sustained by the people for whom he preaches; I therefore propose to the Methodists to pay for the bread and meat that Rhodes eat, while he was preaching for them, and we will try and raise enough to pay for what he has purchased since he has united with the Baptists. Is not that an honorable proposition? Mr. McFarland said, during the debate at Trenton, that he hoped the Baptists would help him (Rhodes) to pay his debts.

I think the above proposition will commend itself to every Methodist and Baptist in West Tennessee.

ARGUS.

For the Tennessee Baptist.

BROTHER GRAVES:

The church at Wolf Creek, Smith county, Tenn., held a protracted meeting, including the second Sabbath in October.—Ministering brethren in attendance: Rev. J. Johnson, E. W. Haile, D. M. Lea, and F. N. Patterson. As a result of the meeting the members of the church were comforted; fifteen professed to have found peace in the atoning blood of Christ; one was received for membership by letter, and fourteen by a relation of their christian experience. I baptized eight of the number on the last day of the meeting. The church has reason to long remember this glorious outpouring of the Holy Spirit. To God we ascribe all the glory.

Yours,
L. DIES. Pas'r

For the Tennessee Baptist.

SEVIERVILLE, E. Tenn., Nov. 4, '51.

BROTHER GRAVES:

A protracted meeting commenced with the Bethel Church, Oct. 22d, and continued ten days. Thirty professed to find Christ precious in the pardon of their sins, and the same number joined the church among whom were seven who had renounced Methodism. Brethren Moore and Sparks rendered good service during the progress of the meeting, which was of great interest throughout. I should be pleased to to write you more especially about the Baptist cause, (or rather the cause of Christ,) in this division of the State, but the mail is about to start and I must defer it for the present. I will close by assuring you that your paper is doing much in advancing the truth in East Tennessee. May God bless you in your arduous labors.

Yours in Christ,
J. H. COWAN.

For the Tennessee Baptist.

GREEN HILL, Wilson co. Tenn.,
November 6, 1851.

BROTHER GRAVES:

I take pleasure in transmitting, for publication, an account of some revival meetings recently held with the churches over which I have the honor of being recognized as pastor.

The first was held at Rutland's, including the first Sabbath in September, and continued five days. No result *visible*.

On the Sabbath following, another meeting came on at McCrory's Creek, which lasted a week. Seven made a profession of religion, four were baptized one of whom was a Methodist.

The next meeting was held at Little Cedar Lick, including the third Sabbath, and continued two weeks. Here the Lord mightily revived his work; the members of the church came up to the work heart and hand, and twenty-two were baptized, two of the number were Methodists.

From here I went back to Rutland's, and held another meeting of eleven days. At this meeting the Lord was pleased to make a wonderful display of his grace in the salvation of sinners. Nineteen professed faith in Christ; eighteen were baptized three of whom were Methodists. The baptismal scene was was one of peculiar interest.—Among the candidates was one on whose brow had fallen the frosts of seventy-nine winters, leading by the hand a granddaughter of fourteen years of age. The scene was truly impressive, and produced a happy sensation through the crowd that witnessed it.

Yours for the Truth,
W. F. LUCK.

For the Tennessee Baptist.

Walnut Grove Baptist Church, Hardeman county, Tennessee.

BROTHER GRAVES:

You are requested, by order of the Church to give the following resolutions a place in the Tennessee Baptist:

Resolved, That we as a church, feeling a deep interest in the welfare of our beloved brother, Deacon Solomon Jacobs and wife, now dismissed from this church, most heartily and cordially recommend them to the affectionate regards of those of our faith and order, amongst whom their lot may be cast, as faithful and true members of the Missionary Baptist Church.

Resolved, That the editor of the Tennessee Baptist, be requested to publish the above resolutions.

Done by order of the Church, in conference assembled, Saturday before the fourth Sabbath in October, 1851.

J. R. BRYANT, *Mod'r.*

For the Tennessee Baptist.

TRIBUTE OF RESPECT.

We, the Baptist Church at Rienzi, Tishamingo county, Mississippi, feel it to be our duty to offer this last tribute of respect to the memory of our much esteemed sister URSULA BOONE, consort of F. M. Boone, Esq., who departed this life October 6th, 1851, in the 28th year of her age, amid the meridian of her usefulness; and whereas, as it has pleased a wise and unerring Providence to remove from our midst our worthy and esteemed sister, it becomes us, as candidates for the same glorious immortality, thus publicly to express the feelings of our hearts, produced by this melancholy event: Therefore,

Resolved, That while we bow with submission to his will, who does all things well, we cannot but deeply feel the loss of our dear sister, and while we cherish the belief that her spirit is at rest with him who gave it, we can never forget her many virtues as a sister and a member of this Church.

Resolved, That in the death of sister Boone, our Church has lost one of its most worthy members, and this community a lady, and society a warm-hearted friend; and it should impress upon every member of this Church the Divine injunction, "be ye also ready."

Resolved, That we sympathize with her husband, children and relations in their bereavement, but we believe that their loss is her eternal gain.

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

J. H. BARNETT, C. R.

For the Tennessee Baptist.

New Stage Line for Chattanooga.

MR. EDITOR:

It is in contemplation to form a new line for the convenience of the public, connecting the stages with the cars at the terminus near Shelbyville. By this means we can reach Chattanooga in 20 to 22 hours, and Charleston in 50 hours.

Let us see—The cars might leave Nashville at 7 A. M., and reach the terminus near Shelbyville in 3 hours, at 10 o'clock, say 55 miles—thence passengers take the stages to Chattanooga, 80 to 85 miles, in 17 hours, arriving at the latter place by 3 A. M. next morning; that is only 5 miles per hour. In crossing the Cumberland mountain they could not average that, but could go 6 and 7 on other parts of the road—thence on the cars, leaving Chattanooga at 6 A. M., to Charleston in 29 hours. The Cumberland mountains then would be crossed in the day time.

From Charleston the Express Train leaves at 11 in the morning, Augusta at 5½ P. M., Atlanta, Geo., at 6 A. M., and arrives at Chattanooga at 3½ P. M. Let the stages leave Chattanooga at 5 A. M., cross both the Look Out and Cumberland mountains in the day time, arrive at the terminus of our railroad by 10 P. M., and reach our city by one or two in the morning. The thing is practicable, and can and must be accomplished.

By the present arrangement, we leave Nashville at 8 P. M. in stages, and reach Chattanooga at 5 A. M. the second morning—we are out two nights, and consume about 32 to 33 hours—the whole time to Charleston 60 to 62 hours. By the *proposed arrangement*, we can save 10 to 12 hours, and one whole night's sleep—also we can cross the Cumberland mountains by day light, and both mountains in the day on our return. Now the stage fare to Chattanooga is ten dollars—seven or eight would pay it by travelling on the cars as proposed.

The prospect of a speedy completion of the railroad through to Chattanooga should furnish no excuse to the formation of the proposed new line. I should be glad to see the cars running all the way through by Christmas 1852, but I fear it will not be done; the heavy work on the Southeast part of the road precludes such a hope.—Let us then act as others building roads to important points do—let us use our railroad as fast as it proceeds, and derive all the advantages it holds out to us; it will be profitable both to our railroad and to the new line of stages. Now our road derives very little from the passengers to Georgia and Charleston, because of our *wearisome nights* over the mountains in the stage.—Hundreds are deterred from taking Nashville in their way, who would visit the City of Rocks if we would make such facilities for them as we might. Let us form the new line and put it on the road before the expiration of the month.

TRAVELLER.

BIBLE CONVENTION.

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

JOHN L. WALLER,
Chairman of Provisional Committee.
Louisville, Ky., Nov. 1851.

STOP THE PAPER.—A subscriber thus writes to the "Southern Baptist:"

"On account of my extreme poverty, I had determined on writing you to stop my paper; but the last number received has cured me of that notion. I am far away in a strange land, and without friends—except as God makes them for me of strangers. The visits of the "Baptist," therefore, are like the sweet visits of a precious friend—an old friend—a long established, well-tried friend. But, did I say "a friend?" Ah! it is like the visit of many friends at once. I see the names of many precious, precious friends, and hold, as it were, sweet counsel with them. I have their advice, and am benefitted by their instruction. I sympathize with them in their sorrows; participate in their joys. And, sometimes, I almost think myself with them—wish to be so, at least," &c.

Gratitude is the music of the heart, when its chords are swept by the breeze of kindness.

Selections.

The First Feast and Thanksgiving Day in Massachusetts.

It is known to many of our readers that it is customary for the Governor of Massachusetts to appoint a day of Fasting and a day of Thanksgiving. Fast days now commonly come in April, and Thanksgiving day in November. In most of the other States a day of Thanksgiving is appointed, in but few of them a day of Fasting and Prayer.

I propose now to give you an account of the first Fast Day that was held in New England. It was in the year 1623. Our pilgrim fathers, you know, landed at Plymouth near the close of the year 1620.—They suffered the severest hardships, so that during the first six months one half of the little company were consigned to the grave. Their sufferings were far from being over when the return of the third spring after their arrival called to them to prepare their ground to plant their corn. The following is an account of their situation; it was written by their excellent Governor William Bradford:

"By the time our corn is planted our victuals is spent; not knowing at night where to have a bit in the morning, and have neither bread nor corn for three or four months together, yet bear our wants with cheerfulness, and rest on Providence. Having but one boat left, we divide the men into several companies, six or seven in each, who take their turns to go out with a net and fish, and return not till they get some, though they may be five or six days out, knowing there is nothing at home, and to return home empty would be a great discouragement. When they stay out very long, or get but little, the rest go a digging shell-fish."

It was, thus you see, pretty hard times with them. Of course they looked forward with great interest to their corn crop. They were not likely to have any bread from planting till harvest time; but a great drought came on soon after planting. For more than six weeks not a drop of rain fell: the corn did not grow, and did not promise "to yield at all," says Winslow, "both blade and stalk hanging the head and changing the color in such a manner, as we judged it utterly dead. Our beans also ran not up according to their wonted manner but stood at a stay, many being parched away, as though they had been scorched before the fire. Now were our hopes overthrown, and we discouraged, our joys turned into mourning."

To add to their discouragements, the ship which they expected would bring their provisions from England did not arrive.—Signs of a wreck were seen on the coast and they concluded it was the wreck of the vessel that was to bring them aid: so all their hopes seemed to be cut off. "The most courageous," says Winslow, "were now discouraged, because God, who had hitherto been our only shield and supporter, now seemed in his anger to arm himself against us. And who is there can withstand the fierceness of his wrath?"

Amid these discouraging circumstances what did they do? Not only did every man examine himself, and humble himself before God, but by public authority a day was set apart for fasting and prayer. They felt the extremity of their need; they must perish, and the settlement come to an end, if God did not interpose.

The morning of the appointed day was without a cloud; there was not the slightest appearance of rain. For aught that appeared, "the drought was as likely to appear as ever it was." And yet before the close of their public services, the clouds gathered on all sides, and there was promise of an abundance of rain. It is true, their public exercises was not as short as they are now in our day, for they continned some eight or nine hours.

The next morning the rain came, and, to use the language of one of their number, "distilled such soft, sweet, and moderate showers of rain, continuing some fourteen days, and mixed with such seasonable weather, as made it hard to say whether our withering corn or drooping affections were most quickened or revived; such was the bounty and goodness of God.

One of the Indians was in the town, and asked what the meeting meant, seeing it was only three days since the Sabbath.—When he was told what was the object of their meeting together, and saw the effects of which so soon followed, he greatly admired the goodness of God in sending so speedy and favorable an answer to their prayers.

Soon after the feast Captain Standish, who had been sent eastward to purchase provisions, returned with a supply, and they very soon afterwards heard that the vessel which was to bring them aid, and which they had given up for lost, was safe, and might very soon be expected. After having received so many signs of God's favor, they thought it would be great ingratitude if secretly we should smother up the same, or content ourselves with private Thanksgiving for that which, by private prayer, could not be obtained. So they appointed a day of Public Thanksgiving, when they returned "glory, honor and praise, with all thankfulness," to God. This was the first Thanksgiving that was ever held in New England. It was not kept in feasting and excess, but in exercises befitting the occasion.

It has sometimes been said that the first Thanksgiving was held by the pilgrims in 1621, after they had harvested their corn. It is true that they had a display of rejoicing, but they did not call it Thanksgiving, nor was it attended with peculiar religious exercises. The following is an account of that day, taken from a letter written by Edward Winslow, to a friend in England:

VOL. VIII.

"Our harvest has been gotte... Governor (Bradford) sent four ... ing, so that we might, after a spe... ner, rejoice together after we had ... the fruit of our labors. They fo... day killed as much fowl as with ... beside served the company almos... at which time, among other recrea... exercised our arms, many of the ... coming among us, and among the ... greatest king Massasoit, with so... men, whom for three days we e... and feasted. And they went out ... five deer, which they brought to ... tation, and bestowed upon our G... and upon the Captain and others."

This was a harvest festival, not ... Thanksgiving. When our father ... a day for religious exercises, they ... spend it in recreation and amuse... some of their descendants are ac... to do. They deemed it right some... indulge in recreation, but they did ... it rendering thanks to God.—*Evangelist.*

PROCLAMATION,

To the People of the State of Ten...

It has pleased the Great Autho... existence, "the Giver of every g... perfect gift," to bestow upon us, du... past year, the blessings of peace ... and prosperity. For these evidence... continual care and mercy, it is en... becoming a Christian people to exhi... marked and public manner, the de... of their gratitude, and to acknowl... goodness and power. With this vi... in accordance with an approved an... ly honored usage, and in concurren... the intention of almost all of ou... States, I do hereby set apart and ... the 27th day of the present mont... vember, 1851,) to be observed by ... zens of our favored commonweal... day of praise and thanksgiving.

In testimony whereof, I have h... set my hand, and caus...

[SEAL] Great Seal of said Stat... affixed at office in Na... this 10th day of Nov'r,...

By the Governor,

W. B. CAMPBE...

W. B. A. RAMSAY, *Sec'y of State.*

The Silent Prayer of Two Thousand P...

The Rev. Dr. Cox, in his history ... English Baptist Mission, relates a c... stance, which was not only impressiv... affecting almost beyond a parallel, in ... but which in its result exhibited in ... remarkable manner *the power of p...* directed to a definite object. It was ... Dr. Carey was almost alone in Indi... greatly distressed for want of another ... sionary to station on the Island of A... na, where there were said to be 20,00... fessing Christians, with places of w... and schools, but without a minister. ... the first annual meeting of the Baptis... sionary Society was held in London. ... ring the session, Mr. Fuller and Dr. ... preached in the Dutch Church, Austi... ars. In his discourse, the latter adv... to Dr. Carey, in having two of his ... Felix and William, devoted to the mi... "but" said he, "there is a third who ... him pain, he is not yet turned to the L... then making a solemn and lengt... pause, during which tears flowed abun... ly from his eyes, he exclaimed in a ... and vociferous voice which seemed ... haust a whole soul of feeling, "Bret... let us send up a united, universal, and ... vent prayer to God, in solemn silence ... the conversion of Jabez Carey!" The ... peal was like a sudden clap of thunder, ... the pause afterwards as intensely solem... silence and prayer could make it. ... minutes, at least, of the most profound ... votional feeling pervaded an assembl... perhaps two thousand persons. An ... the first letters afterwards received, wa... announcement of that conversion which ... been so earnestly sought; nearly or q... synchronous with the season of fervent s... plication.

It may be interesting to the reader, if ... add that this Jabez Carey had, about ... teen months before, been arrested in ... torney, and had greatly pained his ... by his apparent dislike of religion. ... immediately on his conversion, he propo... himself for the missionary work at A... bonya. His employer generously set h... at liberty, and gave him the highest te... monials for diligence and ability. ... previous to his designation, important b... ness with the government brought Fe... from Burmah. And thus Dr. Carey, w... two of his sons, Felix and William, unit... in laying hands on the third. "I trust ... said the good father, "this will be a mat... of everlasting praise. O praise the L... with me, and let us exalt his name toget... er! To me the Lord has been very, ve... gracious. I trust all my children love ... Lord, and three out of four are actual... engaged in the important work of publis... ing the gospel among the heathen; two ... them in new countries."—*Reflector.*

Cure for Nervous Excitement.

A young friend once told me, that amo... other symptoms of high nervous excit... ment she had been painfully harrassed f... the want of sleep. To such a degree h... this proceeded, that if in the course of ... day any occasion led him to his bed-chs... ber, the sight of his bed made him shu... der at the idea of the restless hours he ha... passed upon it. In this case it was recom... mended to him to endeavor, when he la... down at night, to fix his thoughts upo... something at the same time vast and sim... ple, such as the wide expanse of ocean, ... the cloudless vault of heaven, that the li... the hurried and disturbing images that flit... ted before his mind might be charme... away, or hushed to rest, by the calming in... fluence of one absorbing thought. Thoug... not at all a religious man at the time, th... advice suggested to his mind, that if an ob...

Selections.

First Feast and Thanksgiving Day in Massachusetts.

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"By the time our corn is planted our ...ain is spent; not knowing at night ...e to have a bit in the morning, and ... neither bread nor corn for three or ... months together, yet bear our wants ... cheerfulness, and rest on Providence. ...ng but one boat left, we divide the men ... several companies, six or seven in ... who take their turns to go out with a ...d fish, and return not till they get ..., though they may be five or six days ...nowing there is nothing at home, and ...turn home empty would be a great dis...gement. When they stay out very ... or get but little, the rest go a digging ...fish."

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VOL. VIII. THE TENNESSEE BAPTIST. NOV'R 22, 1851.

"Our harvest has been gotten in, our Governor (Bradford) sent four men fowling, so that we might, after a special manner, rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as with a little help beside served the company almost a week, at which time, among other recreations, we exercised our arms, many of the Indians coming among us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted. And they went out and killed five deer, which they brought to the plantation, and bestowed upon our Governor, and upon the Captain and others."

This was a harvest festival, not a day of Thanksgiving. When our fathers set apart a day for religious exercises, they did not spend it in recreation and amusement, as some of their descendants are accustomed to do. They deemed it right sometimes to indulge in recreation, but they did not call it rendering thanks to God.—*New York Evangelist.*

PROCLAMATION,

To the People of the State of Tennessee.

It has pleased the Great Author of our existence, "the Giver of every good and perfect gift," to bestow upon us, during the past year, the blessings of peace, health and prosperity. For these evidences of his continual care and mercy, it is eminently becoming a Christian people to exhibit, in a marked and public manner, the deep sense of their gratitude, and to acknowledge his goodness and power. With this view, and in accordance with an approved and highly honored usage, and in concurrence with the intention of almost all of our sister States. I do hereby set apart and appoint the 27th day of the present month, (November, 1851,) to be observed by the citizens of our favored commonwealth as a day of praise and thanksgiving.

In testimony whereof, I have hereunto set my hand, and caused the [SEAL.] Great Seal of said State to be affixed at office in Nashville, this 10th day of Nov'r, 1851.

By the Governor,

W. B. CAMPBELL.

W. B. A. RAMSAY, *Sec'g of State.*

The Silent Prayer of Two Thousand Persons.

The Rev. Dr. Cox, in his history of the English Baptist Mission, relates a circumstance, which was not only impressive and affecting almost beyond a parallel, in itself, but which in its result exhibited in a most remarkable manner *the power of prayer*, directed to a definite object. It was while Dr. Carey was almost alone in India, and greatly distressed for want of another missionary to station on the Island of Amboyna, where there were said to be 20,000 professing Christians, with places of worship and schools, but without a minister, that the first annual meeting of the Baptist Missionary Society was held in London. During the session, Mr. Fuller and Dr. Ryland preached in the Dutch Church, Austin Friars. In his discourse, the latter adverted to Dr. Carey, in having two of his sons, Felix and William, devoted to the mission; "but" said he, "there is a third who gives him pain, he is not yet turned to the Lord;" then making a solemn and lengthened pause, during which tears flowed abundantly from his eyes, he exclaimed in a shrill and vociferous voice which seemed to exhaust a whole soul of feeling, "Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey!" The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Two minutes, at least, of the most profound devotional feeling pervaded an assembly of perhaps two thousand persons. Among the first letters afterwards received, was the announcement of that conversion which had been so earnestly sought; nearly or quite synchronous with the season of fervent supplication.

It may be interesting to the reader, if we add that this Jabez Carey had, about eighteen months before, been articled to an attorney, and had greatly pained his father by his apparent dislike of religion. But immediately on his conversion, he proposed himself for the missionary work at Amboyna. His employer generously set him at liberty, and gave him the highest testimonials for diligence and ability. Just previous to his designation, important business with the government brought Felix from Burmah. And thus Dr. Carey, with two of his sons, Felix and William, united in laying hands on the third. "I trust," said the good father, "this will be a matter of everlasting praise. O praise the Lord with me, and let us exalt his name together! To me the Lord has been very, very gracious. I trust all my children love the Lord, and three out of four are actually engaged in the important work of publishing the gospel among the heathen; two of them in new countries."—*Reflector.*

Cure for Nervous Excitement.

A young friend once told me, that among other symptoms of high nervous excitement, he had been painfully harrassed for the want of sleep. To such a degree had this proceeded, that if in the course of the day any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless hours he had passed upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts upon something at the same time vast and simple, such as the wide expanse of ocean, or the cerulean vault of heaven, that the little harrassing and disturbing images that flitted before his mind might be charmed to rest, by the calming influence of one absorbing thought. Though not at all a religious man at the time, the advice suggested to his mind, that if an object at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial, and to think of him. The result exceeded his most sanguine expectations; in thinking of God he fell asleep. Night after night he resorted to the same expedient. The process became delightful, so much so that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew by imperceptible degrees into a gracious influence. The same God who was his repose at night was in all his thoughts by day. And at the same time this person spoke to me, God, as revealed in the gospel of his Son, was "all his salvation," so inscrutable are the ways by which God can "fetch home his banished."—*Rev. Henry Woodward.*

AN OLD STORY BUT A GOOD ONE.—Many years ago, in a country town of an adjoining State, the inhabitants, under the excitement of a revival, determined to build a meeting-house, and a frame for it was forthwith produced and raised. This done, their zeal and funds became alike exhausted, and the frame remained exposed for years to the action of the elements, and finally rotted and tumbled down. After a long interval their zeal again kindled, another frame was procured, and the crowd assembled to raise it. Religious ceremonies were proposed by some present, which was at once assented to, but no psalm book was at hand. The ceremonies were about being relinquished, when an M. D. present, proposed to deacon out a psalm suitable to the occasion. An old deacon present offered to set the tune, and the performance commenced by the doctor's giving forth the first two lines:

"Unless the Lord doth help the work,
The builders work in vain."

This being sung, he then continued—

"Unless the Lord doth finish it,
It will tumble down again."

The demi-semi-quaver with which the last two lines were (not) sung can be better imagined than described. But the meeting house was built this time.—*Olive Branch.*

LAYING UP TREASURES IN HEAVEN.—The Chinese think that in eternity they will have many things they possess here, and live very much as they do on earth.—For this reason they make offerings of food, clothing, and money to the dead. But lest their friends should not be attentive enough to supply them in this way, they sometimes lay up a sum of money for themselves. And the way of doing it is to make offerings at a temple, in return for which the priest gives them a bill of a thousand dollars, to be paid to them in the world to come.

Now, you remember that Jesus commands us to lay up treasures in heaven.—But you know that does not mean, lay up *money* in heaven, for there is no such thing there. But there are joys in heaven that money cannot buy, promised to all who believe and obey Jesus Christ. A few of the Chinese have learned this, and have become Christians, that they may secure the true riches laid up for them. Our young readers, we hope, will strive earnestly to do this, and will be glad to do something to assist the missionaries in teaching more of those ignorant people the true way of securing heavenly treasures.—*Macedonian.*

LIVE FOR SOMETHING.—Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more.—Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished: their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storm of time can never destroy. Write your name by kindness, love and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth, as the stars of heaven.—*Dr. Chalmers.*

THE SOLACE OF THE AFFLICTED.—An aged female, in speaking of her husband, who was a violent opposer of religion, once said to a person who was once engaged in distributing the Scriptures: "He has done everything in his power to keep me from the house of God; he has locked up my best clothes for weeks together, and has treated me in the most cruel manner; but I beg the Lord to show him his error, and to turn his heart. What should I do without my Bible? It is all my comfort. I lay it by my side when I am at work, I generally find some sweet word to meditate upon throughout the day, and in the night, when I awake, some sweet promise comes into my mind; so that I bless God that I am carried safely through all my difficulties."

HEALTH EXTRAORDINARY.—In the very flourishing village of Cleveland, Oswego county, New York, containing a population of over 1,200 inhabitants, there has not been a death of either old or young, since November 5th, 1850; nor has there been a fire, nor a case of assault and battery, nor any open breach of the peace.

A HOUSE DESTROYED BY A METEOR.—The English papers received by the steamer America, state that a house in Westminster street, London, belonging to a carver and gilder, was set on fire and nearly destroyed by a meteor, which descended upon the roof in the shape of a ball of fire.

ENJOYMENT OF LIFE.—Two wealthy gentlemen were lately conversing in regard to the period when they had best enjoyed themselves.

"I will tell you," says one, "when I most enjoyed life. Soon after I was twenty-one, I worked for Mr. ———, laying stone wall at *twenty-five cents per day.*"

"Well," replied the other, "that does not differ much from my experience. When I was twenty, I hired myself out at seven dollars per month. I have never enjoyed myself better since."

The experience of these two individuals teaches, first, that one's happiness does not depend on the amount of his gains or the station he occupies; second, that very small beginnings with industry and prudence may secure wealth.

AN INSTRUCTIVE FACT.—In the year 1542, while Henry VIII. was upon the English throne, Parliament passed an act declaring it to be lawful for all to read the Scriptures in their native language.—Against the passing of this act, the cardinals and the bishops strove with all the energy of fury and despair, but strove in vain. The effect was instantaneous and great.—Copies of the sacred volume, which had been most carefully concealed, and perused with secrecy and fear, were now to be seen, as Knox informs us, lying on every gentleman's table, and the New Testament especially, was borne about in almost every person's hands.

INVOCATION OF SAINTS.—When Doctor Barnes, a Lutheran, was condemned to the flames on account of his religious scruples, in the reign of Henry VIII., he discussed theological questions even at the stake; and as the dispute between him and the sheriff turned upon the invocation of saints, he said he doubted whether the saints could pray for us; but if they could, he hoped in half an hour to be praying for the sheriff and all the spectators.

☞ Mr. Lawrence during his recent visit to Ireland, remarked, in the course of an impromptu speech at Galway, "I would teach every man, woman and child to read and write; place the Bible in their hands, and the people will take care of themselves." This remark gave great offence to the Catholics, and some of the Irish journals read Mr. Lawrence a lecture for his indiscretion. The English journals take up the cudgels in his behalf, and the affair has elicited some animated comments.

SCOTCH WIT.—A meeting of the elders of a certain kirk had assembled for the purpose of determing about the position of a stove, which was to be erected for the purpose of warming the building on Sundays. After considerable discussion an old man, who had hitherto said but little, was asked for his opinion. "In my humble opinion," he said, "the stove should be placed in the poopit, for it is by far *the couldest place in a' the kirk.*"

Misfortunes are moral bitters, which frequently restore the healthy tone of the mind after it has been cloyed and sickened by the sweets of prosperity.

Though reading and conversation may furnish us with many ideas of men and things; yet it is our own meditation that must form our judgment.

Hasty words often rankle the wound which injury gives; but soft words assuage it, forgiving cures it, and forgetting takes away the scar.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Nov. 20,—P. M.

The weather for the past week has been quite rainy. On Tuesday a continuous fall of rain was general here and for miles around in the vicinity. On Yesterday the sky was clear, though the warmth of the atmosphere left hopes of a still greater fall.

The River has swollen very slightly during the last week and was still swelling yesterday. More rain, however, is deemed necessary to produce an available rise.

We can give nothing new in trade. Cotton continues to arrive slowly, and sales are limited A good article finds a market here at $5 50 yet though not much could be sold at that we presume.

We submit our quotation in groceries with slight alterations.

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 90a2 00; Coarse $1 65a1 75.

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

SUGAR—The stock of Sugar in the market is limited, and the demand has been animated.—Sales at 6¼c—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 11a13c.

FEATHERS, 22a29c. Good demand.

BEESWAX, 18a20c.

GINSENG, 25a28c; in demand.

CORN MEAL, 50a60c 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; Bope 9c.

Special Notices.

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

C. L. CATE, *Former Clerk.*

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

E. A. MOSELEY, *Chairman.*

Shelbyville, Nov. 17, 1851.

Letters Received.

A—W. P. Allison; list of names entered.
J. C. Atkinson.
B—M. Ball, 2; name entered.
J. H Borum and remittance.
B. F. Burroughs; names entered.
N. T. Byars and remittance; names entered.
A. W. Boyd.
E S. Butler.
S. M. Brien and remittance.
E. J. Bunyard.
C—W. H. Canuon.
J. W. D. Creath.
C C Campbell.
J. V. E. Covey.
S. Caldwell and remittance.
J. Curtis; thank you.
J. P. Collins; names entered; L. Shivers' paper goes to Poplar Corner.
J. L. Chapman and remittance.
J. M D Cates.
J. T Craig; names entered.
D—R. C. David.
W. Dodson.
R. Day.
F—W Franklin.
G—J. S. Grover; Registers forwarded.
H—B. Allen Howard.
D. Halliburton; attended to.
W. P. Hill.
W. S. Hartsfield.
E. Haynes.
K—M. V Kitzmiller and remittance; list of names entered.
J. B. Kimbrough; names entered.
W. A. Keen; list of names entered.
L—A. Ledbetter; list of names entered; only seven.
M—R McKnight and remittance.
J. M Murchison.
J. Moffitt.
W. A. Marlow.
G. H. Martin, 2, and remittance in each.
J. D Mason.
A. McFarland and remittance; were not back numbers sent at the time of subscribing
J. Morrell, P. M.
O—H. Owen and remittance.
P—B. M Powell.
J. H. Plummer.
N. H Prewett.
C Pomeroy; names entered.
W. B. Prothro and remittance.
W. Proudut.
Post Master, Deer Brook, Miss.
J. Pittman
R—W. B. Rainford and remittance.
S—W. X. Smith; names entered.
T. G. Sellers.
Solomon Shaw.
J. Sauford and remittance.
Miss E. J. Smith and remittance.
J S Siddons.
J. C. Sparkman.
T—G. G. Taylor; names entered.
W. S. Thurston.
H. W. Taylor; names entered.
G. C. Thomas-on.
V—J. V. Vandiver and remittance.
W—J. J. Wrigin and remittance.
R. K. Waddy.
J. Wiseman and remittance.
E. Woodruff; list of names entered.
T. P Wiggins and remittance.

Southern Baptist Almanac, and Annual Register for 1852.

NOW ready for orders. This Annual is this year increased in size to 68 pages, being 48 pages more of reading matter than the Register of last year.

TERMS.

10 cents per single copy.
$1 per dozen.
$8 per hundred.

Orders respectfully solicited

GRAVES & SHANKLAND.

Sept. 6, 1851.

Dancyville Male Academy,

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

TERMS OF TUITION PER SESSION.

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

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

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

TRUSTEES.

Rev. ARTHUR DAVIS, *Pres.* THOMAS SHAFARD,
Rev. WM. NOLEN, ROBERT MORRIS,
Rev. J. T. NIBLETT, F. B. RAGLAND,
Rev. O. ALEXANDER, C. REVIS,
HOWELL TAYLOR, JR. J. W. BLACK,
W. A. LUNDIE, WILIE CHERRY,
H. L. DOUGLASS, R. STOTT.

Nov. 22, 1851.

Nashville Marble Works.

Monuments, Tombs, Grave Stones, Mantles, and all kinds of House Work.

THE subscriber offers to the citizens of Nashville and vicinity, all kinds of Marble made in the latest style as low as can be bought in any of the eastern cities, and will warrant our work to give satisfaction. If our citizens will favor us with a call, on the corner of Spring and Summer streets, we will be glad to give them our prices of different kinds of work. We hope to be patronized at home, if we will do our work as good and as cheap as it can be done elsewhere.

JAMES SLOAN.

Nashville, Nov 22, 1851

Kossuth is Coming!

I AM going to sell out all the fine Furniture, Wall Paper, Guitars, Window Shades and Blinds, &c., &c., together with the Pianos, and the large stock of Furniture I have on the way here, at extremely low prices, for cash. Those wishing to furnish houses will find it to their interest to call soon, as I am positively closing out cheap, preparatory to going to New York city.—The way furniture goes off will satisfy you this is no humbug.

IRA H. MORTON,
Union street

Nov 22, 1851

Pocket Book Found.

FROM the confessions of some men, that now live in Lee county, Va., near Rose Hill Post Office, they found a pocket book, containing money, in Wythe county, Va., in the year 1828. I resort to this means hoping the owner may be found.

WM PARROTT.

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

Nov. 22, 1851—1m

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

H. G. SCOVEL.

Boarding House.

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

HENRY A. BASS.

Brownsville, Haywood co., Tenn., Nov. 6, '51

Nov 22, 1851.—3w

FRESH DRUGS, &c.

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

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

PERFUMERY, SOAPS, &c.

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

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

Sept. 6 EWIN, BROWN & CO.

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

20 dozen empty Medicine Chest Vials
5 pairs Medical Saddlebags.

Sept. 6 EWIN, BROWN & CO.

HICKS' CHINA HALL.

North side of the Public Square, between Morgan & Co., and the Planters' Bank.

NASHVILLE, TENN.

A. H. HICKS, Importer and Dealer at Wholesale and Retail, in every description of French and English China and Queensware; Terra Cotta and Baden China; Bohemian, French, English and American Glass; Britannia, German Silver, Japan, and Block Tin Goods; Tea Trays; Waiters; Looking Glasses; fine Table CUTLERY; Kitchen Utensils, &c., &c.

He has now in store a very large and splendid stock of the above, which will be sold at SMALL PROFITS, for the *ready cash.*

Particular attention given to orders, and packing done by the best packers, at short notice. A call is solicited from every body

☞ Look for HICKS' CHINA HALL.

Nashville, Aug. 18, 1851—3m

Mattrasses.

I KEEP on hand, and will make to order, Cotton Shuck, Hair and Moss Mattrasses, which I will sell low for cash.

June 14—7m IRA H. MORTON.

Furniture.

IN addition to my former stock, I have lately received a supply of Dressing Bureaus, Washstands, Bedsteads, Scroll and Fancy Lounges, Mahogany Rockers made in this city, Sofas, Divans, Sociables, Centre and other Tables, with every variety of Furniture necessary to Housekeeping, which I will sell very low for cash

June 14—7m IRA H. MORTON.

Clocks.

A VARIETY of Clocks, which I will warrant good time keepers, for sale by

June 14—7m IRA H. MORTON.

OLD FURNITURE taken in exchange for new and all kinds of Furniture repaired in the neatest style.

June 14—7m IRA H. MORTON

Education of the Deaf and Dumb,

BY R. T. ANDERSON & SON.

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

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

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

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

Our situation is healthy and retired. For the next year, the term will commence on the 10th of January 1851.

Dec. 10, 1850. ma 17—6m

MASON'S BLACKING.—350 dozen Mason's superior Paste Blacking, for sale by

Sept. 13 EWIN, BROWN & CO.

WINDOW GLASS, of almost all sizes, for sale by

H. G. SCOVEL.

JUST RECEIVED,

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

For sale by

June 7 TOON & RUTLAND.

Mississippi Female College.

Under the Patronage of the Mississippi Baptist Convention.

FACULTY.

REV. WM. CAREY CRANE, A. M., President, and Professor of Ancient Languages, Ethics and Belles Lettres.
A. HEKE, Professor of Drawing and Painting
A. T. CLEYMER, Professor of Vocal and Instrumental Music.
Miss S. U. EATON, Instructress in English Studies.
Miss CORNETT M. SCOLLARD, Instructress in Ornamental Art and General Literature.
JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
Rev. ISAAC S. PARKER, Lecturer on English Literature.
HENRY M. JETER, M. D., Lecturer on Chemistry and Physiology.
THOMAS W. WHITE, A. M., L. L. B., Lecturer on Political Economy.
Mrs. PIERCE, Matron.
WILLIAM FORD, Butler.

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

Each young lady will furnish her own towels and napkin.

TERMS OF TUITION, &c.

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

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

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

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.

March 15 EWIN BROWN & CO.

MEDICAL DEPARTMENT
OF THE UNIVERSITY OF NASHVILLE.

FACULTY.

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

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

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

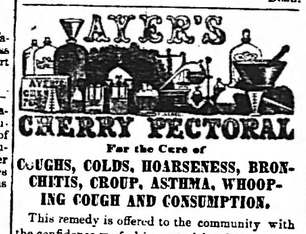
St. John's Hospital is open to the Students during the Lecture terms, free of charge.

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

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

J. B. LINDSLEY, M. D.
Dean.

July 19—8m



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 ever other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in the formidable attacks upon the lungs, but for the milder varieties of COLDS, COUGHS, HOARSENESS, &c., and for CHILDREN it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it, never will.

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

This Certificate.

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

BENSHAW, EDMANDS & Co., Boston, Mass.
KEESE & COULSON, Baltimore, Md.
LADD & INGRAHAM, Bangor, Maine
HAVILAND, HARRALL & Co., Charleston, S. C.
JACOB S. FARRAND, Detroit, Mich.
T. H. MCALISTER, Louisville, Ky.
FRANCIS & WALTON, St. Louis, Mo.
JOSEPH TUCKER, Mobile, Ala.
THEO. A. PECK, Burlington, Vt.
HAVILAND, RISLEY & Co, Augusta, Ga.
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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:—

Poetry.

The Saviour's Prayer.

BY THE LATE REV. WHITEY J. MILK.

"He went up into a mountain apart to pray; and when the night came on he was there alone."
—MATT. XIV. 23.

Not in the cloister's dungeon walls,
Nor in the stately fane,
Where the tinged smile of sunset falls
In rainbows through the pane;
But where bright streams and heaven's pure eyes
Met on the mountain gray,
Whose head was pillowed in the skies—
The Saviour knelt to pray.

When morning flung the light of hope
Far o'er the hurrying throng,
The incense of his soul went up
With morning's smile and song.
But when pale evening round his heart
Had drawn her dim array,
The Saviour sought a place apart—
The Saviour knelt to pray.

'Twas not for life or death—the cass
That life or death could bring;
For more of human happiness,
Or less of suffering:
But for unshrinking heart to bear
All that might crush the clay,
The long distress, the last despair—
The Saviour knelt to pray.

The wings of angels gathered it
To waft the prayer to God;
And angel-eyes to diamonds lit
The dew-drops on the sod:
And seraphs hushed their hymns to hear,
And silence wrapped the throne,
When angel pinions shed their prayer—
"Father, thy will be done!"

No wonder that the earth is bright,
And pure the sky above,
Which opened on that brow of light,
Lived in that heart of love!
'Tis all an altar, every spot
Is hallowed to thy knee—
Whoe'er thou art, whate'er thy lot,
The Saviour prayed for me!

The Poor Man.

What man is poor? Not he whose brow
Is bathed in heaven's own light—
Whose knees alone to God must bow,
At morning and at night—
Whose arm is nerved by healthful toil—
Who sits beneath the tree,
Or treads upon the fruitful soil,
With spirits calm and free.

Go—let the proud his gems behold,
And view their sparkling ray,
No silver vase, or yellow gold,
Can banish care away,
He cannot know that thrilling dream,
Which smiles within the cot
Where sunny looks and faces gleam
To cheer the poor man's lot.

What man is poor? Not he whose brow
Is wet with heaven's own dew—
Who breathes to God the heart felt vow,
Whose pledge is deep and true.
The morning calls his active feet
To no enchanting dome;
But evening and the twilight sweet,
Shall light his pathway home.

And there is no music to his ear,
In the glad voice of his child—
His wife, with hurrid step, draws near,
With spirits undeuled.
Then turn not from the humble heart,
Nor scorn his humble tone;
Nor deeper feelings there may start,
Than the proud have ever known.

COMMUNICATIONS—Continued.

For the Tennessee Baptist.

PONTOTOC, Miss., Nov. 2, 1851.

BROTHER GRAVES:

We have recently had the pleasure of attending the meetings of several Associations in North Mississippi, and supposing your readers interested in whatever relates to the prosperity of the Baptist cause, we venture to offer for publication in your excellent paper a few facts that have come under our notice.

CHICKASAW ASSOCIATION.

The meeting of this body took place this year with the Bethlehem Church, Tippah county. A pretty full delegation was present from the Churches, and matters of much importance claimed the attention of all present. The good brethren had built large and comfortable tents for the accommodation of the Association, and no pains were spared to render all comfortable and happy while the meeting continued. The Bible question came up with a good deal of interest, and the necessity of a new version was ably set forth. This Association is doing a good work in supporting Domestic Missions in its own bounds. They have a book fund, and are circulating many excellent denominational works in their borders. Several Churches have been blessed the past year with precious revivals, and the number of members greatly increased.

This Association is blessed with several excellent Pastors, who feed the flocks faithfully, and possess good gifts as revival preachers. Among the members we might name Elders Ball, Morton, Hale and Booth, as men of the right sort to do good. Others we might mention had we space. It was really heart cheering to meet these good brethren as they came up from their churches, their hearts all beating warm with zeal for the advancement of the Redeemer's kingdom. Several excellent lay brethren in this Association had the cause of God much at heart, and by their prudent and wise counsels, and liberal contributions, are doing much to build up Zion. A very respectable amount of funds was raised, both for Foreign and Indian Missions. We had time to visit only two or three churches before the meeting of the Association, and the brethren cordially received us, and acknowledged the claims of the red man. Had we had time to visit other churches, a much larger amount of funds might no doubt have been collected. It is hoped that the brethren will not forget the Indian Mission next year, but bring up their free will offering for this object.

YALLOBUSHA ASSOCIATION.

From the Chickasaw we went to the meeting of the Yallobusha Association.—The meeting this year took place with the Mount Paran Church near Grenada. The Introductory Sermon was preached by brother Jas. G. Hall. The Sermon on Missions, by brother G. B. Martin, and on the Bible Cause, by brother Hayward. Three better sermons we have never heard in succession.

With such Pastors the churches are prospering and growing in knowledge and every grace. The Yallobusha Association is doing well in the Missionary cause, both at home and abroad. During the past year three Missionaries have been supported within her own borders, and one among the Indians. Besides this, a goodly amount has been raised for Foreign Missions and the Bible Cause. They are also educating two young brethren for the Ministry. In addition to all these things, they have a denominational school established at Grenada, which promises soon to equal any in the land. This Association raised the past year, for the various benevolent objects, nearly fifteen hundred dollars. And although the crops are short, will come pretty near up to that amount the present year. We take the liberty to state these facts not to flatter or gratify any person's vanity, but with the hope that others may be induced to follow so good an example. If our brethren could be induced to adopt some system of contributing, and if all the members of our churches would do a little for the building up of the Redeemer's cause, we might soon see the "desert rejoice and blossom as the rose."

ABERDEEN ASSOCIATION.

Mounting our horse after the adjournment of the Yallobusha Association, we pursued our lonely way to Aberdeen, musing much or all that we had heard, and seen and enjoyed, while with the disciples of the Lord at Mount Paran. On riding up to the church at Aberdeen, after a somewhat fatiguing journey, we found brethen in waiting to take charge of our horse, and furnish us with a home during our sojourn in their beautiful city.

Truly a more hospitable people it has never been our lot to meet. If they are as careful to obey every other precept as they are to obey that to entertain strangers, the Lord must greatly delight in them. And we have no reason to doubt this, for their liberality is fully equal to their hospitality. On Sabbath, the Presbyterian and Methodist brethren kindly offered their houses of worship for the use of the Baptists, and six sermons were preached by Elders Davis, Milliken, Quin, Holcombe, Martin and Hood. Elder Davis preached the Annual Missionary Sermon in the Baptist Church, and a collection of more than three hundred dollars was taken up for Missionary purposes. Elders Milliken and Quin preached Missionary Sermons, and collections were taken up in the other churches, amounting to about one hundred dollars.—Such liberality is truly commendable, and we hope it may stimulate many to like deeds. This Association has a "Book Depository in the City of Aberdeen, in a flourishing condition, and is doing a good work in giving to her members an evangelical and denominational literature. The subject of educating young men for the ministry came up with a good deal of interest. There are connected with the churches in this Association several young brethren of considerable promise, pursuing a course of Collegiate and Theological Studies, with reference to the ministry. It is hoped that a new impulse will be given to the Baptist Education Society, which holds its annual meeting in connexion with the State Convention in Aberdeen next week. Surely when God calls young men to the ministry there ought to be no lack of funds to educate them.

The Aberdeen brethren support a Missionary in their own bounds, and also one among the Indians, besides contributing to other causes liberally. Several churches have enjoyed seasons of refreshing from the presence of the Lord the past year, and their number and influence much increased.

This Association, together with the Chickasaw and Columbus Associations, are about to establish a Female College at Pontotoc. Their plan is a liberal and judicious one, and great good must result to the denomination and the public generally, in its carrying out. Lands have been purchased and buildings for present purposes, and it is probable the school will open with fair prospects about the first of January next.

PANOLA ASSOCIATION.

Bidding adieu to our kind friends at Aberdeen, we set our faces toward Pontotoc, and after resting a few hours in that pleasant region turned toward Oxford, from which point we came to New Hope Church, in Talahatchie county, where the Panola Association was in session. We regretted much that we were so late in getting to this meeting. (On account of the distance, we did not reach there until Monday evening.) This is a small Association, and has but few Pastors, there being but three ordained ministers regularly engaged in preaching in its bounds. The brethren are intelligent, liberal and zealous, and would doubtless welcome efficient ministers, should such come to labor among them.

Some of the most liberal contributors to our benevolent institutions are connected with these churches. We were able to visit but two churches before the annual meeting of the Association—these both contributed liberally to Indian Missions, and doubtless others would have done so if called upon. If the Pastors would only consider themselves agents, and ask their churches for funds, nearly all the churches, we have reason to believe, would be liberal in supporting missions.

The few Pastors in the Panola Association, are men of the right sort, sound in the faith, [illegible] abounding in the work of the Lord. One of their most useful ministers was called away by death the past year, and another is laid aside by ill-health from the discharge of active duties.

COLD WATER ASSOCIATION.

This active and efficient body of Baptists held its annual meeting at Liberty Church, De Soto county. Rev. P. S. Gayle, was present, and advocated the Bible cause, and pledges were given him for that object to a considerable amount.

Rev. Mr. Burns of Memphis was also present, and preached an eloquent and impressive sermon, and advocated the establishing of a Book Depository at Memphis. Rev. W. C. Crane preached the Annual Missionary Sermon, and a liberal collection was taken up for Foreign and Indian Missions. This Association proposes, in connection with another, to establish a Mission among the Chickasaw Indians.

Rev. W. Dupuy, who has served this body for the last eight years as Domestic Missionary, made an interesting report of his labors, and retired from the field.

There are in the bounds of this Association two excellent Female Schools in successful operation—one at Hernando, under the care of Rev. W. C. Crane, and the other at Chulahoma, under the care of Rev. J. R. Hamilton. Both these Institutions have a respectable number of young ladies in attendance, and will soon be furnished with buildings, apparatus, &c., for the accommodation of a large number of pupils. Success, say we, to those excellent Institutions. May Heaven's choicest blessings rest upon them.

Several churches in this Association have been much revived, and a large number added by baptism. Four or five of the churches that we visited contributed about one hundred and fifty dollars for Indian Missions. Next year we hope all the churches connected with this body will do something towards sending the gospel to the red man.

I. F. HERRICK.

For the Tennessee Baptist.

Yallabusha Baptist Female Institute.

To the Baptists of Middle and Southern Mississippi.

DEAR BRETHREN:

You have already been informed through the columns of this paper that the Institution named at the head of this article has been, during the past year, located at Grenada, Yallobusha county, Miss. As the name imports, it is the offspring of the Yallobusha Baptist Association, and will, for the most part, be sustained by the prayers, contributions and patronage of the Association.

But it is not designed to be a merely local school. The noble purposes of its founders were not bounded by county and associational lines. They felt that, *as a State*, we had been too long dependent upon sister States for the education of our daughters. They felt that the time had come when, in the Providence of God, we were called upon as Mississippi Baptists to rise in our united strength, and build up an Institution which would be at once an honor to the State and an ornament to the denomination.

Relying upon God, therefore, for present as well as for final success, and upon Mississippi Baptists, for a warm sympathy in the enterprise, a ready co-operation and encouragement, they have commenced the arduous undertaking. Under their auspices, a flourishing school is already in progress, having four experienced teachers, and a constantly increasing number of pupils—in a few days a contract will be closed for erecting a large and commodious College building, which is to cost not less than $12,000, and when completed will accommodate 75 boarders. An agent, Rev. G. H. Martin, has been appointed, and is now in the field, to raise $ 60,000, as an endowment fund, by which the Institute will be placed beyond every contingency.

In this glorious but arduous undertaking of building up an Institution that shall be worthy of our denomination, we extend to you, brethren of Middle and Southern Mississippi, our hands for aid and encouragement. The aid that we seek is your patronage, and may we not expect this? You have long patronized foreign institutions, (and those often Pedobaptists,) and now shall the noble efforts of your brethren at home fail through the want of your sympathy and assistance?

That our request may not seem presumptuous, we give the following as some of our reasons for making it:

1st. Grenada is one of the most *healthy* towns in the State. Indeed, in all the surrounding country, this fact has become a proverb among the people. Parents, therefore, in sending their daughters here, may feel as little solicitude on this point as they would if they were under their own roof.

2d. The *location* of our Institution is more nearly central, and consequently is more accessible than any other similar School in the State.

3d. We intend, and are *determined*, to make the "Yallobusha Baptist Female Institute," not only the best Female Institute in Mississippi, but the best in the whole Southwest. To do this we need an extensive patronage, and that we may deserve this extensive patronage, it is the fixed purpose of the Board of Trustees to employ none as teachers who do not stand in the first rank of their profession.

4th. You can educate your daughters *cheaper* here than at any other similar Institution in the Southwest, (Winchester, Tennessee, excepted, that being on the same plan as this.) By taking a scholarship of $ 400, payable in four annual instalments, you can educate your own daughter, your grand-daughter, and your neighbor's daughter, and then sell the scholarship for its original value. By paying $ 200, you can keep your daughter at school half the time as long as you choose, and then sell your scholarship as before. For $100, you can send your daughter four years. If there is an Institution in the whole South, (with the above exception,) where you can educate your daughter at so small an expense, we have never heard of it. We ask, in conclusion, will it not be for your own interest, and for the interest of the Baptist cause in Mississippi, to educate your daughters at the Yallobusha Baptist Female Institute.

W. S. WEBB, *President.*

P. S.—We have a boarding house connected with our School, at present capable of accommodating 30 or 40 pupils. Persons desiring any further information will please direct their letters to me at Grenada.

W. S. W.

For the Tennessee Baptist.

Influence of State Religion on the Conscience.

BROTHER GRAVES:

Most of the emigrants from Europe now pouring in upon us are Catholics and Lutherans, having received the iniatory rite in infancy to make them Christians and children of God. But look at its effects upon their morals; hundreds and thousands of them are out upon the Sabbath hunting, drinking, and engaged in other vicious sports. The idea of a future state, and day of rewards and punishments, seems entirely to be effaced from their minds, if it ever had any lodgment there. They are really *infidel*, if not *atheistical*, in sentiment. To the obligations and sanctity of others, they pay little or no regard, for they do not really believe that the judge of the whole earth will punish those who perjure themselves.

A case occurred in St. Louis a few years since in proof of the deleterious influence of making persons christians *in name* when they have not been regenerated and brought into the church, according to primitive custom. A man's calf was stolen one night, and he went down to market and found it in the hands of a German, who said he purchased it in Illinois, and who proved it by the oaths of two others before a magistrate! The German, however, allowed the real owner to bring his cow in contact with it, and it *suckell immediatly*, the dam acknowledging its affinity! This was a poser to the by-standers, but the magistrate had decided that the calf was the property of the German, as he had proved it by the oaths of two of his countrymen.

It is true that some Americans perjure themselves, but seldom are they from the ranks of christian men; they are found among those who deny the restraints of religion, and the force of Bible threatenings against the false-swearer. But train up a people to believe that they are made christians in childhood by a mere rite, and in a few generations you have an infidel community, regardless of scripture teachings, and ignorant of evangelical religion. The conscience seems torpid, dead, unable to perceive the distinction between virtue and vice—between the instructions of the inspired volume, and the precepts of fallible man.

State religion has ruined Europe, and if ever allowed a foot-hold in these United States, would produce the same results among us. But infant baptism is the real stepping stone to state religion, for it has obtained only where this unscriptural rite has been practised and carried out to its legitimate results. Abolish this rite, and the union of Church and State would cease in a few generations. The disastrous influence of a torpid conscience would not find its nourishment in the corruptions of a false ecclesiastical state; men would become christians, if at all, by the force of Bible teachings, and repudiate the notion of fostering and protecting religion by the sword or the purse of government. S. A.

True courage is the result of reasoning. A brave mind is impregnable. Resolution lies more in the head than in the veins, and a just sense of honor and of infamy, of duty and of religion, will carry us further than all the force of mechanism.

Obituaries.

Mrs. Martha E. F. Harris.

DIED on the 8th of October, at Princeton, Ark., Mrs. MARTHA E. F. HARRIS, consort of John J. Harris, the daughter of Dr. Wm. F. and Mary K. B. Smith.

Mrs. Harris was born in Lincoln county, Tenn., on the 22d of May, 1829, and removed to Arkansas with her father, in the spring of 1848, and was married to Mr. Harris on the 22d of May, 1850. She made a profession of religion at the early age of eleven, united with the church, and ever lived afterwards the life of a Christian. Her hopes was in Christ, He was dear to her in life and in death. She possessed a most amiable and lovely character, and all who knew her loved her.—Her mental powers were more than ordinary, and she had them highly cultivated. When she saw that she must die, she requested to have her infant child of three weeks old brought to her, she kissed it and bent over it for a few moments, and poured fourth a silent prayer to her Heavenly Father to protect and shield the helpless little one. She then addressed a few words to her father and mother, upon the subject of religion and folded her arms around her husband's neck, said, "my dear, weep not for me, but meet me in heaven; I have tried to live the life of a christian, and I have no fears of death." Taking requested that some one should pray that her death might be easy and calm, and in a few moments she calmly and smoothly breathed her last like one falling asleep.

"Thine hours are flown, thou gentle one,
Thy trials o'er, thy labor done,
Thy waving pinions hastening fly
To the promised rest beyond the sky."

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 cost 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, 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, 1849.

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

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

Tuscumbia, Aug 11, 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-fame boasts constants of the day, as I have been laboring under a pulmonic affection for some years. I received a letter from my brother in law, Rev. Jas Wells, 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: I have 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 GRAY'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,	20 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. Geography—Mitchel
5. Penmanship.

SECOND YEAR.

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

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

COLLEGIATE DEPARTMENT.

FRESHMAN CLASS—FIRST SESSION.

1. English Grammar—Bullion
2. Principles of English Composition—Parker
3. Arithmetic—Davies', completed
4. Latin—First Lessons—Anthon
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.
3. Chemistry—Kane
4. Logic—Whately
5. Greek—Xenophen's Anabasis

JUNIOR CLASS—FIRST SESSION.

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

SECOND SESSION.

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

SENIOR CLASS—FIRST SESSION.

1. Mental Philosophy—Upham, completed
2. Elements of Criticism—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

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Preparatory Department, per session,	$ 8 00
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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, post-paid.

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 cost, the alpacha. Two of these will be required. In summer, four pink dresses, two of them of calico, and two of muslin, for ordinary and extraordinary use, and two white dresses for Sabbath's and Holidays. For aprons, blue checks, gingahams and white muslin. All dresses must be plain, without inserting, edging or other trimming, and every article marked with the owners name. Bonnet, a plain straw or leghorn, without flowers, lace, or inside trimming. In summer, trimmed with pink, solid color; in winter with green, solid color.

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

WM. A. MURCHISON
Chairman of Board of Trustees.

Lexington, Tenn., Aug. 22, 1851.

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Sept 6, 1851—tf

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jan 11—tf

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aug 23—tf

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VOL. VIII.

Communication

For the Tenn