SEPT'R 27, 1851.

RAFENBERG MEDICINES.—The very [illegible] sirable and efficacious Medicines manufactured by the Grafenburg Company, viz:
Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and
Gibney's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.
For sale by H. G. SCOVEL.

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

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm, for sale by H. G. SCOVEL.

FRENCH BED PANS.—A new and very convenient article, for sale by H. G. SCOVEL.

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

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

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

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

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

FRESH ARRIVALS
THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF
H. G. SCOVEL,
NORTH side of the Public Square, 3 doors west of the Nashville Inn.
100 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
½ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
100 pounds Furry, in bladders,
[illegible] " Glue, good,
200 gallons Bleached Sperm Oil,
[illegible] " Refined Tanners' Oil,
[illegible] pounds Eng. Sup. Carb. Soda,
[illegible] " Roll Brimstone,
150 kegs Pure White Lead.

Clothing Store
THE undersigned having purchased of Messrs Mitchell & Hallowell, their entire stock of
READY MADE CLOTHING,
consisting of a large variety of every description of Gentlemen's wear. Also Trunks, Carpet Bags, Shawls, &c., &c., and being desirous to reduce, soon as possible, the heavy stock now in hand, are willing himself to sell at greatly reduced prices [illegible] for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south of the public square, immediately opposite the Nashville Inn House, Nashville, Tenn.
July 12, 1851—tf W. S. LORD.

Pianos.
HAS on hand at my furniture Store on Union Street, A. H. Gale & Co.'s superior toned Pianos, which for durability and tone cannot be surpassed.
June 14—3m IRA H. MORTON.

Wall Paper, &c.
LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bed-cords, Tassels, and Fire-screens, very handsome, and as cheap, by
June 14—3m IRA H. MORTON.

W. K. COURTNEY,
ATTORNEY AT LAW,
LEXINGTON, TENN.
WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Hickman. Aug. 21, 1850—1y.

ROBT D. CLIFTON, Philadelphia, Pa. GEORGE B. ABBOTT, Nashville, Tenn.
CLIFTON & ABBOTT,
Cedar St., near the Post Office, Nashville, Tenn.
DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.
HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentleman's Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be received every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who possesses the materials of the importers, and pays particular attention to the latest fashions, styles, and quality of workmanship. Persons not [illegible] Goods, can depend on being supplied without fail, of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are cordially invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.
July 11—tf

NEW BOOKS.
GOULDEN & RUTLAND are daily in receipt of New Books. Among their assortment will be found the following excellent Works:
Campbell and Rice's Debate, Neander's Works
Ingram's Primitive Church, Women of Israel
Carter's Saint's Rest, Smith's Infant Baptism
Dudley's Sacred Scenes, Poetry of Science
Birch's Expedition, Vale of Cedars
Shakespeare's complete works
Abbott's Friend-ship, Mother's Recompense
Female Influence, Works of Charlotte Elizabeth
Milton's Works
Webster's Unabridged Dictionary
do. 8vo. do.
Carpenter's Physiology, Baptismal Charts, &c.
All of which they will sell cheap for cash.
Also—Large Testaments, with Psalms, fine and cheap
Dr. Reynolds' Church Polity; Fuller's Works;
Dr. Wayland's Baptist Catechism, &c.
July—tf

THE TENNESSEE BAPTIST,
IS PUBLISHED EVERY WEEK,
ON A LARGE DOUBLE MEDIUM SHEET.
TERMS—$2 00 per annum, *in advance*, or $2 50 at the *end of the year*. No subscriptions will be taken for less time than one year; and no paper discontinued except at the discretion of the publishers.
Advertisements inserted at the customary rates.
All letters on business, or intended for publication, should be addressed "Tennessee Baptist, Nashville, Tenn., *post-paid*.
Those sending us the subscription price of five subscribers, shall receive the sixth copy gratis.
Agents of the Tennessee Baptist at the Baptist Book Store and Depository on Union Street, two doors from the Bank of Tennessee.
Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
Subscribers order the discontinuance of their periodicals, the publisher may send them till arrearages are paid, and Subscribers are responsible for all the numbers sent.
Subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their periodicals discontinued. Sending numbers back, or leaving them at the office, is not such notice of discontinuance as the law requires.
If Subscribers remove to other places without informing the Publishers, and their periodical is sent to the former direction, they are held responsible.
The Courts have decided, that refusing to take a newspaper or periodical from the office, or neglecting and leaving it uncalled for, *until all arrearages are paid, is prima facie* evidence of intentional fraud.

Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, OCTOBER 4, 1851. NO. 5.

The Pulpit.

For the Tennessee Baptist.

THE GREAT SALVATION.

A SHORT SERMON.

How shall we escape, if we neglect so great salvation?—*Heb.* 11: 3.

A more important question than this was never proposed to a human being. In comparison with it, the common questions, "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" appear utterly trivial. Shall I be saved or lost? Shall I spend eternal ages in the presence of God, or in hopeless exile from him? These are inquiries which would agitate our souls like a moral earthquake, if we had proper views of the magnitude of the interests involved in salvation.

In the consideration of the subject before us, let us notice:

I. *The greatness of the salvation of the gospel.*

Why is it a great salvation? Its greatness may be argued from a variety of facts. I mention only two:

1: It is the work of God. I am authorized to pronounce it his great work. Its superiority to the works of creation and Providence, is seen throughout the Bible. It illustrates his perfections more strikingly than any of the operations of his hands. It is the sublime exponent of his character. Salvation is the conjoint work of the three persons of the Godhead, the Father, the Son, and the Holy Spirit. The Father commiserating our world—beholding its absolute need of salvation—gave up his only begotten Son, to carry into execution the plan of salvation devised in the counsels of eternity. The word was made flesh, and immortalized Bethlehem, Gethsemane and Calvary, by his birth, his agony, and his death. The blood of the Cross is the price of salvation. The Holy Spirit applies the benefits of salvation to the soul. All the saved are "born of the Spirit"—are made new creatures by his gracious operation.

Thus does it appear that the three persons of the Godhead perform their respective parts in the work of salvation. Is not the salvation great?

2. This salvation does great things for those who are saved. It finds them condemned, and brings them justification—it finds them dead, and makes them alive—it finds them children of the Wicked One, and transforms them into children of God—it finds them heirs of wrath, and exalts them to an heirship of glory. What a great salvation! It commences its operations with the sinner amid the miseries of the fall—delivers him from the dominion and pollution of iniquity—and consummates its work by glorifying him in his complete person in Heaven. Wonderful salvation, indeed!—Who can tell all its greatness? Who unfold its glory? Prophets "enquired" in reference to it, and "angels desire to look into" it. But its greatness is so transcendant that no finite intellect can fully conceive it. Well does the text term it "so great salvation."

II. *There are neglecters of this salvation.*

The fact is equally humiliating and undeniable. It would be a reproach to our race if only one individual of all its millions neglected the great salvation. What shall I say then in view of the fact that it is neglected by thousands and tens of thousands? By such numbers that it may be said with saddest emphasis that nothing is more common than its neglect, while nothing is more inexcusable. But who are neglecters of the great salvation? All classes of the wicked, including as they do Sabbath-breakers, the profane, the licentious, defrauders, liars, drunkards, and all similar characters. Many, however, will say, "we do not belong to any of these classes. Far be it from us to be numbered among the abommable of our species."—But I pray you consider the import of the word "neglect." You may neglect the great salvation without becoming what the world terms abandoned sinners. You have only to give yourselves no concern about it, and you neglect the salvation of the gospel. Have you repented of your sins? If not, you are neglecting the great salvation, for repentence is unto salvation. Do you so believe in Jesus Christ as to trust in him alone for redemption? If not, you are a neglecter of salvation; for salvation is promised to the believer. Are you making strenuous exertions to be holy? If not, you are justly chargeable with the neglect referred to in the text; for the fundamental idea in salvation is deliverance from sin.—Say, sinner, whether you be openly wicked or a self-complacent moralist, are you not neglecting the great salvation?

III. *The neglecters of the great salvation cannot escape the wrath of God.*

How shall we escape? In what manner? The text intimates the impossibility of escape. Neglect of salvation, persisted in till death, is awfully ruinous to the soul.—It seals its damnation; nor is it an ordinary damnation. It will be more tolerable for the heathen—for Sodom—for the despisers of Moses' law—at the day of judgment, than for those who neglect the great salvation which the gospel reveals. Aggravated guilt deserves the "sorer punishment" of which an apostle speaks. And what guilt more aggravated than that contracted in neglecting a salvation so great that the Omniscient intellect alone can adequately comprehend its greatness? What rebellion so infinitely provoking to God as that whose heart is contiguous to the cross from which go forth a thousand influences favorable to reconciliation? Ah! how are the neglecters of the great salvation to escape the curse of a violated law, and the superadded curse of a slighted gospel? The atonement of Christ supplies the only reasons why the penalty to which sinners are exposed, can be remitted. If therefore the atonement is rejected—if the salvation bought with its blood is neglected—it is not within the limits of possibility to escape the wrath of God. Poor sinner! No longer neglect the "great salvation," lest you perish in your sins, and learn by woful experience that there is no way of "escape."

Communications.

For the Tennessee Baptist.

DUCK RIVER ASSOCIATION.

SHELBYVILLE, Sept. 23, 1851.

BROTHER GRAVES:

The meeting of this Association closed last week after a session of unusual harmony and interest. Delegates from twenty four churches united in consultation and action as with one mind and heart, for the advancement of the Redeemer's Kingdom.

The intelligence of revivals and accessions was not as cheering as last year.—Yet the "Truth as it is in Jesus;" has been working in many portions of the country, where tradition and error had reigned almost without a rival, and some communities have received the "good seed," from which we trust a glorious harvest will be gathered to the praise of Christ's exalted name.

The most important business of the Association, was the adoption of the reports of Committees on Foreign and Domestic Missions and Education.

A more general co-operation and increased liberality in our Missionary operations was recommended in the two first reports, to which the Association responded by their adoption, unanimously.

The report on Education excited more than ordinary interest; presenting as it did the importance of establishing a Male Academy within the bounds of the Association, and setting forth arguments, reasonable and conclusive, for immediate action on this subject. There seemed to be but one sentiment prevailing with reference to this enterprise which was that the plan proposed in the report, for the establishment of such an Institution be forthwith carried out. The plan being the appointment of a Board of Trustees, who are empowered and instructed to select a location, raise the funds for the erection of suitable buildings, and also to procure competent and efficient Teachers.

This is an enterprise worthy the zeal and co-operation of all Baptists, and all the friends of Education throughout this region, and the success attending our efforts in Female Education, is encouraging in a high degree, to all who are ready to bestow similar labor on the scheme proposed in the male department of mental and moral improvement.

Let all our brethren bear their part in this enterprise for an Associational Male Academy, "as the Lord has prospered every one," and the work will be accomplished without difficulty or delay, remembering the old and tried adage, that "Union is Strength."

Such a school is a great advantage and benefit to any town or community in which it is located; improving to society in point of intelligence and morals; increasing the value of property; and for numerous other reasons highly desirable, as is evident to all who have observed the results of educational efforts. The Duck River Association Academy is to be one of high order, affording a thorough course of academic instruction, and preparing boys to enter our University, or any College of similar character.

Another part of the report had reference to Ministerial Education, recommending to the Association the propriety and duty of sustaining a beneficiary at Union University; this also was adopted, and pledges were thereupon made by the delegates for the churches to sustain a young brother in a course of collegiate study. Thus it will be seen that the course of Duck River Association is onward and upward.

S.

For the Tennessee Baptist.

MIDDLETON, Ten., Sept. 17, 1851.

BROTHER GRAVES:

On Saturday preceding the first Sabbath in August, we commenced a protracted meeting at Union Ridge, Bedford county, which proved to be one of the most interesting meetings I ever attended. About eight days after its commencement, it was thought advisable to remove to Mt. Pleasant Church, as that was their appointed time for their protracted meeting. Some of us had our doubts, however, of the propriety of such a course, but after further reflection it was agreed upon, and a most happy move it proved to be for that neighborhood.

After continuing for about seven days at that place, we again moved back for the convenience of some of the anxious, to the Ridge, and here the meeting continued, with a little intermission for about ten days longer, which resulted at both places, in the hopeful conversion of about thirty-six souls. We have received into this, (Union Ridge,) twenty-five during this meeting; twenty-three by baptism and two by letter. This Church and Mt. Pleasant have increased since the last Association, about eighty-five members. A few Sabbath's ago I had the pleasure, in connection with Brother Lapdrum, of burying, "beneath the yielding wave," fourteen willing subjects, who had gladly received the word" and obtained with us "like precious faith,"—for who could forbid water "that these should not be baptized, which had received the Holy Ghost as well as we." (Acts 10: 47.)

Since then we have baptized several others, and among the number, a few Pedo's for "*Still they Come.*"

"With joy we in his footsteps tread,
And would his cause maintain:
Like him be numbered with the dead,
And with him rise and reign."

Go on, Brother Graves, in your bold vindication of the *Truth*, though slandered, derided and persecuted for the truth's sake, "great is your reward in heaven, for so persecuted they the prophets which were before you." Let not your courage fail.—Our paper is doing great good in disseminating the *truth* as it is in Christ Jesus.—Aware as we are, that we must encounter mighty obstacles, retarding our onward course, we are even more than sanguine of an ultimate triumph.

"Truth crushed to earth, will rise again.
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshippers."

In the agonies of this death, he may indeed make his threat, and even for a time, raise his hydra-headed front, to scare us from the contest. Prejudice may hasten to his assistance and fortify its ancient batteries to resist our approach—but eventually error must succumb to truth, and the gospel in its *simplicity will prevail.*

We are much indebted to brethren Wagster, Landrum and Pate for the services rendered during our meeting.

On the first Sabbath in next month I expect to preach my farewell sermon to this Church. I wish to find some location where I can devote my entire time to the ministry, and where I can be supported. I have been requested to visit Helena and other places in Arkansas, where the Macedonian cry is heard, "come over and help us," and it is probable I will leave here for the West some time during the next month on a visit. At what time could I meet you at Helena, Brother Graves? I shoud like to meet with you and while away a few weeks through the South and West, and would address you a private letter on the subject if I knew your present "whereabouts."—This, however, is my only alternative, and hope to hear from you soon,

Yours in Christ,
WM. H. BARKSDALE.

For the Tennessee Baptist.

BROTHER GRAVES:

I arrived home last Monday evening from the Mulberry Gap Association, in the bounds of which I have been laboring, part of my time, for the last three years past. The Association sat with the Providence Church, Hancock county. Letters from thirty-two churches were read; seven of them, newly constituted, applied for admittance, and were unanimously received.

When the letters was being read, I noted the number of baptisms, which amounts to six hundred and fifty-one in the past year. Two churches petitioned for dismission, which was granted, leaving the total membership two thousand.

The Association transacted its business quite harmoniously, and adopted several resolutions, one of which, was to recommend your excellent paper, to the patronage of the churches. Ever since we first introduced the Tennessee Baptist to the brethren of this Association, the cause of truth has been onward here.

I send you the following names, new subscribers to your paper and the money in advance. * * * * * *

I should probably have sent others, but several of our brethren here are making up clubs, who will soon report to you.

Yours,
JAS. GREENLEE.

For the Tennessee Baptist.

RODGERSVILLE, Ala., Sept. 8, 1851.

BROTHER GRAVES:

I commenced a protracted meeting with the Church at Union Hill, on Friday before the third Sabbath in July, which lasted nine days, during which time thirty-three persons professed faith in Christ; twenty-four of whom I baptized; seven others are approved by the church, and will be baptized at our next meeting. Brethren Taliaferro, Seale and Chastain aided most of the time. We left twenty-seven mourners here. May they yet find peace by believing in that spotless Lamb, who died to take away the sin of the world.

The protracted meeting at Poplar Grove commenced on Friday before the second Sabbath in August, and continued six days; sixteen professed faith in Christ; fourteen of whom I baptized. We left about twenty mourners here. Brethren Seale and Carmichael, were with me here, most of the time.

My next meeting was held in a school house, near Elkton, Tenn., where I labored alone for several days; ten converts at this meeting, all of whom I baptized. I left thirty mourners here. May the Lord save them is my prayer.

I have baptized one hundred and eight persons since the last session of the Liberty Baptist Association.

Yours in Christ,
H. R. BRAY.

For the Tennessee Baptist.

CARROL Co., Tenn., Aug. 15, 1851.

BROTHER GRAVES:

With pleasure I inform you what the Lord has done in Carrol and Henderson counties. Brother Savage and myself complied with a request of Rheuhama church, to unite with their pastor, Bro. W. W. Lea, in holding a protracted meeting, to commence the third Lord's day in August.—Upon arriving there, we were requested to preach also at the new meeting house, six miles distant, by the non-professors of that place. We repaired thither, and preached; at the close of the sermon, all those who had no interest in the Saviour of sinners, and were desirous of having a meeting of days among them, were requested to give us the hand, which was done, accompanied with weeping: also, those who were christians to do the same; among them were seven Baptists. Having received such tokens of deep feeling and interest, we felt that the blessed Lord would attend our efforts. We again joined Brother Lea at Rheuhama church, and continued our meeting with them seven days, which resulted in ten conversions. Five united with the church, two of whom were Cumberland Presbyterians. We then returned to the new meeting house, and continued the meeting eight days.—Twenty professed the religion of our Saviour.

We then returned home, and in a few weeks met again, and with Brother D. W. Perkins baptized fifteen in our beautiful little Jordan. About four weeks after that they were constituted into a church, (Bro. L. Savage, D. W. Perkins and myself composing the Presbytery,) with twenty-three members. I was called to their pastoral care. This church (Liberty) now numbers fifty three members; and to God be all the glory, forever and ever, Amen.

Yours,
J. W. CEARLY.

For the Tennessee Baptist.

GIBSON Co., Tenn., Aug. 25, 1851.

BROTHER GRAVES:

The ordination of Brother Jesse Jolliff, as pastor of Spring Hill Church, took place yesterday, brethren Gardner and Griffin Wright forming the Presbytery.

The services were commenced by singing and prayer; after which, the ordination sermon was preached by Brother Gardner, from Acts 20: 24, with much effect.

Brother Jolliff then related his christian experience, and gave his views upon the the most prominent doctrines of the Bible, which were in accordance with the views of our denomination.

Prayer by Brother Wright; then the charge by Brother Gardner in a very feeling manner, and nearly in the language of Paul to Timothy.

The Bible was then presented by Bro. Wright accompanied with a few very appropriate remarks.

Bro. Jolliff belonged to the Methodist denomination for several years, and was licensed by them to preach, until he found himself in error; then as an honest man, with the fear of God before his eyes, he could not remain with a people who taught what was not justified by the Gospel of our Lord and Saviour Jesus Christ. He became a member of the Baptist Church, and has been exercising his gifts as a licentiate for eighteen months. God grant that he may have many souls as a reward for his labors.

Yours in Christian bonds,
JAS. HARWOOD,
Clerk of Spring Hill Church.

For the Tennessee Baptist.

OUACHITA Co., Ark., Aug. 12, '61.

BROTHER GRAVES:

Believing that good news from our far West would interest you and your readers, I pen the following lines. We have just closed an interesting meeting of five days with the Hepzibah Church, baptizing nine in our little Jordan, whose banks were covered with interesting spectators to witness the solemn scene. An aged mother of eighty-six years bowed beneath the yielding wave, as well as a lovely daughter of eleven,—striking contrast. The former although entering in at the eleventh hour, will no doubt receive a full reward.

Christians rejoiced and sinners wept—all was solemnity. During an observation of thirty years, I have never witnessed a more solemn occasion. Friends in the different States would be gratified with the above.

Yours in Christ,
E. HAYNES.

☞Will the South Western Baptist and Christian Index please copy? E. H.

For the Tennessee Baptist.

STRAWN'S STORE, Ala., Aug. 12, '51.

BROTHER GRAVES:

At Spring Hill in the Tuscaloosa Association, on the 2d inst., was held a regular monthly meeting of the Church, expected to continue as usual, only Saturday and Sunday. But blessed be the name of the Lord, christians were revived, and the Spirit seemed evidently in our midst, and that to bless. Our pastor, Rev. Jesse Thomas, entered heartily into the work of his master, and we felt like continuing the meeting which we did; and the result was the rejoicing of christians, the reclaiming of backsliders, the conviction of sinners, and conversion of mourners; and forty souls added to our number. To the God of our salvation we would ascribe all the Glory, Amen. Our pastor, Brethren Strawn, A. J. Smith, Wm. Pugh and Carrol were engaged in this delightful and truly solemn work.

AN EYE WITNESS.

For the Tennessee Baptist.

SMITH Co., TENN.,
July 24th, 1851.

BROTHER GRAVES:

I wish to lay before your numerous readers, the success of the Baptist cause, which is the cause of Chirst. Brother L. Dies and J. J. James, as you see in the minutes of the Salem Association, were appointed to labor as Missionaries for the present year; and we are engaged in the duty assigned us. The Lord has greatly blessed our labors. We have constituted five churches, since we commenced our labors, that will represent themselves in our next Association; and we have a good prospect for another church. We have received, in the field where I have been operating, *ten Pedobaptists.* I wish your numerous readers to know that those are not all; but brother Dies and myself are laboring in different vicinities; but we are generally together in the constitution of a church. Therefore, I do not know what success he has had, but doubtless he will publish it before long.

I have baptized forty, and nine others now stand approved for baptism, on my next tour. Three of that number are Methodists.

The Lord revived his work on my last tour; five professed faith in Christ, which makes *sixty-nine* professions during the present year, in the field of labor assigned us.

We had a glorious meeting at New Hope, White county. Brother Lasiter and myself constituted a church at that place, on thirteen members, and we received eight additionsl before we come to a close; all of which stand approved for baptism, at our next meeting, which will include the second Sabbath in August. I went from this meeting to Pistale's meeting-house; here we had the pleasure of ordaining two deacons. Ten months ago they were *Cumberland Presbyterians*, but I assure you they are now sound in our Discipline, which is the New Testament.

That God may long spare you to vindicate his cause, is my prayer.

Yours, in hope of the glory of God,
J. J. JAMES.

For the Tennessee Baptist.

BROTHER GRAVES:

For the encouragement of God's people, I would inform them, through the columns of your valuable paper, that our Church at Bluff Creek, Lauderdale Co., Ala., met on Saturday before the first Sabbath in September, for a meeting of days, attended by our supply, Rev. J. C. Vincent, assisted by Brother Edmiston, the meeting lasted five days; during the meeting God's precious word was faithfully preached, attended as I humbly hope with power from on high. The Church was much revived; sinners were seen bowing and crying for mercy. Three professed to find pardon in the forgiveness of their sins. Six were buried with Christ by baptism, in our beautiful little Jordan, (Bluff Creek.) Two of the number were Campbellites, and one a Methodist. To God be all the glory.

Yours, in hope of a happy immorta'i y
T. C. I.

For the Tennessee Baptist.

RIPLEY, Miss., Sept. 17, 1851.

BROTHER GRAVES:

The Lord is still pouring out his spirit upon our little Church. On Sabbath last I baptized twenty-one—making in all since the first of August, sixty-four. Of that number ten were Pedobaptists.

I send you the names of eleven new subscribers for the Tennessee Baptist, most of whom are from among the number that I have recently baptized.

Yours,
W. H. HOLCOMBE.

Selections.

From the Boston Olive Branch.

INFLUENCE OF THE METHODIST EPISCOPACY UPON THE MINISTRY.

MR. EDITOR—It is nearly twelve years since I became extensively acquainted with the Ministry of the M. E. Church in New England; and during that period of time I have closely watched the influence of her Church Government upon the Ministry itself. That the influence is bad, is by no means problematical to every unprejudiced mind. That it destroys that manly independence which should characterize every ambassador of Christ, is too obvious to admit of a doubt. The Ministry generally, instead of acting like *free men*, is trammeled and biased by the influence of bishops and presiding elders. The itinerant ministry feel bound to carry out every feature of the system which is recommended by those who "Lord it over God's heritage," whether it be in accordance with the spirit of Christianity or not. Comparatively few, save those who are acknowledged to be the "Prime Ministers" in the M. E. Church, can, in the emphatic sense of the word, be termed freemen. So much succumbing cannot be found in any other ministry as in that of the M. E. Church; and the grand secret why the ministry is in so much bondage, is because she is so entirely dependant upon bishops and presiding elders for her support. If an itinerant preacher should fail to carry out into practical effect all the dogmas of presiding elders, proscription would be the order of the day; and that minister who dares to go contrary to the given advice of his superiors in office, would be marked and remembered in the cabinet, and have to suffer himself, with his innocent and unoffending family, the first opportunity the offended presiding elder has to exercise his proscriptive influence. There are too many painful instances on record to prove that the spirit of proscription is carried out, to admit of doubt for one moment on this point. Witness the case of Rev. J. D. Bridge, removed from Springfield to Duxbury. The itinerant ministry is generally exposed to any and every injury that the bishops and presiding elders may choose to inflict; and not a few feel, too, the power a bishop can wield every opportunity he chooses. The itinerant ministry are suffering from ecclesiastical despotism every year more or less; and those who are brought to feel severely the rod of oppression, if they speak out and tell the truth on the subject, or seek for an asylum any where else, they are not saved, even then, from the "Powers that be." Every possible influence is used to destroy their ministerial and Christian characters; and to no small extent is their usefulness curtailed. And many who have left the M. E. Church from disaffection, have from the influence that has been exerted against them, been compelled to retire from the duties of the Christian ministry, and enter into secular concerns; and the benefits that might otherwise have been realized in the world, have been lost.

INFANT BAPTISM AND TRADITION.

A PRIEST NONPLUSSED—The True Union of Baltimore, tells the following capital story, which is decidedly rich, in its way:

Rev. E. Kincaid, missionary to Burmah, was travelling on board a Western steamer, with a Jesuit priest for a fellow passenger. In the course of the passage, Mr. K. was sitting in the cabin reading his pocket Bible, when the priest came up and bowing politely, remarked to the missionary—"Reading the Bible, sir?" "Yes, sir," replied Mr. K. "You are a preacher, I presume?" "Yes, I preach sometimes." "The Bible is a very good book, if properly understood, but unfortunately you Protestants have no authorized interpreter of the Bible. We have the advantage of you therefore. The church interprets for us," said the priest. "I do not know about that," said the missionary, "I think *we* have the best interpreter." "Who is your interpreter?" "The Holy Spirit," said the missionary. "Very good," continued the priest, "but who does the Holy Spirit interpret but by the Church?" "By the Scriptures the nselves," replied the missionary. "Why then," said the priest, "since you Protestants attach so much importance to the Scriptures, are you no: governed by them?" "So we are." "No," said the priest, "there are some important articles of your faith for which you are indebted, not to the Bible, but to our Holy Church." "Name them," said the missionary.—"Why," said the priest with quite a triumph, "where, in the Bible, do you find the change of the Sabbath? The Jews met on the *seventh* day, and you have no authority for the change, but our Church."—"Well," said Mr. K., "I do not know about that. I read in the Gospel that the disciples were in the habit of meeting on 'the first day of the week.' In the Acts of the Apostles, we find them in the same habit, and in his epistles, Paul seems to acknowledge the propriety of the custom, by giving directions about collections to be taken on that day; this is enough for me.—And as to the expression you used about 'the change of the day,' I do not care any thing about that, but having simply the example of the primitive disciples, I am contented to follow it." "Well," said the priest, "we will not dispute about that, but following the example of the primitive disciples as you say, pray sir, where do you get your infant baptism from? It is certain you have not their example for *this?*" "What," inquired the missionary, "do you tell me that there is no authority for infant baptism in the Bible?" "Certainly I do," replied the priest, "you are indebted entirely to our church for this sacrament." "But did not the Saviour take little children in his arms and bless them."

"Aye, but he did not baptize them?—No, sir, you have no authority, but that of our church, for your infant baptism." "But my dear sir, did not the Apostles baptize whole households, and must there not have been infants in those households?"

"No, sir, examine your Bible, you will not find an instance there of a baptism except of those who were penitent and who believed, exercises of which infants are utterly incapable." "But, did not baptism come in the room of circumcision? And was it not ordained by the Saviour and acted upon by the Apostles, that as children were introduced by circumcision into the Jewish Church, so must they be by baptism into the Christian Church?"

"No such thing in the Bible, sir. I tell you that you are indebted to the tradition of our Church for this rite. It stands, sir, precisely on the same ground with our other traditions." "What, sir, do you mean to say there is no more Bible authority for infant baptism than there is for praying to the Virgin Mary, or for purgatory, or for praying for the dead, and for such traditions."

"Precisely so, and Protestants are very inconsistent to adopt a part of our traditions and reject the rest." "Well, sir, I have long been of your opinion, and, therefore, I put the whole mass of human tradition together—Purgatory, Infant Baptism, Saint-worship and all the rest, and throw them all overboard, and am governed in my religion by the Bible alone!" "Oh, sir," said the priest, with eyes and hands raised in astonishment, "I perceive you are an Anabaptist," and left amidst a roar of laughter among the passengers.

[Save the above for your Scrap Book.—Baptists alone can meet Roman Catholics.
ED.]

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, October 4, 1851.

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

GRAVES & SHANKLAND.

☞ The new Register is now ready.—We want our friends to give it a fair trial.

THE *ISM* OF PEDOISM.

NUMBER XXI.

Arthur's Home Gazette.

We feel constrained to take up our pen once more to record another *Ism* of Pedoism,—its manifestation in another public print, established upon a professed *religious* and *political neutrality*. We mean Arthur's Home Gazette. Having attained an independent subscription list, its public pledge is violated and all confidence betrayed, and it admits to its columns an essay on baptism, and the importance and necessity of infant sprinkling and church membership.

Baptist patrons can patronize this sheet if they please, if they can consistently with their principles. We advise all to send it back and teach its editor to respect his public pledge. Here is the article entire. A pretty article for family reading, to aid in spreading the popish practice of bady baptism.

"MEANING AND USES OF BAPTISM.—I. *The divine origin of Baptism.*—That Baptism is a divine institution, is evident from John's baptizing in the river Jordan, at which all Judea and Jerusalem were assembled. It was of divine appointment that he should thus baptize, and preach repentance, in order to prepare the way for Jehovah, who, in the person of Jesus Christ had taken upon him human nature, for the redemption and salvation of mankind.—The Lord himself was also baptized, because it became Him to fulfill all righteousness; that is, as our great Pattern, to fulfill every law of divine order which he requires his church to observe. The Lord also commanded his disciples to baptize all nations, thus confirming, in the most solemn manner, the divine appointment of this sacred ordinance.

"II. *The spiritual meaning of Baptism.*—It is well known that, under the Jewish dispensation, washings or baptisms, for the term baptism is of Greek origin, and signifies washing—were enjoined upon the children of Israel. Aaron was commanded to wash himself before he put on the garments of his ministration; and before he approached the altar to minister. The same thing was required of the Levites.—Persons who become unclean by sins, were required to be washed, and it is said that they were sanctified by those washings.—For the purpose of washing, as a religious ceremony, a molten sea and several basins were placed near the temple. These washings and other religious ordinances were enjoined upon the children of Israel, because the church, established among them, was a representative church, designed to prefigure, or "shadow forth," the genuine *spiritual church*, which was yet to come.—These external washings, signified an internal washing, which is purification from sin and evil of every kind. It is from this reason, that we so often find in the Scripture, passages like these: *"Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." "Oh Jerusalem! wash thy heart from wickedness that thou mayest be saved."* Hence, the true meaning of Baptism is apparent, and the reason why the Lord has established this ordinance in his church, as an outward and visible sign of an inward, spiritual regeneration, without which, no man can enter the kingdom of God.

"III. *Uses of Baptism.*—The first and most obvious use of Baptism, is introduction or admission into the Christian Church. Baptism was instituted in the place of circumcision, because the circumcision of the flesh represented the circumcision of the heart, which also signifies regeneration, or purification from evils; for evils of every kind arise from the flesh, or the carnal mind. Inasmuch as circumcision and baptism signify, spiritually, the same thing, it is therefore said in Jeremiah, *"Circumcise yourselves to Jehovah that He may remove the foreskin of your heart."* And a little after it is added: *"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved."* The Lord was pleased to institute baptism in the place of circumcision, as a more universally expressive sign of admission into his church. That baptism was administered to the new converts, according to the divine commandment, as a sign of admission into the Christian Church, is evident from the following passage. "Then Peter said unto them, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

"The institution of this ordinance is founded in the very nature of order itself. In order to become a member of any society in the world, scientific, political, or benevolent, it is necessary that some sign or mark of recognition be adopted, by which it may be known who are members of the said society. 'And if this be necessary for sake of order among societies in the world, how much more must it be necessary in a religions and spiritual point of view, to distinguish those who belong to a spiritual community from those who do not. And especially since the Lord has appointed such a mark of recognition, its reception and faithful observance becomes indispensable to the external order of his church; and, we may even add, indispensable to the internal order; for if the external be removed, the ultimate foundation is destroyed, and the internal falls to pieces and is dissipated. There is no strength or stability in any work, except so far as it is brought out into ultimate forms.

"But, not only is Baptism a sign of admission into the church on earth, but it is also a sign or token of admission into the church in heaven. For in the church on earth and the church in heaven are intimately connected; and hence we read in the Word that the angels attendant upon children, "Do always behold the face of their Father which is in heaven;" thus plainly teaching that children, as to their spirits, are associated with guardian angels. And, as every representative divine ordinance is attended with spiritual uses to the church in heaven as well as to the church on earth, it follows that by baptism we are introduced as to our spirits, to the church in heaven, of which we become actual members, and have our conversation in heaven, just in proportion as we become what baptism represents, washed from evils and thus regenerated. Every person, therefore, who sees and understands this first use of baptism, *should have this holy ordinance administered to his offspring so soon as practicable; thus introducing them, not only into the Lord's visible church on earth, but also enrolling, as it were, their spirits among the angels of heaven.* Baptism is the divinely appointed door through which children should be brought to the Lord, and dedicated to Him. Remember the Lord's injunction: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.'

A still more interior and spiritual use of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ as his Redeemer and Saviour, and may follow Him. Without such acknowledgment, a mere outward reception of baptism will be of little use. But the final end, the very essential use for which baptism has been divinely appointed, is that man may be regenerated and saved. As baptism represents regeneration, so the waters of baptism represents the truths of the Word, which are the essential means of regeneration. 'Ye are clean through the word which I have spoken unto you.' It is only by a faithful obedience to those truths which the waters of baptism signify, that man can be regenerated, or born again, and thus enter the kingdom of God."

☞ The following communication, with reference to the Medical College, we take from "the Union." In our next number, we intended to say something more of this institution, and especially of the moral and *physical* qualifications of the Professors.—Most of them, we are happy to say, are religious men. Parents should have special regard to the moral character of teachers:

OUR MEDICAL COLLEGE.

Mr. Editor: The other day I walked out, to take a look at our new Medical College which is now being finished off, for the reception of students. On my way I perceived that the elevation of College st. above highwater-mark is nearly completed; at the further extremity a strong culvert of stone work has been made so as to give egress to the back water, and thus prevent the formation of a stagnant pool upon the river's falling. By making a clean drain from Summer street to the river, this low part of town will become as healthy as any; for notwithstanding the liability to overflow in high stages of water, this cannot effect the condition of the atmosphere, since the impurity of water and the contamination arising from it, can only result from its stagnation. On the contrary, the very floods will have the beneficial effect of carrying away the sordes and filth which would otherwise collect there.

Passing this part of town to the river beyond, the next thing that struck my attention, was the eligibility and beauty of the site, on which the College building stands. It is a high but gently ascending elevation, the summit of which is a handsome plain, admirably suited for a capacious yard or *park* immediately around the College, and further off, for private residences and business houses.

The college itself is a noble edifice, commanding a magnificent view of the city proper, on the one hand, and on the other, of the *city* that *is to be*, and indeed already *is*, and which is incorporated under the name of South Nashville. The enclosed ground is singularly beautiful, with gateways or avenues giving entrance to it, which seem to be designed for the admission of carriages. This is a spot peculiarly adapted for a large and splendid park—a kind of *Utile Dulcini* in large towns in regard to which our city has yet to learn the value, whether considered as an ornament, a pleasure walk, or as a *reservoir of pure air and good health.* On entering the western wing of the edifice a short flight of steps ascending from the hall, brought me to the chemical laboratory and lecture room. Thir is a commodious and well ventilated apartment, admirably adapted in every respect for the purpose intended. The chemical rooms in medical colleges are too frequently small and close, and sometimes low and dark, in the bargain; whereas in nothing is there more need for plenty of room, free air and good light. Ascending the second flight of stairs I found myself in the main lecture room, having its seats arranged in a cirele one above the other. It presents a sort of funnel-shaped form, or that of an inverted dome, the narrowest and lowest part being the lecturers "pulpit" and the ascending sides being fitted up for the accommodation of his "congregation." Thus the speaker, (to be poetic about it,)

Will have to *look up* from the "rostrum *below*
To his *down-looking* hearers *above.*

Nevertheless, this arrangement is found by experience to be the very best for that purpose, affording every advantage for all to hear what is said, and a full view of whatever is brought forward for exhibition or demonstration. This room is also spacious, airy and well lighted; there appeared to be no defect in the arrangement, except perhaps the smallness of the lecturer's area; but this could be easily remedied, by the removal of the lowest row of seats.

The Medical College when completed will compare favorably with the best in the country. It will be an ornament and an honor to Nashville, reflecting the highest credit upon the liberality of the city and especially upon the zeal and energy of those who were more directly instrumental in effecting its establishment. The enterprise, talent and sterling character of its able faculty, will be a sufficient guarantee for its future success; while its location in the capitol of the "Centre State" will give it advaetages for becoming the principal college in the South. In fact, viewing the prospects of Nashville, and the indications pointing to her as the future emporium of commerce, of the industrial arts, and of learning, we look upon this College as destined to become the *Medical University of the South;* wherein not only the ordinary principles of general medicine will be taught, but where every department will receive such thorough attention and cultivation as to make it the great centre of attraction.

Our citizens cannot look upon this Institution but with conscious pride, coupled with an ardent solicitude as to its highest prosperity; and it needs only their hearty and earnest support to hasten in the full realization of their hopes.

CITIZEN.

ABSURDITIES OF INFANT BAPTISM.

The English Rubric admits of sprinkling, only when it is certified that the child is too weak and sickly to be immersed.—The following letter from a British nobleman, whose name it bears, to the London Times, will excite the mirth and laughter of American Christians, who may not feel disposed to weep at the superstition and folly of both priests and parents. Such mummery must be eschewed by all professed Protestants, or mystical Babylon will stand forever:

"Sir: Permit me to acquaint your readers with what occurred at St. Paul's Church, Brighton, on Saturday last.

"I accompanied Lady Londesborough to that church, for Lady Londesborough to be churched, and our child, an infant of little more than three weeks old, to be baptized.

"At the font, and during the ceremony of baptism, the officiating clergyman, the Rev. Arthur Wagner, suggested that the infant's hat, cap, and outer garments should be taken off, for they would be made very wet. Upon Lady Londesborough and the monthly nurse being much alarmed at this being, in a cold church, I ventured to ask Mr. Wagner, in the most civil manner, whether, in consideration of the infant's tender age, and of its not being used to cold water, it would not be possible to baptize it by putting a little water upon its forehead. That gentleman merely replied that he was not there for me to teach him how to baptize a child. I then addressed the nurse, and asked her whether she considered Mr. Wagner's mode of baptism would risk the infant's life. She said that she could not answer for the consequences; that were she the child's parent, she would not permit it, and that she hoped I would not. Again I asked Mr. Wagner whether it would not be possible to baptize the child in a milder manner. Closing his eyes, he merely pointed to the passage in the rubric, where immersion, or pouring water upon the child is mentioned.

"I then declared that I could not take upon myself the responsibility of the infant's life, and that I could not permit the ceremony to proceed; when Mr. Wagner said, 'You thus prefer the child's temporal to its spiritual life. I must speak to you as I would to the poorest man; this is a mockery of the ordinances of the church;' and he then left the font.

"My child has thus been refused admission into the Protestant Church, unless at the risk of its life, that risk having been declared by a competent person.

"I remain sir, your ob't servant,
"LONDESBOROUGH.

"*Grimton, April 2.*"

STILL THEY COME.

Revival—Baptism of a Methodist Minister.

Bro. Chambliss: The church at Orion is in a very comfortable situation indeed.—The utmost harmony prevails, and what is better than all, I believe the Lord has restored unto them the "joys of his salvation," in "that sinners are being converted to God." At a recent meeting twelve were added to the church by experience, and one by letter. Among the number was brother Wm J. Ledford, who for a number of years was a very useful preacher amongst the Methodist brethren. Except what time he has been on the Circuit travelling, bro. Ledford has resided within a few miles of Orion, and is well known as a pious and humble follower of the Saviour. It is unnecessary to write you the cause of his change. Of course it is that which troubles by night and day the consciences of many of the most pious and intelligent of our Pedo friends. He seems to preach with energy and power as a Baptist minister, and we hope he will do much good. He was regularly ordained on last Saturday, by Rev. G. G. McLendon and myself.

Yours truly,

ALFRED N. WORTHY.

Troy, Ala., Aug. 5, 1851.

Rev. J. M. Shaw and his wife, of the Baptist Church, have been sent out by the Board of Missions as Missionaries to New Mexico.

Communications.

For the Tennessee Baptist.

MEMPHIS DEBATE.

Messrs. Publishers:

Knowing the anxiety of our friends generally to hear from the discussion at this place between Messrs. Graves and Chapman, I send you the following items:

The debate commenced in the First Baptist Church, at 7 o'clock, P. M., of the 16th instant.

Mr. Chapman wholly refused to be governed in the discussion by Moderators, though he was willing Moderators should be chosen for the government of the audience. Hon. F. P. Stanton was chosen on the part of Mr. Graves, and Col. Richardson by Mr. Chapman. These gentlemen selected Col. Swain as chairman.

When the audience had assembled and the hour arrived for the discussion to commence, Mr. Graves arose and asked Mr. C. in the face of the audience, to submit to the control of the Moderators, but Chapman positively refused.

Mr. Graves opened the discussion with an hour's speech, and Chapman followed with the lowest tissue of abusive blackguardism which we ever heard.

He had not proceeded more than 10 minutes before his manner and language became so very disgusting and offensive that he was hissed down by the audience, and was hissed several times during his harangue. The Moderators were compelled several times to call the assembly to order. Mr. C. was hissed several times in his next speech, In Mr. Graves' speeches he did not notice Chapman's course, but proceeded with his argument, which was presented in so powerful and eloquent a manner, as to bring down the applause of the house at several times. We never before witnessed so marked a difference in the conduct of an audience towards two men. Mr. Chapman was hissed and scouted at, whilst his opponent was applauded and cheered for his manly and christian deportment, in spite of his own remonstrances and those of the Moderators.

So much indignation was manifested during Mr. Chapman's first speech, that numbers of gentlemen took their wives and daughters from the room.

This sketch of the first night presents a miniature of the debate. True, Mr. Chapman's language was not generally so offensive afterwards, because his friends lectured and scolded him at such a rate next day that he cooled down considerably.

After the first night the discussion was held in "Odd Fellows' Hall," which holds from 1500 to 2000 persons, and was crowded every night.

We think it is not an exaggeration to say the whole city was disgusted with Chapman. The audience gave public demonstration of this every night, by hissing and shouting at him in almost every speech he made, in spite of the frequent remonstrance of Mr. Graves and the Moderators. On the other hand, Mr. Graves had repeated manifestations of approbation in the applause of the audience.

It was impossible for the Moderators to suppress these frequent manifestations of approbation on one side, and contempt on the other, though they frequently remonstrated with the assembly.

The discussion continued five evenings, in which time the Polity of the Baptist and Methodist Churches was tolerably well canvassed.

Never did Methodism (the ministerial aristocracy) receive such a blow as here.

The people were perfectly overwhelmed with astonishment at some of the developments of Methodism made during the debate.

On the last night of the debate, while Mr. Graves was dwelling on Mr. Chapman's trading policy, as published in his numbers in the Advocate, a loud peal of applause burst from the whole audience occupying the back seats and galleries, apparently, mingled with a *loud hiss!*

It has since been ascertained that the hissing came from *one of the steward's of Chapman's Church, and a small squad of Methodists around him, who it is supposed had been arranged for the purpose!*

Mr. Graves stopped, as he had frequently done, and requested his friends not to applaud him, when Chapman exultingly called out, they are hissing you—they are hissing you—but was immediately silenced by a lick on the shins from his brother Hyer's stick, and a command to shut his mouth!

We will close this with one further remark.

One of the political sheets of this place has seen fit to notice the discussion in two short editorials. I allude to the Memphis Enquirer.

The Editor of this sheet has endeavored to make the impression that Mr. Graves and Mr. Chapman were upon a par—each engaging in low personal abuse. That the discussion on either side was not only unchristianlike, but in every sense wanting in dignity. He seems willing to kill Chapman in order to get a blow at Graves.

We hereby say to all whom it may concern, that a more gross slander and misrepresentation of facts was never published, than is contained in the mean insinuations of the two editorials referred to in the Memphis Enquirer.

The Editor knows he has stated falsehoods, and misrepresented Mr. Graves. He has been called on by citizens of Memphis, and requested to make an *amende honorable*, for that his statement was false, and he would not do so, but swore he would stand up to what he had said. Let an honest public bear this in mind, and *brand falsehood upon his forehead.*

So far from Mr. Graves' manner being undignified in the discussion, he tried again and again to induce Chapman to submit to the Moderators, but in vain. He at last gave that up, and requested the Moderators to control himself, and not suffer him to deviate from the rules of debate, which they all agreed to do.

Hon. F. P. Stanton, Col. Richardson and Col. Swain, presided during the discussion, and *never once intimated* that Mr. Graves was out of order.

Though Chapman spent much of his time in personal abuse of Mr. Graves, he made no reply, and took no notice of it whatever, save in one instance he stated the circumstances which caused him to write an editorial upon which Chapman had been harping several times. This explanation excepted, he made no personal allusion to Mr. Chapman, as many of the first citizens of Memphis will testify.

S. H. BUNDY.

For the Tennessee Baptist.

BROTHER GRAVES:

Some friend, whom I know not, has kindly forwarded to me the Memphis Christian Advocate of July 31st, in which I find myself noticed by the "acting editor," Mr. Chapman, in a way which elicits this rejoinder. But, *inprimis*, I will remark, that this attack on me does not take me by surprise. I was expecting it from that or a kindred source, and feel perfectly well prepared for all such emergencies.

This "acting editor" says, "Mr. Scott was not posted up in Methodism," &c.—Now, I propose that we permit the intelligent and candid reader to decide the question as to my being "posted up in Methodism." I profess to understand Methodism, having been raised in that community, and thoroughly taught in all things pertaining to Methodistic usages. If the Rev. gentleman will respond to me in a manner becoming the dignity of a christian Minister, I am persuaded that I will convince the reader that I know a thing or two about Methodism, and, perhaps, am not that miserable, backslidden, trifling, useless mortal that he insinuates.

Mr. Chapman says, "Every thing taught by Methodists, not excepting their love-feasts, is founded in the Scriptures, and in the usages of the early church." This I deny, and ask the gentleman to mention the passage that authorizes the sprinkling of infants. I deny that such a passage is in the inspired book—there is neither precept nor example for it. I deny that love-feasts are authorized in the scriptures. I deny that the "early church" had any class leaders or class meetings, or presiding elders; or that the travelling preachers are the divinely authorized rulers of God's people.—All these things are taught by Methodists, and it is with Mr. Chapman to show us where the Bible authorizes these prerogatives and usages. We will wait till our intelligent friend points out these authorities in the word of God, and then we shall allude to some other things on which we are "posted up," in relation to Methodism.—This task, doubtless, will require "six months reading," but we, unlike him, offer no *bonus* of "eight dollars per day," to induce him to read.

Mr. Chapman says, that one of the founders of the Missionary Baptist Church had fourteen wives. We deny it. This church never had any founders but Christ and his apostles. Will Mr. Chapman mention the name of that "founder" of the Baptists, and prove that he was one of the founders? We will see.

Mr. Chapman's incredulity is really astonishing. He tries to disbelieve every thing published in the "Tennessee Baptist." He questions my veracity when I say that I felt a peace of mind, a sense of having discharged a duty, when I was baptized. He charges me with bribery, that is, being bought with "a regular salary." He accuses me of hypocrisy, ignorance and duplicity. He is entitled to his own belief, and it is his privilege, and, I presume, his custom, too, to use abusive epithets and odious terms, and to pour the vials of his wrath upon his devoted victims. These things I will not do. I profess to be a follower of the meek and lowly Jesus, who, when he was reviled, reviled not again. I shall not forget that I owe it to myself, to my family, to my church, to the world, and above all to my Maker, "to speak evil of no man."

I regret that Mr. Chapman, a Methodist minister, the "acting editor of a" *Christian Advocate*, I say I regret, that he so far forgets the dignity of his holy calling, as to speak of baptism in derisive terms. He calls immersion "popping."—This, to say nothing of christian courtesy, is uncivil. I have often witnessed the devotions of people from whom I dissent in doctrine, but I cannot, nay, I will not, make sport of their religious ceremonies. This scornful treatment of immersion, comes with an ill-grace from a Methodist. Why, they "*pop*" too! They will sprinkle, pour or plunge; some of them will do almost any thing rather than not get a member.—They have a *forked* faith, it has three prongs. We, as Baptists, have "one Lord, one Faith, one Baptism."

Mr. Chapman says, that I joined the Baptists because I "could do no better." That is true, I think it was the best thing I could have done—to do right is always the best thing a man can do.

He supposes I was to have a "regular salary,"—that "all things were nicely fixed," &c. Perhaps it may not be amiss to inform him that a salary of $1000 or $1500 per annum was secured to me by the Trustees of the Academy here for my services as a teacher, and this arrangement was made several months before I joined the Baptist Church. He seems to think that getting a "regular salary is a thing rather novel" to me, since I left the M. E. church. The gentleman "is not posted up," in this matter, for I never did get a regular salary as a Methodist preacher, Those who know me are prepared to judge whether or not I would have accepted any salary bestowed on any Methodist itinerant. I serve as "Pastor of Mine Creek Church" without any salary for preaching. I want no pay in dollars and cents. I support myself and a large family by my own exertions, and am not in the habit of begging the people for a quarterly pittance.

In my "Reasons for becoming a Baptist," I said nothing disrespectful of the M. E. Church, or any of its members. I highly esteem, and claim as my particular friends, hundreds of Methodists. Not one word escaped my pen calculated to offend any member or minister of that community. Mr. Chapman's attack on me was unprovoked, uncalled for, and altogether wanton. However, he has assumed the responsibility, become my assailant, and accused me of hypocrisy, ignorance and duplicity. I will join issue with him touching the usages of Methodism, &c., as mentioned above, and leave the result with the candid and unprejudiced.

ALLEN M. SCOTT.

Mine Creek, Ark., Aug. 29, 1851.

For the Tennessee Baptist.

NASHVILLE, Sept. 20, 1851.

MR. EDITOR:

In your paper of to-day, I see a few items of religious faith to which I had subscribed, together with many comments thereon, over the signature of B. When less engaged than at present, I may pay my respects to his communication, giving it that attention which the importance of the subject demands.

Only remarking, by the way, that I do not suppose the Bible, *alias* the paper and ink, (for in that light he seems to regard it,) will ever avail me any thing, either now or hereafter, dead or alive; but I humbly trust that an honest belief in the great truths and principles therein contained, will avail me much. And if the book or paper should not be able to effect a resurrection, yet the words which Christ spoke, and which he said was spirit and life, may be able to effect the glorious work.

As to the attorney, or rather the case of murder spoken of, I do not know that I fully comprehend it. It is certainly a new case. I would say, however, that there is some difference in the Devil's tempting another to do evil, and in doing it himself.

"If he was an actor in the tragedy supposed, I would most likely have enquired of the Attorney why he did not prosecute him, he being a principal in the first degree.

My friend appears to understand theology a little better than he does criminal law; but even on that subject he seems to be covered all over with mystery as with a mantle.

M.

For the Tennessee Baptist.

MOSSY CREEK, Jefferson Co., Tenn., September 17, 1851.

BROTHER GRAVES:

What would you say of a Methodist preacher who declares that he would prefer to see one of his children die, rather than have one of his flock join the Baptists, or what say you of a lady who should say she would as readily see a Baptist ministers throat cut, as to eat her breakfast? Is not his the same spirit that formerly consigned Baptists to the stake.

Yours,

J. QUARLES.

ANS.—We shall say, what we always have said, that such a spirit is one of the *Isms of Pedoism*, and at this day is being carried out in the way of fining and imprisoning Baptists in protestant Germany, Sweden and Denmark. Were it not for the conservative influence of Baptist principles, the same scenes would be common in this country.

S.

For the Tennessee Baptist.

NEAR MISSISSIPPI CITY, Miss., September 10, 1851.

BROTHER GRAVES:

Since writing to you, soon after my arrival here, I have received your favor of the 15th of June. I was much pleased with its contents. I agree with you in regard to the great disposition of our Ministers and members to compromise the truth of the Gospel, to gain popularity with the Pedoes—some will go so far as to attend their closed door meetings, class and love feast, and would go to *their* table of communion, if they were not afraid of being disciplined in the church for it—and when asked, why dont you commune with us?—They will very feelingly and supplicatingly remark, the rules of our church forbid it—indirectly saying, if it was not so, we would eat at *your* table—and thus give them to understond that the church is blameable for prohibiting them from associating with them in this thing—instead of giving them the plain and as yet incontrovertable reasons. You have not been baptized, and have no right to conduct such services, nor erect a table, and call it the Lord's table, when you have not complied with the second important requisition of our Saviour: first, believe; second, to be baptized. Many of the professed followers of Christ, will sacrifice anything to gain the popular feeling—if they can gain the smiles of the membership of all the denominations and world, and they seem to gain that position in society, so gratifying to the ambitious aspirant, and so severely denounced in Holy Writ—*to be well spoken of all men.* This is a most glaring fault, and *one* hard to be overcome.

Many of us have near and dear relations and friends, who have been from early infancy, educated and indoctrinated in all the rituals and doctrines of pedoism—professing religion under its ministry, taught to believe it to be 'the more excellent' method of worhsipping God, that they never investigate for themselves, but set it down as the true doctrine and discipline of the Bible, that which is taught by the discipline and bold assertions of their pulpit declaimers, or books, tracts, and newspapers, issued under the special eye of the most rabid and bitter men amongst their leaders—and occasionally when you meet with one, who deplores the disagreement between themselves and others, yet they never can be heard to say ought against any fanatical or jesuitical issues from their press or pulpit. They will invariably find fault with Mr. Graves and his paper, his almanac; but never a word of the thousands of misrepresentations of a McFerrin, a Chapman, or a Fly,—however gross or offensive they are, no, not a word—but your bro. Graves, he is a quarrelsome meddling fellow, not worthy the notice of a christian. They advocate peace, peace, in the presence of Baptists, who never see the Advocate, and therefore, think your pains are altogether voluntary on your part, and intended to detract, and injure their beloved society.—I have found some of our own members imbibing these ideas, and it is no little trouble to disabuse their minds. But you have one thing to comfort you, past history shows that those who advocated the true doctrines of our Lord, were spoken ill of every where, and when some could say nothing against our Saviour's pure, exalted and pious character, they would attempt to detract from his character, by tempting the rich and aristocratic, by remarking, in their hearing, "Is not this the Son of Joseph the carpenter." I have been a constant reader of the Tennessee Baptist, from its first issues, under the editorship of Brother Howell, and have no doubt, it has been an instrument in the hands of God, of doing great good—its firm inflinching course, in the advocacy of truth, and the Baptist has brought down the thunders of the hosts of Pedoism, and will continue to do so, so long as you remain firm and true to God, and to his church. You may expect to be denounced in their bulls, issued from one of the offspring of the See of Rome. Well, let them come; I believe it will have the same effect, as it would on a beast, mired in the quick-sands—every effort to release themselves, will but sink them deeper and deeper into error, until they must be overwhelmed and buried beneath the surface; and others be disquieted so much in following them, that they will turn around, and search for the true way—and for the want of disciples, their errors will be buried with them. I will here remark, that in regard to those of my relatives and friends whom I believe to be christians in error, I desire to treat with due courtesy and respect, and whenever an opportunity offers to converse on those subjects, in which we so widely differ, to do so in kindness and love, and try to lead and draw them along into the path of duty, and not to drive them. This, I think, is the proper way to deal with them, while we are mingling together as relatives and friends; but your situation is quite different, you are called by the Providence of God, to conduct a public journal, professedly to throw light on the doctrines of the Bible—the plan of salvation—the ordinances of the church—its laws in relation to its government, &c., &c.—Thus you must be faithful in; let not the fear of man be for one moment taken into account, having "thus saith the Lord" for your guide, fearlessly pursue the path of truth, battle bravely for them, and you will reap a rich reward from your heavenly Father.

I am now reading the report of your debate with Mr. Fly, in the District. You certainly gained a great triumph for the cause of truth. I am pleased with the courteous way and manner of your conducting those debates; I would enjoy them very much if present. I believe they will do much good in throwing light on the truths of the Bible—and I think the more frequent they are brought about, the better—but if you go on using up those who have the temerity to meet you, as you have Mr. Fly, they will decline meeting you; you must call out their best and ablest men.—When you get through with the Tennessee debates, we would like very much for you to cross the line, and come down into our State. We much need your help here; you could do us and the cause of truth invaluable service here. It is true we have many able and efficient men here in the lead, but one as yet that has taken the field. Bro. S. S. Lattimore, now of Macon, is an able and efficient debater, met and vanquished several opponents, one is the celebrated book-maker, Mr. Chapman, whom you have been handling so much—who seemed to think he had conquered all near him in the State, and went on a crusade to other lands—not made more holy from his battles or writings I presume, from the reports I see published in your State. Cant you make it convenient to be at the next session of our State Convention? We would rejoice to meet with you there. I have great anxiety to make your personal acquaintance. You will be able to make acquaintance there, with most of the leading brethren of our State, and would do much good in increasing the patronage of the Tennessee Baptist. Try and make your arrangements so as to be there. The Convention will convene in Aberdeen, on Thursday before the 2d Sabbath in November. The Executive Board will meet the day previous. I hope soon to send you more subscribers.

Fraternally yours in Christ our Redeemer.

A. DEACON.

For the Tennessee Baptist.

GENERAL ASSOCIATION.

BROTHER GRAVES:

It is made my duty, as Corresponding Secretary of the Executive Board of the General Association of Middle Tennessee and North Alabama, to inform the Boards, Churches and delegates, that the next Association will be held with the Franklin

VOL. VIII.

Church, Williamson county, Te
mencing Saturday the 25 of Oct
It is very desirable that the
Boards should have their reports
ready. The Association exp
President, Agent, Secretary, etc
his duty."

The following constitute the m
the various Boards:

EXECUTIVE BOARD.

S. Baker, H. R. Buchanan, W.
T. A. McCreery, S. M. Scott, H.
vel, W. F. Bang, A. Nelson, N.
Fadden, P. Anderson, J. R. Ru
L. Sandidge, L. H. Bethel, A. W
am, O. J. Fisk, W. A. Whitsitt,
B. Winston, A. B. Shankland, E.
nie.

PUBLICATION BOARD.

J. R. Graves, L. H. Bethel, O
W. F. Bang, A. Nelson, H. R. B
W. P. Jones, S. M. Scott, H. G.
T. A. McCreery, H. Blackman
Thomas, B. Winston, J. H. Eaton,
man, W. L. Martin

EDUCATION BOARD.

J. H. Eaton, J. F. Fletcher, M.
P. W. Dodson, D. Bridenthall,
Meacham, W. L. Martin, W. She
G. Mosely, J. M. D. Cates, J. M
W. Jarman, J. C. Holt, B. Kimbro

BIBLE BOARD.

E. Strode, J. G. Barksdale, J.
B. M. Tillman, J. F. Cummings,
ster, A. W. Meacham, Williamso
gard, J. W. McGrew, T. G. Mosely
Ferguson.

FOREIGN MISSION BOARD.

M. Hillsman, B. Gannaway, J.
J. H. Fletcher, J. H. Eaton, J. W.
W. Shelton, H. Young, D. Briden
Ferguson, J. G. Barksdale, R. W. J
G. W. Jarman, W. S. Perry, E. St

The next Introductory Sermon
livered by Rev. D. Bridenthal.
Hillsman, alternate.

Yours,

W. P. JO

For the Tennessee Baptist.

A DEBATE.

A religious discussion will take
Dixon's Creek Camp-ground, Smit
ty, Tenn., commencing on the
October. The debatants are the
W. Meacham and Rev. W. H. Hi
The following are the propositions:

1. Is immersion the only apost
christian baptism.

Meacham affi
Hughes denie

2. Are infants proper subjects of
membership.

Hughes affir
Meacham de

3. The government of the Metho
Church is neither scriptural or repu

Meacham affi
Hughes denie

4. The Discipline of the Metho
Church does warrant Open Commu

Hughes affirm
Meacham de

AN ITEM FROM TEXAS.

Your most excellent paper is doing
good in Texas, for our Redeemer's
but I assure you, it is no advantage
cause of Pedoism. The Registers y
me has played the wild among some
Pedoes here—some who had been
bers of the church for years, m
great discovery that they had neve
baptized, and forthwith followed the
viour into the liquid grave.

W. A. SMI

REVIVAL INTELLIGENCE.—From a
letter from Rev. John Q Burnett, M
La.' we take the following extract:

"Several precious revival seasons
lately been enjoyed in this section of
iana; I have recently baptized thir
willing converts into the fellowship
church. Other churches around
shared largely in this glorious work."

Selections.

From the Mother's Jour

THE GRANARY—*Pay what thou*

A TALE FOR ALL WHOM IT MAY CONCE

BY A. C. THOMAS.

Do not defraud your neighbor. "
than Homespun having purchased
tensive farm, and provided himself
every thing requisite to prosperous hu
dry, proposes to furnish subscribers
one gallon of wheat monthly, for one
at the low price of one dollar a year i
vance.

"The facilities afforded by Gover
for the transportation of wheat to ever
tion of the Union, and the adjacent pr
ces, are such as must prove satisfacto
every subscriber; and the proprietor
Granary assures all who may patroniz
that he will exert himself to supply
ticle of the best quality.

"N. B.—Agents will be allowed a
ral per centage. Address, (post-p
Proprietor of the Granary, Hopewell.

Such was the prospectus issued b
friend, Mr. Homespun. Feeling a live
terest in his welfare, I visited his fa
though it was a long journey fro
home, and was much pleased to find
thing in nice order. He informed me
he had contracted a large debt in the
chase of the premises, stock and i
ments of husbandry, but he had no
of his ability to discharge every oblig
in a few years. He also stated that h
received many hundred subscribers,
that in four or five weeks he would
mence the delivery of the wheat accor
to his proposals.

The scheme appeared plausible—
friend was so confident of success, th
had not the slightest doubt of his pros

which is taught by the discipline and
assertions of their pulpit declaimers,
books, tracts, and newspapers, issued
r the special eye of the most rabid
bitter men amongst their leaders—and
enally when you meet with one, who
ores the disagreement between them-
t and others, yet they never can be
l to say ought against any fanatical or
tical issues from their press or pulpit.
y will invariably find fault with Mr.
rs and his paper, his almanac; but
r a word of the thousands of misre-
utations of a McFerrin, a Chapman,
Fly,—however gross or offensive they
no, not a word—but your bro. Graves,
s a quarrelsome meddling fellow, not
y the notice of a christian. They ad-
te peace, peace, in the presence of
ists, who never see the Advocate, and
efore, think your pains are altogether
ntary on your part, and intended to
ct, and injure their beloved society.—
ve found some of our own members
ving these ideas, and it is no little
ue to disabuse their minds. But you
one thing to comfort you, past history
ra that those who advocated the true
trines of our Lord, were spoken ill of
y where, and when some could say
ing against our Saviour's pure, exalted
pious character, they would attempt to
act from his character, by tempting the
and aristocratic, by remarking, in their
ing, "Is not this the Son of Joseph the
enter." I have been a constant read-
f the Tennessee Baptist, from its first
r, under the editorship of Brother
ell, and have no doubt, it has been an
ument in the hands of God, of doing
t good—its firm unflinching course, in
dvocacy of truth, and the Baptist has
ght down the thunders of the hosts of
ism, and will continue to do so, so
as you remain firm and true to God,
to his church. You may expect to be
unced in their bulls, issued from one of
ffspring of the See of Rome. Well,
m come; I believe it will have the
effect, as it would on a beast, mired
quick-sands—every effort to release
-selves, will but sink them deeper and
r into error, until they must be over-
met. and buried beneath the surface;
thers be disquieted so much in follow-
them, that they will turn around, and
it for the true way—and for the want
ciples, their errors will be buried with
. I will here remark, that in regard
e of my relatives and friends whom I
n to be christians in error, I desire to
with due courtesy and respect, and
ever an opportunity offers to converse
ose subjects, in which we so widely
r, to do so in kindness and love, and
lead and draw them along into the
of duty, and not to drive them. This,
k, is the proper way to deal with
, while we are mingling together as
ves and friends; but your situation is
different, you are called by the Pro-
ce of God, to conduct a public jour-
nofessedly to throw light on the doc-
of the Bible—the plan of salvation
ordinances of the church—its laws
ation to its government, &c., &c.—
you must be faithful m; let not the
f man be for one moment taken into
nt, having "thus saith the Lord" for
uide, fearlessly pursue the path of
battle bravely for them, and you will
rich reward from your heavenly Fa-

m now reading the report of your de-
with Mr. Fly, in the District. You
ly gained a great triumph for the
of truth. I am pleased with the
rous way and manner of your con-
g those debates; I would enjoy them
much if present. I believe they will
uch good in throwing light on the
of the Bible—and I think the more
nt they are brought about, the better
if you go on using up those who
the temerity to meet you, as you have
ly, they will decline meeting you; you
call out their best and ablest men.—
you get through with the Tennessee
s, we would like very much for you
s the line, and come down into our
We much need your help here;
uld do us and the cause of truth in-
ife service here. It is true we have
able and efficient men here in the
ut one as yet that has taken the field.
. S. Lattimore, now of Macon, is an
nd efficient debater, met and van-
l several opponents, one is the cele-
book-maker, Mr. Chapman, whom
ave been handling so much—who
to think he had conquered all near
ths State, and went on a crusade to
nds—not made more holy from his
or writings I presume, from the re-
see published in your State. Cant
ke it convenient to be at the next
of our State Convention? We
rejoice to meet with you there. I
reat anxiety to make your personal
ntance. You will be able to make ac-
ce there, with most of the leading
of our State, and would do much
n increasing the patronage of the
ee Baptist. Try and make your
ements so as to be there. The Con-
will convene in Aberdeen, on Thurs-
fore the 2d Sabbath in November.
xecutive Board will meet the day
s. I hope soon to send you more
bers.
erally yours in Christ our Redeem-
A. DEACON.

For the Tennessee Baptist.

GENERAL ASSOCIATION.

Dr. GRAVES:

I made my duty, as Corresponding
ry of the Executive Board of the
Association of Middle Tennessee
rth Alabama, to inform the Boards,
ers and delegates, that the next As-
n will be held with the Franklin

VOL. VIII. THE TENNESSEE BAPTIST. OCTOBER 4, 1851.

Church, Williamson county, Tenn., commencing Saturday the 25 of October.

It is very desirable that the respective Boards should have their reports and finds ready. The Association expects each President, Agent, Secretary, etc., "to do his duty."

The following constitute the members of the various Boards:

EXECUTIVE BOARD.

S. Baker, H. R. Buchanan, W. P. Jones, T. A. McCreery, S. M. Scott, H. G. Scovel, W. F. Bang, A. Nelson, N. H. McFadden, P. Anderson, J. R. Rutland, G. L. Sandidge, L. H. Bethel, A. W. Meacham, O. J. Fisk, W. A. Whitsitt, N. Lowe, B. Winston, A. B. Shankland, E. B. Haynie.

PUBLICATION BOARD.

J. R. Graves, L. H. Bethel, O. J. Fisk, W. F. Bang, A. Nelson, H. R. Buchanan, W. P. Jones, S. M. Scott, H. G. Scovel, T. A. McCreery, H. Blackman, James Thomas, B. Winston, J. H. Eaton, M. Hillsman, W. L. Martin.

EDUCATION BOARD.

J. H. Eaton, J. F. Fletcher, M. Hillsman, P. W. Dodson, D. Bridenthall, A. W. Meacham, W. L. Martin, W. Shelton, T. G. Mosely, J. M. D. Cates, J. Malloy, G. W. Jarman, J. C. Holt, B. Kimbrough.

BIBLE BOARD.

E. Strode, J. G. Barksdale, J. C. Holt, B. M. Tillman, J. F. Cummings, D. Wagster, A. W. Meacham, Williamson Haggard, J. W. McGrew, T. G. Mosely, H. C. Ferguson.

FOREIGN MISSION BOARD.

M. Hillsman, B. Gannaway, J. Malloy, J. H. Fletcher, J. H. Eaton, J. W. Burton, W. Shelton, H. Young, D. Bridenthal, B. Ferguson, J. G. Barksdale, R. W. January, G. W. Jarman, W. S. Perry, E. Strode.

The next Introductory Sermon to be delivered by Rev. D. Bridenthal. Rev. M. Hillsman, alternate.

Yours,
W. P. JONES.

For the Tennessee Baptist.

A DEBATE.

A religious discussion will take place at Dixon's Creek Camp-ground, Smith county, Tenn., commencing on the 15th of October. The debatants are the Rev. A. W. Meacham and Rev. W. H. Hughes.—The following are the propositions:

1. Is immersion the only apostolic and christian baptism.

Meacham affirms.
Hughes denies.

2. Are infants proper subjects of church membership.

Hughes affirms.
Meacham denies.

3. The government of the Methodist E. Church is neither scriptural or republican.

Meacham affirms.
Hughes denies.

4. The Discipline of the Methodist E. Church does warrant Open Communion.

Hughes affirms.
Meacham denies.

AN ITEM FROM TEXAS.

Your most excellent paper is doing much good in Texas, for our Redeemer's cause; but I assure you, it is no advantage to the cause of Pedoism. The Registers you sent me has played the wild among some of the Pedoes here—some who had been members of the church for years, made the great discovery that they had never been baptized, and forthwith followed their Saviour into the liquid grave.

W. A. SMITH.

REVIVAL INTELLIGENCE.—From a private letter from Rev. John Q. Burnett, Minden, La.' we take the following extract:

"Several precious revival seasons have lately been enjoyed in this section of Louisiana; I have recently baptized thirty-two willing converts into the fellowship of one church. Other churches around have shared largely in this glorious work."

Selections.

From the Mother's Journal.

THE GRANARY—*Pay what thou owest.*

A TALE FOR ALL WHOM IT MAY CONCERN.

BY A. C. THOMAS.

Do not defraud your neighbor. "Jonathan Homespun having purchased an extensive farm, and provided himself with every thing requisite to prosperous husbandry, proposes to furnish subscribers with one gallon of wheat monthly, for one year, at the low price of one dollar a year in advance.

"The facilities afforded by Government for the transportation of wheat to every section of the Union, and the adjacent provinces, are such as must prove satisfactory to every subscriber; and the proprietor of the Granary assures all who may patronize him that he will exert himself to supply an article of the best quality.

"N. B.—Agents will be allowed a liberal per centage. Address, (post-paid,) Proprietor of the Granary, Hopewell."

Such was the prospectus issued by my friend, Mr. Homespun. Feelmg a lively interest in his welfare, I visited his farm, although it was a long journey from my home, and was much pleased to find every thing in nice order. He informed me that he had contracted a large debt in the purchase of the premises, stock and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had received many hundred subscribers, and that in four or five weeks he would commence the delivery of the wheat according to his proposals.

The scheme appeared plausible—and my friend was so confident of success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him he was preparing many gallon sacks.

Every month, for the space of two years, I received my gallon of wheat, and concluded from his excellent and prompt delivery that every thing was prosperous with Jonathan Homespun and his farm. So I gave myself no concern about my indebtedness to him—"for," said I, "to a farmer so extensively patronized as he is, the small pittance of two years' arrears would be but a drop in the bucket." It is true there was occasionally printed on the sacks a general notice to the delinquents, but I never suspected that it was intended for his friends. The notice, however, became more and more frequent; and having leisure, I concluded I would visit my friend, the proprietor of the Granary. He greeted me cordially; but I saw that there had been trouble. He was evidently worn with toil and anxiety; and in the conversation of the evening, he entered into particulars.

"Here I have been laboring day and night almost two years, and am more in debt now than when I began. My creditors are pressing for payment—I am conscious of my inability to meet their demands, and I can perceive no result but bankruptcy and ruin."

"But you have a large list of subscribers?" said I.

"Yes, a very large list," was the reply; "but too many of them are like you!"

"Me!" I quickly replied in amazement, "too many like me!"

"Pardon me," said my friend, in a melancholy tone. "Pardon me, for oppression will make even a wise man mad. You have had a gallon of wheat monthly for two years—I have a large list of the same kind of patrons, scattered here and there, over a thousand miles. If they would pay me the trifles they severally owe me, I should be directly freed from my embarrassment, and go on my way rejoicing. But they reasoned as you reasoned—and among you I am brought to the door of poverty and ruin."

I felt the whole force of the rebuke, and promptly paid arrearages, and also a year in advance. I shortly bade adieu to the wronged and worthy farmer, resolved to do every thing in my power to repair the injury which had been occasioned from my delinquency.

O, ye patrons of Jonathan Homespun! wherever ye are!—ye who have eaten the wheat from his Granary, without making payment! Ye are guilty of a grievous sin of omission. Therefore, repent—pay him what you owe him. Uncle Sam's teamsters bring the sacks of wheat every month, and Uncle Sam's teamsters will carry the money safe to Jonathan Homespun.

FOLD YOUR LETTERS CAREFULLY.—We received on Friday, says the Augusta Constitutionalist, a letter in which had been inclosed to us six dollars; a five and a one dollar bill. It came to us rifled of the five dollar bill. The one dollar was in it, somewhat mutilated by the instrument which had extracted the other. The mside of the letter bore marks of a sharp instrument—cork-screw perhaps—which had been inserted and which had fisbed out one of the bills. The other being old and easily torn, the instrument could not hold it. We mention this mode of fishing money out of letters, as a caution to persons remitting, that they should fold their letters more carefully.

THE ONLY REPRESENTATIVES OF RELIGIOUS LIBERTY.—A Prussian correspondent of the London Christian Times, writing of the German Baptists, says:

"The only really free churches we have are the Baptists. Without belonging to them, I highly esteem and love them as the only representatives of religious liberty, and the only Associations where the spiritual gifts of laymen are cultivated. Is it not one of the least bitter fruits connected with the establishment, that these gifts are not only grossly neglected, but even kept down among laymen, in consequence of which, though we have many Christians, we have no Christian society. This is the principal point of view under which I desire that the Baptist churches may multiply and spread in Germany. With respect to practical and vital Christianity, they leave, I think, all our Christian churches and associations far behind them."

A whole Family Poisoned.—A singular and fatal case of accidental poisoning occurred on Sunday, at No. 139 Prince street, a boarding house kept by Mr. John Carr and his wife. Mrs. Carr, it appears, had procured some arsenic to kill the rats, with which her house was infested, and afterwards mistook it for flour, which she put into a pudding, of which eleven of the household partook, and from the effects of which Mrs. C., one of her own children, and a child of one of the boarders, died on Monday morning. It was hoped the rest would recover.—*N. Y. Recorder.*

BE FIRM.—The wind and the waves may beat against a rock planted in a troubled sea, but it remains unmoved. Be you like that rock, young man. Vice may entice, and the song and the cup may invite. Beware, stand firmly at your post. Let your principles shine forth unobscured. There is glory in the thought that you have resisted temptation, and conquered. Your bright example will be to the world what the lighthouse is to the mariner upon a sea shore: it will guide others to the point of virtue and safety.

About a week ago a party at Cape May, engaged in fishing with a seine, caught a saw fish which weighed 1095 lbs., and measured fourteen feet from the tip of the tail to the end of the saw. The latter members are three feet long. It is now one of the curiosities of the place.

For the Tennessee Baptist.

MEETING OF THE BAPTIST CONVENTION FOR NORTHERN ARKANSAS.

The annual meeting of the above mentioned body will take place in the town of Helena, on the Friday before the second Lords-day in October next. The undersigned, as a Committee of Arrangements, extend a general invitation to their brethren and friends, as ample provisions will be made for their accommodation.

Helena being situated on the Mississippi, will be convenient of access to all up and down the river, and on the White and Arkansas rivers.

Brethren in the Southern part of the State are especially invited to visit us, and particularly ministering brethren. Our invitations are not confined to this State—we specially request brethren in the ministry from other States, to come and help us.

By the Constitution, the Convention shall be composed of Delegates from Baptist Associations, Churches, and individual Contributors, who are members of the Baptist Church in good standing, and fifty cents entitles an individual to membership.

Persons on reaching Helena, are requested to call at the store of Messrs. Hicks and Bumpass, where some of the Committee will be in attendance to direct them to their lodgings.

T. S. N. KING,
J. H. HICKS,
W. D. JONES,
S. HALL,
W. C. MYRTLE,
Committee.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Sept. 28,—P. M.

The trade during the past week has been animated in all its departments, except cotton, and the sales have been large. All that is wanting now is the navigation of the Cumberland to make our markets very brisk.

COTTON—There has been nothing doing in cotton. As yet no disposition is evinced on the part of any to commence operations, and there is no demand except for manufacturing purposes. Although the planters commenced picking earlier than usual this year, there has been but little received here up to this date. Johnson & Weaver received this week ten bales from Maury county, the only lot that has reached here since the first of the month. This backwardness is owing to the low stage of the river and the continued delightful weather for getting out the crop which has prevailed.

SUGAR—The stock of Sugar in the market is limited, and the demand has been animated—Sales at 6¼a8c.

COFFEE—The demand for Coffee is good, and the supply smaller than usual at this season We quote at 11a13c.

MOLASSES.—There is not much demand for this article—stock ample. sales at 40a45c.

FLOUR.—The stock of flour continues to diminish, and is confined almost exclusively to Tennessee brands, which readily command $6, though prices are unsteady. Lebanon flour sells at $3 50 per 100 pounds.

SALT—The supply of Salt on hand is sufficient for the demand. Sales of bbl. at 37½c; Sack fine $1 75. Coarse $1 50.

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

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

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

FEATHERS, 28a30c.

BEESWAX, 18a20c.

GINSENG, 25a29c; in demand.

CORN MEAL, 60c per bushel.

CORN, $3 00 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

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

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

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

Special Notices.

☞ Rev. D. LEWIS is an authorized agent for the "Tennessee Baptist" in the counties of Leon, Walker, and Houston, Texas.

T. J. HEFLIN, Esq., Sheriff of Houston County, Texas, is also an agent for this paper.

GRAVES & SHANKLAND.

TRAVELING AGENT.—Our Brother, Rev. John H. Yeaman, late of the Theological Institute, Covington, Ky., is an authorized agent for the Tennessee Baptist. He goes to East Tennessee, which for the present will be his field of operations, and we trust our brethren in that section of the State will render him all the aid they can conveniently, in prosecuting the objects of his agency.

GRAVES & SHANKLAND.

EAST TENNESSEE GENERAL ASSOCIATION.—The Eighth Annual Meeting of the General Association of the Baptists of East Tennessee, will be held at the Blue Spring Church, Bradley county, Tenn., seven miles west of Cleveland, to commence on Thursday the 9th inst.

JAS. C. MOSES, *Cor, Sec.*

PROTRACTED MEETING.—A Protracted Meeting will be held with the Baptist Church at Benevolence, four miles north-east of Tyree's Springs, commencing on Saturday before the third Sabbath in October next. Brethren in the ministry are earnestly solicited to attend.

A. JONES.

PROTRACTED MEETING.—There will be a Protracted Meeting held with Chalk Hill Church, three miles east of Camden, commencing on Saturday before the third Sabbath in October next. Brethren in the ministry are earnestly requested to attend.

C. M. SARRETT, *Ch. Clk.*

PROTRACTED MEETING.—A Protracted meeting will be held (Providence permitting) with the Cedar Grove Church, Wilson county, Tenn., commencing on Friday, Oct. 17th. We earnestly solicit brethren in the ministry to aid in the services.

N. M. GREEN.

☞ There will be a Protracted meeting held with the church at Spring Creek, Henry county, Tenn., commencing on Saturday, before the first Lord's day in November. Brethren in the ministry are strongly solicited to attend.

J. P. ARNOLD.

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.
March 15 EWIN BROWN & CO.

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

Letters Received.

A—J. F. Austin.
W. R. Alexander and remittance.
J. L. Alexander.
B—W. Brazleton.
P. P. Benson.
W. S. Baldry and remittance; names entered.
J. Q. Burnett and remittance; names entered.
N. P. Bond.
T. Bomer.
C—A. Cunningham.
S. Cannon and remittance.
T. H. Compere and remittance; names entered.
D—S. Davis; list of names entered.
J. B. Dawson and remittance.
F—L. L. Fox; name entered.
J. D. Franks and remittance; names entered.
J. P. Ferguson and remittance.
L. L. Fielder and remittance.
H—H. Harris.
W. Hickle and remittance.
J. T. Heflin; you are regarded as an agent of the Tennessee Baptist.
J—H. B. Jernigan.
L—W. M. Lea and remittance.
W. F. Luck; names entered.
M—S. Martin.
H. A. Miller.
W. B. Mason and remittance.
W. R. McFerrin.
R. Maxey.
P—W. M. Pickett and remittance; names entered
N. C. Patton.
R. Pulley; in what county is Lchi P. O.
N. A. Partee.
Post Master, Pontotoc, Miss., 2.
Q—G. T. Quillian.
R—B. McC. Roberts.
J. Russell
S—J. Singleton.
T. Short and remittance.
J. J. Smith and remittance.
Mrs L. Smith and remittance.
D. H. Selph.
J. J. Sledge.
T. Spight.
T—C. C. Tipton.
J. Thacher, jr.
V—D. Verser and remittance.
W—E. Williams.
J. R. Woolfolk; list of names entered.
John F. White; attended to.
J. Wiseman and remittance.
J. V. Wright and remittance.
Y—J. H. Yeaman.
Z—D. H. Zacary and remittance.

AYER'S CHERRY PECTORAL.—We call attention to the advertisement of this article now in our paper, and at this season of the year when colds and coughs are so prevalent, the information it contains will not be found unwelcome. The eminent names, lent to recommend it, are conclusive proof of its value. In addition to these we have been favored with the perusal of letters from many distinguished individuals as well as humble sufferers, who acknowledge their indebtedness to this valuable medicine for the recovery of their health from painful and dangerous diseases. It is at once safe and pleasant to take, and is certainly very powerful to cure. Those afflicted with coughs, colds, asthma, bronchitis, hoarseness, or indeed any of the various affections of the lungs, will do well to try the Cherry Pectoral, and will have no cause to regret the experiment.

Southern Baptist Almanac, and Annual Register for 1852.

NOW ready for orders. This Annual is this year increased in size to 24 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.

IMPORTANT ISSUE.

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

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

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

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

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

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

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. C. EATON, Instructress in English Studies.
Miss CELESTE M. SCOLLARD, Instructress in Ornamental Art and General Literature.
JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
Rev ISAAC S. PARKER, Lecturer on English Literature.
HENRY M. JETER, M. D., Lecturer on Chemistry and Physiology.
THOMAS W. WHITE, A. M., L. L. B., Lecturer on Political Economy.
MRS. PIERCE, Matron.
WILLIAM FORD, Butler.

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

Each young lady will furnish her own towels and napkin.

TERMS OF TUITION, &c.

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

Bills payable half in advance—half at the close of the session. Drafts, on time, on Memphis Vicksburg, Mobile or New Orleans, taken for oills.
HERNANDO, De Soto Co., Miss. Sept. 20—5w

LONDON PORTER.—64 dozen London Brown Stout, in quarts and pints, of superior quality, received and for sale by
Sept. 13 EWIN, BROWN & CO.

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.

INDIGO AND MADDER.—800 pounds Spanish Float Indigo; 1000 pounds superior Madder, received and for sale at the lowest market rates, by
Sept. 13 EWIN, BROWN & CO.

MASON'S BLACKING.—350 dozen Mason's superior Paste Blacking, for sale by
Sept. 13 EWIN, BROWN & CO.

The Howell Institute.

LEXINGTON, TENNESSEE.

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

FACULTY.

Rev. J. V. E. COVEY, President, and Professor of Latin and Greek Languages and Belles Lettres.
Mrs LOUISA COVEY, Preceptress and Instructor in Natural Sciences.
——— ———, Teacher of French, Drawing and Painting.
MISS KIMBALL, Preparatory Department.

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT—FIRST YEAR.

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

SECOND YEAR.

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

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

COLLEGIATE DEPARTMENT.

FRESHMAN CLASS—FIRST SESSION.

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

SECOND SESSION.

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

SOPHOMORE CLASS—FIRST SESSION.

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

SECOND SESSION.

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

JUNIOR CLASS—FIRST SESSION.

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

SECOND SESSION.

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

SENIOR CLASS—FIRST SESSION.

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

SECOND SESSION.

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

RATES OF TUITION.

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

REGULATIONS.

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

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

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

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

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

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

7. A uniform dress will be adopted—made in winter, for Sabbath's and Holidays, of dark green alpacha, or other material of similar color, provided it does not exceed in 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, ginghams and white muslin. All dresses must be plain, without inserting, edging or other trimming, and every article marked with the owners name. Bonnet, a plain straw or leghorn, without flowers, lace, or inside trimming. In summer, trimmed with pink, solid color; in winter with green, solid color.

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

WM. A. MURCHISON
Chairman of Board of Trustees
Lexington, Tenn., Aug. 22, 1851.

BOARD OF TRUSTEES.

Henderson county.
JAS. W. GLASS, G. T. HUNT,
J. V. E. COVEY, W. W. GORDON,
JOHN WEST. J. H. THOMPSON,
F. COLLINS, WM. BROWN,
J. S. HUBBARD, JOHN D. SMITH.

Decatur county.
WM. HENRY, BENJ. GRAVES.

McNairy county.
A. A. SANDERS.

Madison county.
GEO. W. DAY, F. N. W. BURTON,
JACOB HILL, JEREMIAH HAUGHTON,

Carrol county.
WM. JORDAN, LEGRAND M. JONES.

Gibson county.
SOLOMON SHAW, R. P. RAINES.

Weakley county
A. CLEMENTS.

Sept. 6, 1851—tf

HORSE HAIR GLOVES AND STRAPS.—We have received a few dozen of these valuable articles, so much used at the North for promoting a healthy action of the skin. The invalid or convalescent who uses friction as a means of restoring or preserving health, will find them superior to any thing of the kind in use
Sept 6 EWIN, BROWN & CO.

Central Female Institute,

McMINNVILLE, Tenn.

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

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

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

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

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

The following course of study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

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

COLLEGE PROPER.

Freshman Class—First Session.

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

Second Session.

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

SOPHOMORE CLASS—*First Session.*

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

Second Session.

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

JUNIOR CLASS—*First Session.*

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

Second Session.

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

SENIOR CLASS—*First Session.*

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

Second Session.

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

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

SCIENTIFIC COURSE.

FIRST YEAR—FIRST SESSION.

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

SECOND SESSION.

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

SECOND YEAR—FIRST SESSION

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

SECOND SESSION.

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

THIRD YEAR—FIRST SESSION.

Natural Philosophy, Olmsted
Astronomy, Olmsted
Moral Philosophy, Wayland

SECOND SESSION.

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

Branches pursued throughout the Course.

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

FACULTY.

Rev. JOHN POWELL, President, and Professor of Ancient Languages, Moral Science and Belles Lettres
Rev. W. C. VAN METER, Professor of Instrumental and Vocal Music, and Natural Sciences
Mrs. S. VAN METER, Teacher of Drawing, Painting, &c.
Mrs. E. E. POWELL, Matron.

RATES OF TUITION.

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

EXTRAS.

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

BOARD OF TRUSTEES.

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

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

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

Lebanon.
W. L. MARTIN. JOHN CHAMBERS.

Readyville.
Rev. J. M. D. CATES, J. B. TAYLOR,
JOHN WARREN, *Sparta.*
M. T. COOPER, *Fairfield.*
Rome.
H. T. RUCKS, NICHOLAS SMITH.
Rev. E. B. HAINIE. *Carthage.*
Rev. N. HAYS, *Liberty.*
JAMES BECKWITH, *Smithville.*

June 21, 1851.

MEDICAL DEPARTMENT
OF THE UNIVERSITY OF NASHVILLE.

FACULTY.

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

The first course of Lectures will commence on the first Monday of November next. The Anat

Poetry.

From the Christian Intelligencer.

THE CITY OF THE HEART.

I saw a city, strange and dark;
It lay beneath a cloud;
Dim were its domes and battlements,
And dusky was the crowd
Of beings moving through the streets,
In tumults wild and loud.

A gloom more strange, more dense than night!
For lightnin trembled down,
And column'd fire curled fearfully
About that shadowy town;
And unclean birds, with fearful cry,
On black wing whirled around.

Above, dim mountains hung and frowned;
A river glided by;
And spectre fleets swept noiselessly
With phantom crews on high;
And tempests rolled the dusky air
In billows through the sky.

It is the city of the heart,
Where sinful passions dwell,
And make God's best created things
A dungeon and a hell,
Since on this sunny spot of peace
Their murky shadow fell.

And standeth at its massive gate
A grim and awful knight;
He beatheth at the door of life
No idle stroke nor light;
Steady and sturdy Death stands there,
And wages ceaseless fight.

But one thing yet can lighten up
That city strange and dark,
Can tinge those domes and battlements
With an unfading spark;
Can make that reeling vessel's deck
A safe and holy ark.

Religion makes the spectre knight
An angel of golden wing;
His mace becomes, like Aaron's rod,
A green and pleasant thing,
And makes that crowd of cursed thoughts
The songs of glory sing!

DOUBT NOT.

BY J. M. KNOWLTON.

When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds—
Steadfast still in thy well-doing,
Let thy soul forget the past:
Steadfast still, the right pursuing,
Doubt not! joy shall come at last!

Striving still, and onward pressing,
Seek not future years to know,
But reserve the wished for blessing,
It shall come, though it be slow.
Never tiring—upward gazing—
Let thy fears aside be cast;
Are thy trials tempting, braving—
Doubt not! joy shall come at last!

Keep not thy soul regretting;
Seek the good—spurn evil's thrall.
Though thy foes thy path besetting,
Thou shalt triumph o'er them all;
Though each year but bring the sadness,
And thy youth be fleeting fast,
There'll be time enough for gladness—
Doubt not! joy shall come at last!

His fond eye is watching o'er thee—
His strong arm shall be thy guard;
Duty's path is straight before thee,
It shall lead to thy reward.
By thy ills thy faith made stronger,
Mould the future by the past—
Hope thou on a little longer!
Doubt not! joy shall come at last!

Obituaries.

Susan Crabtree.

Died at her residence in Blount county, Ala., on the 22d day of March, 1851, Sister Susan Crabtree, with that painful disease Cancer.

She was born in Virginia, and was the daughter of Dennis and Ruth Clay. When eighteen years of age, she professed the religion of our Saviour, and became a member of the Baptist Church. She lived a life of humble devotedness to her Redeemer; bearing her afflictions with christian calmness, with strong faith in Christ, until called away from pain and sorrow, to dwell where all is joy, forever and forever more. May this bereavement be sanctified to the bereaved husband and children, and those friends who have not turned their faces Zion-ward.

"The soul of our sister is gone
To join the triumphant above;
Exalted to her Saviour's throne,
And clasp'd in the arms of his love."

M. A. VERSER.

Rev. John T. Musgrove.

Died at his residence in Blount county, Ala., on the 1st day of October 1850, Rev. John T. Musgrove, of Bilious Fever.

He was born in South Carolina, Newberry District, and at the time of his death, was sixty-three years of age. The writer of this brief sketch feels unable to do justice to the memory of one who had devoted so large a portion of his life to the cause of his heavenly master, and in which he took such delight. He labored with earnestness and zeal for the salvation of sinners; and manifested an ardent love for mankind in general. He bore with christian patience and fortitude his afflictions of body, which were many, for several years before his death, one of which was the loss of his arm, by amputation, caused by a cancerous affection. A usual remark with him was, "the Lord's will be done, whether for life or death, for all my hope and trust is in the righteousness and atoning merits of my Lord and Saviour Jesus Christ, the Redeemer of the world."

He was a member of Mt. Tabor Church for seventy-five years; and lived to see his companion, and all but one of his four children become members also of the same church, and his eldest son, P. M. Musgrove, an active, zealous and influential preacher of the gospel of Christ. These he considered great blessings, and caused him at times to experience that joy which was truly an antepast of what he now reaps in glory.

Farewell dear friend—a long farewell,
For we shall meet no more,
Till we are raised with thee to dwell,
On Zion's happier shore.

Our friend and brother, lo, is dead,
The cold and lifeless clay,
Has made in dust its silent bed,
And there it must decay.

But is he dead? No, no, he lives,
His happy spirit flies
To heaven above, and there receives
The long expected prize.

Then let us dry our mournful tears,
From gloomy grief refrain,
He's now set free from doubts and fears,
And never more shall know of pain.

Farewell, dear friend, again farewell,
Soon we shall rise to thee;
And when we meet, no tongue can tell,
How great our joy shall be.

M. A. VERSER.

For the Tennessee Baptist.

Brother Graves:

The following resolutions were adopted by Ogden Church, Aug. 23, 1851.

Whereas, God in the dispensation of his Providence, has taken from among us our dear beloved Brother Theophilus Ogden, who departed this life the 2d day of Aug., 1851.

Resolved, That in the death of Brother Ogden, this Church has lost one of its best members, and this community an honorable, high-minded citizen.

Resolved, That the bereavement which we have recently met with in the death of Brother Ogden, should forcibly impress upon the mind of every member of this church, the divine injunction, "Be ye also ready; for the Son of man cometh at an hour when ye think not."

Resolved, That we do sympathize with his dear relations in their bereavement; but we believe that "our loss" is his eternal "gain."

Resolved, That this Church appoint a committee to write Brother Ogden's obituary, and request the "Tennessee Baptist" to publish, and the "South Western Baptist" to copy.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Church.

OBITUARY.

Died, August 2d, 1851, in the lower part of Yazoo county, Miss., in the twenty ninth year of his age, Theophilus Ogden, the only remaining son of George Ogden, an old and well known citizen of this county. Seldom does the Divine Providence of dissolution take place, or the cold hand of death seize upon mortality, and leave more room for sorrow and mourning.

Brother Ogden was born in Wilkinson county, April 9th, 1823; and emigrated, while young, to the place of his death. At the age of twenty-three, he was united in marriage, with Miss Mary Jane Spires, of the same neighborhood in which he lived; and in August, 1847, was soundly converted to the christian faith, and on the 26th, made a public profession thereof, by celebrating the death, burial and resurrection of Christ in the ordinance of baptism, to which profession he lived true and devoted.

Though his moral character was more commendable, and his career in the exercise of "every good word and work," more bright, after he joined the Church, yet his whole life was marked by the most strict and plausible integrity. His amiable disposition, characterized by a noble, frank and upright deportment, together with a sociableness, in every way admirable and winning, and a never-failing kindness and liberality extended in every necessity, gave him a place in the hearts of his friends, which few obtain, while he enjoyed the love, honor, and esteem of all who knew him. Soon after he united to the Church, he was elected clerk, and ever stood firm and faithful to the cause of his Master, laying before his brethren and the world, an example worthy of imitation.

His disease was that of congestion—last of the brain; and raged with the greatest violence, so that within the short space of six days, in the prime and vigor of life, possessing talents and powers of intellect, by few surpassed, he is taken from the land of the living, and numbered with the dead. Before he departed, he called his beloved companion, and embracing her in his arms, said, "Now, my dear wife, your kind husband must leave you; I do not fear death, but feel willing and ready to go, and feel that my Saviour's arms are extended to receive me to his bosom. It is true. I have earthly ties,—it grieves me to leave my wife and children, who are dear to me; but I wish you to live faithful, that you may meet me in heaven, and also raise my children in the love and fear of the Lord."

As he spoke, the tears could not refrain, for humanity will, and can but weep. But his spirit was strong, and no doubt, realized the comforts of the Gospel in a dying hour, and, that the "sting of death" was removed, and "the grave" had no "victory."

Never, perhaps, was a death-bed witnessed with deeper expressions of grief, or was ever more interesting and truly lamentable. An aged and silver-headed father; a bereaved companion and two lovely children; a large family of relations, many of whom, were greatly depending upon him; an afflicted Church, and a community of friends, mourn the irreparable loss. Frail humanity would murmur at the Divine dispensation; but when we consider the goodness of an All-wise Providence, by grace we can say, "The Lord's will be done," nor would we keep back the "sainted spirit" from its eternal bliss. No, no. Go, dear brother, "inherit the kingdom prepared for you,"—bright be the glory above the skies;—"again we hope to meet thee," and join with rapture in the praise which thou art now giving to thy Redeemer.

By order of Ogden Church.
GEORGE OGDEN,
JOHN NESMITH,
J. B. HAMBERLIN,
Committee.

☞ The "South Western Baptist" will please copy.

TRIBUTE OF RESPECT.

At a meeting of Hatchie Lodge, No. 151, held at the Lodge, on Saturday the 6th day of Sept., 1851, a committee was appointed to prepare suitable resolutions, to express the sense of the Lodge upon the melancholy occasion, of the death of our beloved brother, William Lax, the following were presented and unanimously adopted:

Whereas, it has pleased a Wise and unerring Providence to remove from our Fraternity, our worthy and esteemed brother, William Lax, it becomes us, in accordance with the usages of our order, publicly to express the feelings of our hearts, produced by the melancholy event. Be it therefore

Resolved, That whilst we bow with submission to His will, who doeth all things well; yet we cannot but deeply feel the loss of our dear brother, and whilst we cherish the belief that his soul is at rest with him who gave, we can never forget his many virtues as a man and a Mason.

Resolved, That this Lodge offer to the family of which he was a member, our sincere sympathy for the affliction they so accutely feel in the loss of a son and brother.

Resolved, That by the death of Brother William Lax, our Lodge has lost one of its most worthy members, the Baptist Church an ornament, and society a warm hearted friend, a gentleman and an accomplished scholar.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of the foregoing preamble and resolutions be forwarded to the the Tennessee Baptist and Bolivar Herald for publication, and also a copy be furnished to the parents of the deceased brother.

J. J. HODGE, *Sec.*

Middleburg, Sept. 6, 1851.

TRIBUTE OF RESPECT.

We, the Baptist Church at Shiloh, Morgan county, Alabama, feel it to be our duty to offer our last tribute of respect to the memory of our much beloved brother, the Rev. Sylvanus Gibson, who departed this life on the 25th of July 1851; and inasmuch as no apology is necessary for laying before our fellow candidates for immortality some of his acts of usefulness while discharging the duties of a gospel minister amongst us. The undersigned committee, by reference to the Church book, find that brother Sylvanus Gibson commenced his labors with us on the 26th of April, 1840, which terminated in 1850, though for the last two years, from his age and feebleness, he was not regularly with us. During his labors of love with us, the Church received into fellowship 145 by baptism, assisted in the ordination of one minister and three deacons. Our worthy brother, who is now gone to the land of rest, sowed the good seed in the morning, and withheld not his hand in the evening.

Whereas, in the mysterious dispensation of the Allwise Providence of our Heavenly Father, has seen fit to take from our midst Rev. S. Gibson, our late beloved pastor, who served this Church as an under Shepherd to the entire satisfaction of all her members, for the last ten years; and we have the best reasons to believe, with the utmost fidelity to his God, and considering the great amount of ministerial labor that he was continually bestowing, the loss to the Churches of Christ and this Association will be most seriously felt. And as a useful minister of the gospel, in the circle of our acquaintance, he stood in our estimation almost without a parallel. From the fireside to the pulpit, his conversation was as the salt of the earth, administering grace to his hearers, ever wearing the characteristic badge of the faithful pioneer who led the hosts of Israel from conquest to victory.

In conclusion, we would say to our beloved widowed sister, and to the circle of her friends and relatives, dry your tears at this thought, that while in the flesh he had to compete with all the difficulties, pains and perplexities, which flow from the probationary state, and only began to live at his last mortal struggle in death, when the happy soul sprang from the clay tenement, and was wafted on the angelic wing to the happy post of eternal felicity, there to enter into the lot of his inheritance; therefore,

Resolved, That in the death of our beloved brother and pastor, we have sustained a great and serious loss, and one in which the whole community feel equally involved.

Resolved, That in the death of our brother, we bow with profound and humble submission to the Almighty fiat, and are taught the important lesson that his ways are not as our ways, nor his thoughts as our thoughts.

Resolved, That we deeply sympathize with his beloved and distressed family, and would send forth our prayers to God, who calmed the troubled sea and the raging tempest, to sanctify this affliction to the good of all.

Resolved, That this token of our christian regard for our deceased brother be entered on our Church Book, and a copy be sent to our bereaved sister; and also that it be published in the Tennessee Baptist.

L. GARNER,
W. R. STULEY,
S. BENSON,
J. ACLELES,
B. MARCHBANKS,
L. FRANCIS,
J. TABSCOT,
Committee.

Christian Index please copy the above.

Western Baptist Theological Institute

THE Trustees of this Institution, desirous that it shall, in their hands, become an able instrumentality in the production of an efficient Baptist Ministry, feel it due to themselves and the Baptist public, and especially to candidates for the ministerial office, to make a brief exhibit of the terms of admission, the standard of scholarship required, and the facilities afforded to the right order of men.

No person can be admitted unless he is approved by the church of which he is a member, as a candidate for the christian ministry, and comes with suitable recommendations from at least one well known minister of the Gospel, of his piety, and of other qualifications for the work. Upon presenting such testimonials he is to be examined by the Faculty, in relation to his christian experience, call to the ministry, and proficiency in study

The regular course in Theology, at present, embraces only two years. To enter upon it, an education equivalent to a regular course is required, and, as far as practicable, a fair knowledge of Hebrew Grammar. Young men prepared to enter the regular classes in Theology, and who will give satisfactory evidence of pecuniary inability, shall have furnished rooms, board and tuition, *without charge*. The maximum gratuity given to students during the session, for board, is one dollar a week.

Finding that there is a strong disposition on the part of many, arising from age and other circumstances, to endeavor to pass by the regular routine of education in a College, and to enter the Institute with a view of taking a Theological course, and cannot be induced to go to a College, the Trustees have made arrangements to extend their preparatory department, so as to provide for literary and scientific attainments equal to those obtained in any Western College. They have felt this to be their only remedy against a superficial ministerial education. The preparatory course to be hereafter taught in the Institute, comprises the following:

English—Grammar, Composition, Geography, History, Logic, Rhetoric, Moral and Mental Science, Political Economy, Analogy of Religion and Nature, Declamation.

Latin—Grammar, Cæsar, Ovid, Sallust, Livy, Cicero, Terrence or Juvenal, Antiquities, Composition.

Greek—Grammar, Reader, Xenophon, Homer, Demosthenes, New Testament, Composition, Antiquities.

Hebrew—Grammar and Reading Lessons.

Mathematics and the Natural Sciences, to such extent as they are usually pursued in College.

The Student can enter at any point in this course which shall suit his previous preparations, and while engaged on it, he shall have furnished rooms and tuition, *without charge*.

Students may board either in their respective rooms, or in commons conducted by themselves, or in private families. This plan will enable each Student to live, if he chooses, at a rate of from 75 cents to $1 a week.

The annual term commences on the 3d Thursday in September, and closes on the 3d Wednesday in June.

JNO. D. McGILL *Ch'n.*
C. W. Clayton, *Sec'y.*
Covington, Ky., August 13, 1851 —4w

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,	20 00
Painting and Embroidery, each	10 00
Fee in College Department,	25 00

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

BY ORDER OF THE BOARD.
July 19—tf

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.

VALUABLE NEW WORKS IN PRESS.

THE Life and Writings of Rev. Andrew Broaddus, of Virginia. Edited by his Son. Life written by Rev. Dr. Jeter.

ALSO:

A Practical Commentary on Paul's Epistle to the Philippians. By Neander. Translated from the German by Mrs. H. C. Conant. To be followed by his

Commentary on the Epistle of James, and others. In course of Preparation

A New and Complete Translation of the Holy Scriptures, from the original languages, with brief explanatory Notes. By Rev. T. J. Conant, Professor of Biblical Literature in the University at Rochester. To be published in parts. The first part during the approaching Autumn, and the remaining parts as soon after as practicable; the whole making a cheap, portable and complete Family Bible.

Religious Liberty.

Just published, The Struggles and Triumphs of Religious Liberty. By Edward B. Underhill, of London. Introduction by Rev. Sewall S. Cutting. 12mo. Price 75 cents.

"As a condensed religious compend, this volume should occupy a shelf on every library, or a place on every centre-table."—[Olive Branch.

"We earnestly recommend all lovers of religious liberty, and especially every Baptist, to study the suggestive pages of this work."—[N. Y. Recorder.

"A work of great historical interest and value."—[Mich. Ch. Herald.

"Rich in thought, instruction and admonition."—[Chris. Observer.

"One of the most valuable contributions that has appeared of late—[Watchman.

The Evening of Life; or Light and Comfort amid the Shadows of Declining Years. By Rev. Jeremiah Chaplin. Second edition. Price $1.

Memoir of Helen M. Mason. With elegant steel engravings, descriptive of Burmah. By Rev. Francis Mason. Price 60 cents.

Churches and Sects of the United States. Containing a brief account of the Origin, History, Doctrines, Church Government, Mode of Worship, Usages and Statistics of each Religious Denomination, so far as known. By Rev. P. Douglass Gorrie. 12 mo. Price 63 cents.

The Almost Christian. By Rev. Matthew Mead.

Text-Book and Treasury. By Rev. W. W. Everts.

Memoir of Sarah B. Judson. By Fanny Forrester.

Judson Offering. Edited by John Dowling, D. D. &c., &c., &c.

A general assortment of standard Religious Books, School Books, and Stationery, always on hand

LEWIS COLBY, Publisher,
122 Nassau st, New York.

To Agents and Traveling Booksellers.

Circulars will be sent to post-paid applications, containing a complete list of my publications, with the retail and net prices, terms, &c.
Aug. 30, 1851—4t

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

BOOK STORE,

ON UNION STREET,

Two Doors from the Bank of Tennessee.

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

BOOKS AND STATIONERY,

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

Their Stock comprises the following, viz:

THEOLOGICAL.

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

HISTORICAL.

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

CLASSICAL.

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

SCIENTIFIC.

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

LITERARY.

Comprising a variety of the most choice Literary Works.

ALSO.

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

SCHOOL BOOKS.

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

WE HAVE JUST RECEIVED,

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

TOON & RUTLAND.

To Persons out of Employment.

AMERICAN GIFT BOOKS FOR 1852.

To Clergymen, Postmasters, Teachers of Sabbath Schools, Book Agents, Students, and Heads of Families.

EMPLOYMENT.

SEARS' American Pictorial Book Establishment removed to 181 William Street, (near Spruce,) New York.

BOOK AGENTS WANTED.

The subscriber publishes a large number of most valuable books, very popular, and of such a moral and religious influence, that while good men may safely engage in their circulation, they will confer a public benefit, and receive a fair compensation for their labor.

☞ To young men of enterprise and tact, this business offers an opportunity for profitable employment seldom to be met with. There is not a town in the Union where a right honest and well disposed person can fail selling from 50 to 200 volumes, according to the population.

JUST PUBLISHED,

"Pictorial Description of China and India," 600 pp., and "Thrilling Incidents of the Wars of the United States," 600 pp. Retail price, $2 50 per vol.

Our Publications are too numerous to beed scribed in an advertisement.

☞ Any person wishing to embark in the enterprise, will risk little by sending to the Publisher $25, for which he will receive sample copies of the various works, (at wholesale prices,) carefully boxed, insured and directed, affording a very liberal per centage to the Agent for his trouble—With these he will soon be able to ascertain the most saleable, and order accordingly.

☞ Persons wishing to engage in their sale will receive promptly by mail a circular containing full particulars, with "Directions to Persons disposed to act as Agents," together with the terms on which they will be furnished, by addressing the subscriber, post paid.

ROBERT SEARS, Publisher,
Sep 13—3t 181 William St. New York.

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

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, *Christian County, Ky.*

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

Our situation is healthy and retired. For the next year, the term will commence on the 15th or January 1851.
Dec. 16, 1850. ma 17—6m

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

Tennessee Baptist Female Institute

MURFREESBOROUGH.

THE TRUSTEES of this Institute take pleasure in announcing that they have made arrangements for the immediate organization of this School. The First Session will commence in the Baptist Church on the first Monday in August, under the superintendence of

Mrs. J. H. EATON,

Who will be assisted by as many competent Teachers as the wants of the Institute may require. Efforts are being made to secure the immediate erection of commodious buildings.

The Course of Instruction will be as thorough as in any other Female School in our country.

The Faculty of Union University will deliver Scientific Lectures before the young ladies. They will also have the advantage of witnessing the Chemical and Philosophical Experiments.

Arrangements have been made to accommodate a number of young ladies with Board in the best private families on reasonable terms.

TUITION.

Primary class,	$ 8 00
Preparatory and Middle classes,	12 00
Senior class, without the Languages,	16 00
Senior class, with Greek, Latin, &c.,	20 00

The long experience and great reputation of Mrs. Eaton as an instructor of youth, will ensure the superior Scholarship of those placed under her instruction. Aug. 2—tf

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

VALUABLE DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external developments. By J. S. Reynolds, President of Georgetown College, Ky., pp 240, 18mo. cloth, 50 cents.

NOTICES OF THE PRESS.

"It is at once learned and plain, concise but clear and comprehensive."—[Christian Index.]

"This work should be in the hands of all who wish to know what the Scriptures teach on this subject."—[Baptist Chronicle.]

"This is an able treatise on a subject which ought to be better understood."—[Christian Secretary.]

"It is the best work on the subject."—[Dr. Howell.]

"This book is the most valuable which has been published on the sources and nature of the Baptist form of Church Polity."—[South Western Baptist Chronicle.]

BAPTISM AND TERMS OF COMMUNION: An Argument by Richard Fuller, pp. 204, 12mo., cloth, 60 cents.

"He who wishes to see the subject of Baptism fully and in a true Christian spirit treated, should read this work."—[Southern Baptist.]

"No jury could resist the evidence it adduces—it is sanctified by the love and cordial courtesy which becomes the Christian minister."—[New York Recorder.]

"There is nothing in the English Language equal to it, and nothing, where it is carefully read, will give Pedobaptism a more effectual prostration."—[New York Baptist Register.]

SCRIPTURE CATECHISM: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools. By Rev. Ro. Ryland, President of Richmond College, and Pastor of 1st Baptist Church. 148 pp. 18mo., 25 cents.

Rev. Andrew Broaddus, in recommending the work, says: "It is in my estimation, a treasure of Biblical truth, adapted in a happy manner to the object for which it was designed, and it is well worth the perusal of any student of the Bible."

Rev. J. B. Jeter, says: "The plan of the work I consider superior to that of any Catechism which I have seen; and nothing is needed but a knowledge of its advantages to bring it into general circulation."

The Editor of the Baptist Guardian, says, in conclusion of a very favorable notice, "Besides subserving the purpose for which it was designed, we hope to see it introduced into Sunday Schools. We know of no text book on Theology we can so confidently recommend for this purpose."

THE BAPTIST CATECHISM. Just published, An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beddome. The Catechism is a standard Denominational Work, prepared with great care, and sanctioned by a long established usage. It contains 270 pp., 18mo., fine paper, neatly printed and bound, 50 cents. This work has the cordial recommendation of many of the most eminent Baptist Clergymen of America

To any person forwarding 50 cents, enclosed in a letter, we will send a copy, free of postage, or three copies of Ryland's Catechism.

HARROLD & MURRAY,
Richmond, Va.

For sale by TOON & RUTLAND,
Nashville, Tenn.

HOME MANUFACTURES.

GREENFIELD & CUBBY,

UNDERTAKERS and CABINET MAKERS, beg leave to inform their friends and the public, that they carry on the Cabinet business in all its branches, and will keep constantly on hand the various articles of Furniture of the latest styles, made of the best materials, and the workmanship not surpassed by any shop in the South, and prices to suit the times. Repairing, cleansing and varnishing of old Furniture, done in the best style. Uphol-stering and Mattrass making. Taking down, moving and putting up Furniture

We will keep constantly on hand O'Neal's Patent Sofa, and Combined Invalid Parlor Chair, patent Lounges and Spring Mattrasses.

W. GREENFIELD,
J. H. CURRY.

UNDERTAKING.

We will keep constantly on hand COFFINS of every description; also, patent air-tight and air-exhausted Coffins, or Corpse Preservers, with careful drivers, good hearses and gentle, well-trained horses.

N. B.—We will attend whenever called on, to shaving, dressing, and laying out corpses. Also, furnishing shrouds, hacks, grave and funeral tickets. Call at Allison's Row, No. 4, College street.
may 24—6m G & C

For the Cure of

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

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children

I have found it, as its ingredients show, a powerful remedy for colds and coughs, and pulmonary diseases.

Parker Cleavelann, M. D.
Brunswick, Me., Feb. 5, 1847.

From an Overseer in the Hamilton Mills in this city.

Lowell, Aug. 10, 1849.

Dr. J. C. Ayer: I have been cured of the worst cough I ever had in my life, by your "Cherry Pectoral," and never fail, when I have opportunity, of recommending it to others.

Yours, respectfully,
S. D. EMERSON.

☞ The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

Chester, Pa. Aug. 22, 1846.

J. C. Ayer—Sir: I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months, coughing incessantly night and day. I became ghastly and pale, my eyes were sunken and glassy, and my breath very short.—Indeed I was rapidly failing, and in such distress for breath that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him, than from any expectation of obtaining relief—Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c
JAMES GODFREY.

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.
Aug. 9—3m

Sommerville Book Store.

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

CHOICE BOOKS,

Including Literary, Historical, Scientific and Miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. All orders promptly attended to. Address J. J. SMITH & Co.
June 14—1y Booksellers, Sommerville, Tenn

GRAFENBERG MEDICINES.—The very desirable and efficacious Medicines manufactured by the Grafenburg Company, viz:
Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and
Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.
For sale by H. G. SCOVEL.

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

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm.
For sale by H. G. SCOVEL.

FRENCH BED PANS.—A new and very convenient article, for sale by
H. G. SCOVEL.

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

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

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

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

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

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL,

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

1000	pounds Refined Salt Petre,
10	barrels Winter Lard Oil,
5	bags Clover Seed, fresh,
6	" Orchard and Herds Grass Seed
¼	cask, very fine, Holland Gin, for Medical use,
5	barrels Timothy Seed, fresh,
2000	pounds Putty, in bladders,
341	" Glue, good,
200	gallons Bleached Sperm Oil,
450	" Refined Tanners' Oil,
3000	pounds Eng. Sup. Carb. Soda,
1030	" Roll Brimstone,
150	kegs Pure White Lead.

Clothing Store

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

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

W. S. LORD.
July 12, 1851—tf

Pianos.

I HAVE on hand at my furniture Store on Union Street, A. H. Gale & Co.'s superior toned Pianos, which for durability and tone cannot be surpassed.
June 14—7m IRA H. MORTON.

Wall Paper, &c.

A LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bedsteads, Teasters, and Fire-screens, very handsome, for sale cheap, by
June 7—7m IRA H. MORTON.

W. K. COURTNEY,

ATTORNEY AT LAW.
Lexington, Tenn.

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

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