TOBER 11, 1851.

VENBERG MEDICINES.—The very de-
able and efficacious Medicines manufac-
the Grafenburg Company, viz:
berg Vegetable Pills, Green Mountain
Ointment,
Fever and Ague Pills,
Sarsaparilla,
Dysentary Syrup,
Children's Panacea,
Health Bitters,
Eye Water; and
's Pile Ointment, celebrated for the cure
xtremely disagreeable complaint.
le by H. G. SCOVEL.

BANNING'S BODY BRACE.—This u-
well known, and highly recommended
dical Profession, as being the best sup-
has ever been invented for the treatment
sus Uteri. Distu[illegible]nstruation and
, Piles, Prolapsis Ani, Hernia of the we-
ds, Habitual Costiveness, Chronic Dia-
ypepsia, Hemorhage of the Lungs, and
eases involving debility of the [illegible]
s and Spine, is for sale by the agent.
H. G. SCOVEL.

SE LAMPS.—Admirably adapted to sick
ms, for keeping food and drinks warm.
le by H. G. SCOVEL.

CH BED PANS.—A new and [illegible]
ment article, for sale by
H. G. SCOVEL.

Barrels Northern Spirits of Turpen-
, for sale by H. G. SCOVEL.

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

ASE very superior Madras Indigo, for
by H. G. SCOVEL.

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

FEET.—The French Water Proof Cork
, just received, is admirably adapted to
the great variety of diseases that arise
m dupp feet, and should be worn by every
ho has any regard for health.
le by H. G. SCOVEL.

FRESH ARRIVALS
WHOLESALE AND RETAIL DRUG
AND MEDICINE STORE OF
H. G. SCOVEL,
TH side of the Public Square, 3 doors
t of the Nashville Inn.
ounds Refined Salt Petre,
arrels Winter Lard Oil,
gs Clover Seed, fresh,
" Orchard and Herds Grass Seed
ask, very fine, Holland Gin, for Medical
use.
arrels Timothy Seed, fresh,
unds Putty, in bladders,
" Glue, good,
allons Bleached Sperm Oil,
" Refined Tanners' Oil,
ounds Eng. Sup. Carb. Soda,
" Roll brimstone,
gs Pure White Lead.

Clothing Store
undersigned having purchased of Messrs
chell & Hallowell, their entire stock of
READY MADE CLOTHING,
g of a large variety of every description
men's wear. Also Trunks, Carpet Bags,
&c., &c., and being desirous to reduce,
s possible, the heavy stock now in hand,
himself to sell at greatly reduced prices
for a liberal share of patronage. He oc-
the old stand of Messrs. M. & H., south
lic square, immediately opposite the
se, Nashville, Tenn.
W. S. LORD.
r. 1851—tf

Pianos.
on hand at my furniture Store on Un[illegible]
A. H. Gale & Co.'s superior toned Pi-
ch for durability and tone cannot be sur-
—tm IRA H. MORTON.

Wall Paper, &c.
RGE lot of Wall Paper, some new and
ntiful styles. Window Shades, Bed-
asters, and Fire-screens, very handsome,
heap, by
—tm IRA H. MORTON.

W. K. COURTNEY,
TTORNEY AT LAW.
LEXINGTON, TENN.
ill attend the Courts of Henderson,
McNairy, Hardin, Perry, Decatur, Carroll
dson. [June 24, 1850—1y]

D. CLIFTON, GEORGE H. ABBOTT,
lphia, Pa. Nashville, Tenn.
CLIFTON & ABBOTT.
, near the Post Office, Nashville, Tenn.
IN GENTLEMEN'S APPAREL AND
FURNISHING GOODS.
NG recently established a Store for the
of the above articles, will keep con-
hand a full assortment of Gentlemen's
Clothing, of all descriptions, comprise
est quality of Goods, which will be re-
ry week from their manufactory in Phi-
which is under the immediate supervi-
senior partner, (R. D. Clifton,) who
s the materials of the importers, and pays
ntion to the latest fashions, styles, and
of workmanship. Persons out judges
n depend on being supplied without
position or deception of any kind, as the
warrant el to give satisfaction, and they
stablished price, which they strictly ad-
re to with Wholesale Dealers, to whom
ount will be made. All persons are
ynvited to call and examine our Goods,
our prices, which are greater induce-
purchasers than has ever been offered
his city.

NEW BOOKS.
& RUTLAND are daily in receipt of
ition. Among their assortment will
e following excellent Works:
ll and Rice's Debate, Neander's Works
's Primitive Church, Women of Israel
Saint's Rest, Smith's Infant Baptism
a Sacred Scenes, Poetry of Science
Expedition, Vale of Cedars
ke's complete works
's Friendship, Mother's Recompense
luence, Works of Charlotte Elizabeth
ks, do.
a Unabridged Dictionary
do. do.
's Physiology, Baptismal Charts, &c.
y will sell cheap for cash.
ge Testaments, with Psalms, fine and
molds' Church Polity; Fuller's Works:
Baptist Catechism, &c.
—tf

TENNESSEE BAPTIST,
PUBLISHED EVERY WEEK.
LARGE DOUBLE MEDIUM SHEET.
—$1 00 per annum, *in advance*, or $2
the *end of the year*. No subscriptions
en for less time than one year; and no
ntinued except at the discretion of the
ertisements inserted at the customary
letters on business, or intended for pub-
uld be addressed "Tennessee Bap-
ille, Tenn., *post paid*.
ending us the subscription price of
Subscribers, shall receive the sixth copy
The Tennessee Baptist at the Baptist
and Depository on Union Street, two
the Bank of Tennessee.
libers who do not give express notice
ary, are considered as wishing to con-
ubscriptions.
scribers order the discontinuance of
rials, the publisher may send them till
s are paid, and Subscribers are re-
r all the numbers sent.
scribers neglect or refuse to take their
from the office to which they are di-
are held responsible till they have
bills, and ordered their periodicals
Sending numbers back, or leaving
office, is not such notice of discontin-
a law requires.
scribers remove to other places with-
g the Publishers, and their periodical
m former direction, they are held re-
urts have decided, that refusing to
apers or periodical from the office, or
leaving it uncalled for, *until all ar-*
are paid, is prima facie evidence of inten-

THE

Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, OCTOBER 18, 1851. NO. 7.

The Pulpit.

For the Tennessee Baptist.

EXEGESIS

ON THE TWENTY-FIRST CHAPTER OF ISAIAH.

"Watchman, what of the night?" Answer to be applied to the present time. By request of the Minister's meeting, 1850.

This chapter contains prophecies against Babylon, Idumea and Arabia. It is entitled "the burden of the desert of the sea." The burden is the subject which presses the Prophet's mind. Desert of the sea refers to armies of the Medes and Persians under Cyrus, which were to come up by the way of the desert from towards the sea. The coming of the armies is described as the whirlwinds of the South, sweeping all before them.

An address is made to Elam, a province of Persia and Media, to go up. The vision thereof is grievous, and the Prophet represents himself in pain, as a woman in travail, at the sight, personifying the Babylonians. 5th verse. He sees the princes preparing the tables for the drunken feasts, in which Belshazzar and his courtiers were reveling. Then the Lord commands the Princes of Cyrus' army to arise and anoint the shield, that they may enter upon the slaughter. Then a Watchman is introduced, who sees a chariot with horses and asses, and a chariot of camels, referring to the Persians and Medes. The Persians used mules and asses, and the Medes made great use of camels. 8th verse. And he cried a lion, from the watch-tower—a symbol of Cyrus the King, as he comes to attack the city of Babylon. Again he crieth, here cometh a chariot of men, with a couple of horsemen; and he answered and said, Babylon is fallen—is fallen—and all the graven images of her Gods he hath broken unto the ground. See historical accounts of the destruction of Babylon—Rollin's Ancient History, and Josephus.

Then the Prophet exclaims in figurative language, O my threshing, and the corn of my floor! in view of the scourge of Babylon, like a threshing instrument on the corn. Then he turns his attention to the Edomites or Idumeans, and says, The burden of Dumah!—One calls to him out of Seir, a mountain inhabited by the Edomites, the posterity of Esau, Watchman, what of the night? Watchman what of the night? The watchman said, the morning cometh, and also the night; if ye will enquire, enquire ye; return, come; which is language of encouragement to enquire for information concerning the dealings of God with the nations. As the morning comes and night succeeds, so the rising dawn of national glory is succeeded by a night of darkness and gloom, which overwhelms the wicked nations. So the morning glory of the gospel day is followed by the dark night of Judaism on the circumcised family of Abraham—and the dark ages of Popery on the Gentiles. All this is to teach man wisdom, that he may learn to trust in God *alone*, when he has been sufficiently taught the utter insufficiency of all earthly wisdom, glory and power. Then the morning glory of the universal kingdom of God and his Christ shall beam upon our world, no more to set in night.

The burden upon Arabia then follows—and the Prophet describes the different tribes of that country, distressed for water, flying from the sword, and lodging in the forests and deserts of Arabia—and all the glory of the descendants of Kedar, as departed in a short time, even according to the years of an hireling. All these predictions have long ago been fulfilled, as to the countries mentioned. Babylon is fallen—Idumea is laid waste, and the scourge has been upon Arabia.

Ancient Babylon was a reality—its destruction a reality—but it was also symbolical of modern, spiritual Babylon, in its character and destruction.

We now propose to apply the question and answer to the present time, and see if we can ascertain the time of night in which we live.

In order to treat this subject as concisely as possible, we will take a view of times as laid down in the 7th chapter of Daniel.—The beginning of Daniel's vision is simultaneous with the vision in the chapter before us.

The four winds of the heaven strove upon the great sea, or the providences of God moved upon the nations—and four great beasts came up from the sea, diverse one from another. Beasts are symbols of kings or kingdoms. These are not simultaneous kingdoms, but successive. One appears on the stage and acts his part, then another, each engrossing and almost monopolizing the riches, honors and power of the great sea of people, and tongues, and nations, for the time being. The first, like a lion, was the Babylonish kingdom, rich, powerful and glorious in the eyes of the nations. About 535 years before Christ, the power of this beast kingdom yields to the second. Like a bear, the Medes and Persians under Cyrus, who delivered the Jews from the Babylonish captivity, and rebuilt Jerusalem, in defiance of the opposing nations. Next to this comes the Leopard, with four wings upon his back, symbolical of the ferocity and speed of Alexander, King of Grecia, who rapidly conquered the then known world. He died in Babylon 323 years before Christ, and his kingdom was then divided among his four generals, which they continued to occupy for a short time, and then faded away to give place to the fourth beast.

According to another prophecy of Daniel, 8. 8.—"Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and, for it, came up four notable ones, toward the four winds of heaven; and out of one of them came forth a little horn, which waxed exceeding great, toward the South, and toward the East, and toward the pleasant land." This last horn is the same as the four.h beast. The most remarkable and powerful kingdom of the world is thus described in the 7th chapter: "I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong, exceedingly; and it had great iron teeth. It devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before; and it had ten horns." This was the Roman empire, which was Pagan. See 8th chapter, 20th and 25th v. At the height of its power Christ was born. The light of the gospel penetrated the darkness of Pagan idolatry, and emancipated the minds of men from the power of superstition, to so great a degree as to shake the pillars of the empire. In order to strengthen it again, another bond of union must be sought, which could bind the consciences of men more strongly than Pagan idolatry.

This bond of union was supplied by the little horn, or Popery, which springs up among the ten horns, overturns three, and takes a triple crown. The ten horns are symbols of the ten kingdoms into which the Roman empire was divided. The little horn, a symbol of the Roman hierarchy.

Rev. 17: 13—John, speaking of the ten horns, says: "These have one mind, and shall give their power and strength unto the beast—that is Popery, or the little horn of Daniel. As these powers were unable to sustain themselves, on Pagan principles, with strength sufficient to resist the light of gospel truth, and maintain the power of the Old Dragon, therefore they agree to receive the gospel as a graft upon a Pagan stock, and so deceive the people by the semblance of piety. The Church at Rome, with her Bishop, becomes corrupted by the largesses of the Emperor Constantine, and grasps the proffered riches and power with a greedy hand. Then it is that we see the woman clothed in scarlet, or false Church, (about the year 587,) mount the beast with seven heads and ten horns, and she becomes drunken with the blood of the saints.

She succeeds in uniting Church and State, (an adulterous union,) and makes all nations drunk with the wine of her fornication. But her days are numbered—1260 years are allowed her to fill up the cup of her iniquity. The time rolls on, and another prediction of John, 17th verse, is fulfilled: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. England, under Henry the 8th, was the first of the ten horns; to hate the whore, and throw off the yoke. Switzerland, Portugal, France, &c., follow in slow succession until the close of the allotted period, 1847, when there was a mighty pushing of the horns. The thrones were cast down, and the power of the beast was shaken. These things are now all matters of history. The head of the false Church has been taken off, and although it has been stuck on again with French bayonets, it sits loosely; and it cannot be denied that, according to John, her dominion is taken away.

The true Church has been in the wilderness, in her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. Rev. 12: 14.

Now, it may be truly said, "Who is this that cometh up from the wilderness, leaning upon her beloved?" Sol. Songs 8: 5.

I say, is she not coming up out of the wilderness? Is she now afraid to speak, and to show herself? Yea, is she not sending forth the heralds of the cross into all lands, even into the City of the Seven Hills, where the whore sitteth?

Is not the Lord consuming the man of sin with the spirit of his mouth? Oh yes. And is not the time near at hand when the Lord shall destroy him with the brightness of his coming? 2 Thes. 2: 8.

Watchman, what of the night? Daniel answers, "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him—thousand thousands ministered unto him—and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time."

The beast on which the horn grew, the old Roman empire, alias the Old Dragon, alias the Great Serpent, is destroyed—his body, i. e. the government, is given to the burning flame and consumed. Was not the overruning of it by Bonaparte as the burning fire in the woods? Are not the other beasts, alias horns, spared as to their lives. France, Spain, Austria, Prussia, &c., still exist, but their former dominion is taken away.

This, then, must be the last hour of the night. The day is beginning to dawn—the next hour the twilight must bring the Jews home, and the battle with Gog and Magog, for the Lord is now consuming the man of sin with the spirit of his mouth, the power of the gospel.

Ancient Babylon, according to the chapter under consideration, was destroyed—her name imports confusion of languages. She caused the people to be divided into different nations, speaking different languages. John calls Papal Rome Babylon, and confusion of languages has followed. Look at the multiplied sects, speaking different languages, giving different interpretations to the Word of God. All drunken with the wine of the fornication of the Mother of Harlots. England and Episcopalianism living in fornication, union of Church and State.

Presbyterianism and Scotland, Lutherism and the German States, Methodism and the world with infant sprinkling, as the marriage ceremony in all.

But Papal Rome, the modern Babylon, is fallen—it only remains for the Lord to consume her seed with the spirit of his mouth—and finally to destroy them with the brightness of his coming.

Watchman, what of the night? He answers, the morning cometh. And as to the rising sun of that blessed day, Daniel answers again—I saw in the night visions; and behold, one, like the Son of Man, came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. Amen.

Read and approved by the Ministers' Meeting of the Bethel Association, 1851, and requested for publication.

Communications.

For the Tennessee Baptist.

BURROW'S DEFEAT.

Mr. Burrow's article of Aug. 16, 1851, came to hand yesterday. His Vesuvius disgorgement has rolled in view, to which I reply, that "out of the abundance of the heart the mouth speaketh. If he thinks that words, unsustained by facts, can give him any relief, why it is but reasonable that he should blow—especially as that is all he can do—but I shall handle facts alone.

It is known to our readers that when he found he had failed to destroy my character, by his false charges, and equally false certificates, he challenged me to meet him "face to face," at McLemoresville. And for what? What did he there propose to prove? Nothing; but to make his witnesses say, what they had certified, in their published certificates. Now if Mr. B. had proved his charges against me, why was he still dissatisfied? What good did he expect to do his cause by this strange procedure? What did the man want? There were two things which he wanted to accomplish in this proposed McLemoresville meeting: 1st. He had gotten extremely tired of the controversy, and he meant to get out of that, for he says that meeting *shall be final*.—That is one grand object then. The other was to try to fix up those miserable old records; for he says they shall be there, and that I shall have them and publish them, if our moderators so decide. He thought to get a packed jury on me, to publish to the world that he had proved his charges, and that the records had nothing to do in the matter.

So confident of success is he, that he proposed that the trial, testimony, and all, shall be published. He says, "Now if Mr. Hurt wants those records, with which I never had anything to do, he can have them for me, to his hearts content, on those terms; and if he is honest, and not guilty of falsehood, he wants them for no other purpose, than the one in which I am concerned."

Here it is seen, that in Mr. Burrow's original challenge, he tells me that I can have the records to my hearts content; if they relate to our controversy. Then, mark you this. He assures me that he has the control of those records. Very well, we will see whether he stands to this proposition. But says he, speaking of our moderators, their decision shall be final. Mark this!—Final! Yes, he is sick and tired of it. I responded, that if Mr. Burrow would meet me, in a fair and full investigation, and give me a certified copy of those records, twenty days before the meeting, that I would meet him.

He replied to that, as I quoted from him in my last No., July 5, 1851, "Now if J. M. Hurt wishes to meet me at McLemoresville, on the terms proposed before, I will meet him, after due and timely notice, and prove what I proposed to do, or suffer myself; and give him full liberty to exhibit as many charges against me as he may desire, and prove them if he can," &c.

And again he says, "To cut off all pretext, not that the records had anything to do in deciding the matter at issue I proposed that the judges might have them, and use what they might think relative to the question."

And again he says, "Next there shall be two clerks who shall take down the proceedings as directed by the judges: and the record of said clerks, together with the decision of the judges, shall be published in the Banner of Peace and Tennessee Baptist.

In my No. of July 5th, '51, I replied, "Now Mr. Burrow, I take your two propositions, as shown above; it is evident to my mind from the fact that you will not suffer me to see those records, that if ever you intended to meet me at all, the plan was to palm off on the committee something else than the records. Now, sir, I put you to the test: say in the Banner of Peace that you will give that committee a certified copy of those records twenty-four hours before the commencement of the investigation, and that they shall decide as to the propriety of using them in the investigations between us, and I am your man; and that you may have due time to prepare to defend yourself, I present my charges against you.

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

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

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

4th. That his statement, that he (Hart) was triumphantly acquited, is false."

Mr. Burrow replies to this, in his No. of Aug. 16, "Now sir, if that is what you call two propositions, say it; and whether or not you bind yourself that the proceedings, testimony, and all relating to it shall be published in the Tennessee Baptist, and we'll meet unless you back out, or I am unable to get there; and I will not object to the time, if you can respond in due time in any way. Now I will test you, and see whether or not you did intend to make a false impression upon your friends; that you had accepted my propositions (proposition) and I backed out. Say whether you intend to accept, and do accept, or whether it was all done for effect, through hypocracy?"

Now the facts of the case are, that Mr. Burrow and myself mutually agreed, according to his challenge, to choose five men, and he was to put into their hands, a certified copy of the records of the Hart trial, twenty-four hours before the commencement of our investigations, with the understanding, that these men should decide whether said records are proper testimony, in either case, his charges against me or mine against him, and the positive agreement that the whole affair should be published to the world, in the Banner of Peace and the Tennessee Baptist, according to his acceptance of my explanation of Aug. 16th. But mark you this: I required him to inform me of his intention, in the Banner, that I might have time to get my moderators, and make the necessary preparation for the meeting. Without any notice in the Banner, or from Mr. Burrow in writing, or otherwise, while I had no idea of his intention to come at the appointed time; for the above reason, Friday at night, a Pedobaptist friend whispered to me that I had better look out, Burrow would be upon me. This was the first reliable information which I had. I learned a day or two before that, he would be there; but his business was not known by my informant.

I ran round, got two friends to act as moderators, and made the best arrangement that one day would allow, and went to the Baptist church early Monday morning, and sure enough Mr. Burrow and his cohort had come in, Dr. H. and C. J. B. of Trenton, Dr. P. and Gen. D. of Paris, &c., &c., &c.

Well, at an early hour, I received a communication from Mr. Burrow, by General Dawson, which I give below, with the entire correspondence; heading it with Mr. Burrow's original challenge, published in the Banner of Peace, Jan. 31, 1851.

"Now I shall bring this matter to a close, in the following manner: If Mr. Hurt and his people, who called for the records, are not satisfied, that he (Hurt) is guilty, as stated in those certificates, and that he, by denying it, is guilty of falsehood, in this case, then I propose to meet Hurt, face to face, at McLemoresville, and produce my witnesses and testimony, and prove it in the presence, and before any crowd that may assemble, and he may challenge the veracity of those witnesses, if he can. And I furthermore promise, that those records shall be there, and if there is any part, or parts of them, which relates to the point at issue between him and myself, in reference to the adjustment at the camp meeting, as set forth in those certificates, it shall be used—not otherwise; and that men, chosen for that purpose, shall be the judges, of what ought to be used, if any. And I propose next—that the judges shall consist of five persons—two chosen by Hurt, and two by myself—and that the four thus chosen, shall choose a fifth man, who shall act as moderator, and their decision shall be final. Next, there shall be two clerks, who shall take down the proceedings as directed by the judges; and the record of said clerks, together with the decision of the judges, shall be published in the Banner of Peace and Tennessee Baptist.

"Now, if Mr. Hurt wants those records, with which I have never had any thing to do, he can have them, for me, to his hearts content, on those terms; and if he is honest, and not guilty of falsehood, he wants them for no other purpose than the one in which I am concerned."

[*Burrow to Hurt, No. 1.*]

M'LEMORESVILLE, Tenn.,
August 18, 1851.

REV. J. M. HURT:—*Dear Sir:* I understand you to say in your publication in the Tennessee Baptist of July the 5th, 1851, that you accept my proposition to discuss the difficulties existing between us found in the Banner of Peace of January the 21st, 1851, and that you accordingly proceeded to appoint your moderators, and the time and place of meeting, requesting me to respond to your acceptance through the Banner of Peace, which I did at the earliest practicable moment after your acceptance reached me. But for reasons of which I am wholly ignorant and from circumstances over which I have no control, that reply has not come to hand, nor indeed is it all necessary to the proposed discussion; this being the time and place designated by you—I hereby notify you that I am now in readiness for said investigation.

REUBEN BURROW.

[*Hurt to Burrow, No. 1.*]

Articles of agreement for the government of certain investigations between R. Burrow and J. M. Hurt.

The parties shall choose two persons each, and the four thus chosen, shall choose the fifth, and the five thus chosen, shall constitute the committee, whose duty it shall be to investigate the proposed investigation in good order, and not suffer any language to be used by Hurt or Burrow, of a personal character, more than is necessary to maintain the interest of the parties. This committee shall see that all the witnesses are sworn; shall decide as to the admission of testimony; shall confine the questions and answers strictly to the several charges; shall regulate the speaking of the parties, allowing full time for a fair investigation. Burrow to present his charges first, as exhibited in the Banner of Peace, of May 3, 1850; and after the investigation of these charges Hurt shall present his charges of July 5, 1851, published in the Tennessee Baptist, and those charges shall be fully and fairly tried. So soon as the said committee is formed, Mr. Burrow shall give them a certified copy of the records of the Hart trial; and said committee shall have [illegible] to examine them, before the investigation commences; and if the said committee shall decide that said records are proper testimony in either case, Burrow vs. Hurt, or Hurt vs. Burrow.—Hurt shall be allowed the use of said copy of said records, when and wherever the said committee shall decide is proper. Burrow and Hurt shall be allowed to present their views, for and against any testimony offered in the case. It shall be the duty of said committee to choose two recording clerks, and they shall keep a full and fair record of all the proceedings in the premises; and especially, shall they record all the testimony taken in the said trial. Said committee shall, at their leisure, publish at length, all the facts of said investigations, in the Banner of Peace and Tennessee Baptist.

REV. R. BURROW: I reply, that the terms of this meeting are found in the Baptist of July 5, 1851, designed to be set forth in the annexed preliminaries, which you can inspect and adopt, or refuse, as you may choose.

J. M. HURT.

August 6, 1851.

[*Burrow to Hurt, No. 2.*]

M'LEMORESVILLE, Tenn.
Aug. 18, 1851, 11 o'clock, A. M.

REV. J. M. HURT,—*Dear Sir:* Your note of this date by the hand of Dr. Jones, is before me, and contents noticed, and in answer thereto, I respectfully suggest the propriety of designating the gentlemen we may respectively wish to serve as Moderators in the contemplated investigation, and that the gentlemen so chosen, shall meet at 1½ o'clock, P. M. inst., in the College Hall, and that they examine our propositions and responses and settle all preliminaries necessary in the proposed investigation. On my part, I submit the names of Dr. N. I. Hess of Trenton, and Dr. Jas. D. Porter of Paris, Tenn.

REUBEN BURROW.

[*Hurt to Burrow, No. 2.*]

REV. R. BURROW,—*Dear Sir:* Your second communication is before me, in which you propose to meet "in the College Hall." choose our committee, and submit the arrangement of preliminaries into their hands, to which I reply, that, without any reflection on the two gentlemen, named as the committee, I decline your proposition, upon the ground that my character is involved, and I take care of that *myself*—I see no reason why I should move from the Baptist church. I would inform you that I can do nothing preliminary, in this affair, only in writing, as there may be misunderstandings and bad consequences follow. The terms of this meeting are certainly in my last number, are they not.

J. M. HURT.

[*Burrow to Hurt, No. 3.*]

M'LEMORESVILLE, Tenn.,
Aug. 18, 1851, 1 o'clock, P. M.

REV. J. M. HURT,—*Dear Sir:* Your second note, by the hand of Dr. Jones, is before me. In reply thereto, I can but express my astonishment at the contents of the same. I am sure that my note contained no proposition to meet you at the College Hall myself, but that the gentlemen chosen as Moderators should meet at that place and settle preliminaries of our investigation. I am also at a loss to know from your first as well as your second note, whether or not, I am to understand you as declining an investigation, upon the proposition of mine, to which you attention was directed in my note of this date, which proposition, I again repeat, are contained in the Banner of Peace, of Jan. 31, 1851, and upon these propositions, I now urge you to an investigation, under the rules and restrictions which may be adopted by the Moderators, chosen as heretofore suggested. I further distuctly say, that soon as the investigations on my propositions are closed, that I am ready and willing, and fully prepared to investigate and meet any charges you have preferred against me, or may wish to prefer. You express, in your note, a determination to conduct our correspondence in writing; it never has been my wish that it should be in any other way, nor have I given any reason for you to suppose that I intended or wished to pursue a different course.

REUBEN BURROW.

[*Hurt to Burrow, No. 3.*]

REV. R. BURROW—*Dear Sir:* Your third communication is before me, in which you complain of some misunderstandings. You refer to your number of Jan. 31, 1851; and again, you propose that we submit our preliminaries to the committee. I *repeat* my *positive statement* in my last, that you have involved my character in your charges, and I suffer no mortal man to act for me in this case. I have submitted to you a plain set of preliminaries, covering my published acceptance of your challenge, under two quotations from you, and submitted that article to you for your acceptance or refusal, feeling confident that if you did not accept, you would in turn, present me a set of preliminaries, but you have not done so.

Now, Mr. Burrow, just write out a set of preliminaries, covering your understanding of the matters at issue between us, state your charges distinctly. Remember this one, that I said in the camp, that I never did believe those charges; and be sure to state that you will place in the hands of our committee, a certified copy of those records, one day before our investigations commence; and be sure also to write such in article as will need no explanation?

J. M. HURT.

[*Burrow to Hurt, No. 4.*]

M'LEMORESVILLE, Tenn.,
Aug. 18, 1851, 5 o'clock, P. M.

REV. J. M. HURT,—*Dear Sir.* Your third communication, without date, by the hands of Dr. Jones, is before me, in reply to which, I will state to you, so that you cannot misunderstand, that I propose to meet you before five gentlemen, two of whom I have already named to you, and substantiate every charge which I have made against you in the Banner of Peace, and after that investigation, you shall have the liberty of making an effort to establish all the charges you have made against me in the Tennessee Baptist. The outlines of such preliminaries as I think should be adopted by the Moderators, are recorded in my communication in the Banner of Peace of Jan. 31, 1851. As to the records of the Hart trial, they shall be placed in the hands of the Moderators, in their official capacity, upon your acceptance of this, my proposition, and these Moderators shall examine them as long as they choose, and if they say you should have an opportunity to use said records for reference in this investigation, you shall have them; but in no event shall there be any copies or extracts taken from them, without leave of the Session, to whom they belong. I deem it unnecessary to prolong our correspondence, and I shall therefore expect from you a definite reply, as to whether you accept or reject the above.

REUBEN BURROW.

[*Hurt to Burrow, No. 4.*]

BAPTIST CHURCH.
M'Lemoresville, Aug. 19, 1851.

REV. R. BURROW,—*Dear Sir:* Your No. 4, is before me, in which you close further correspondence between us—allowing me this only communication. Your language is, "I deem it unnecessary to prolong our correspondence, and I shall therefore expect from a denfinite reply, to whether you accept or reject the above."

Now, Mr. Burrow, I asked you to define your charges against me; but this you have most *carefully avoided*. You state that your charges are in the Banner of Peace, which contains perhaps some fifty charges—I know not how many. You cannot be induced to define your positions. I asked you to write preliminaries to suit yourself, but this you fear to do, lest I might take your propositions. Your whole scuffle has been to get the affair out of my hands, knowing that you could raise no reasonable excuse against my propositions; you saw if we come together, that the records would be published as testimony; and you knew sir, that you would be a ruined man. But you are in a most unenviable situation, Mr. Burrow; you say, by coming here with your friends and Moderators, that you take my explanation of your propositions, as published in the last number of the Tennessee Baptist, of July, 1851, in which I say, "now, sir, I put you to the test; say in the Banner of Peace, that you will give the committee a certified copy of those records twenty-four hours before the investigation.

Now, Mr. Burrow, what did you come for? It was not to a have a fair investigation of our difficulties. This I have offered you. You say that I may prove my charges, if I can, when you know my proof is in the records and you tell me "as to the records of the Hart trial, but in no event shall there be any copies or extracts from them without leave of the Session to whom they belong." You know that I had applied to the Session for a copy of said records, and that they refused to give them. You and your Session had a distinct understanding about this affair no doubt, and it was well understood that in the last resort, the Session would take the responsibility off of you. Now, Mr. Burrow, I have you out

[CONTINUED TO FOURTH PAGE.]

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, October 18, 1851.

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

GRAVES & SHANKLAND.

HOW METHODISTS INCREASE.

Have our readers never noticed in reading revival intelligence in the Advocate the disparity between the number who profess, and those who *join* at Methodist revival meetings. The following we take from a few numbers of the Advocate of this year:

"We record with gratitude the *addition* of 105 on this charge this year. We have also rejoiced with many souls happily converted;" i. e., some converted but 105 added—seekers we suppose.

The next letter tells of 17 professions and 33 additions!

Another in the same paper reports five professions and ten additions.

A writer reports from another meeting 14 professions and 22 additions.

Another seven professions and 14 additions.

Another, in same paper, eight professions and 13 additions.

Another, some 56 professions and 90 additions.

Another, eight professions and 52 additions.

Another, nine additions and 18 accessions.

This is sufficient to exhibit the character of the members of the M. E. Society.—Three times as many additions as professions. Think of it, a Church composed of *three* professedly *sinners*, to *one* professing *Christian!* Is it a wonder that the Christians in these Societies are rapidly leaving them?

WIRT COLLEGE.

At the last annual meeting of the Enon Association, (first Saturday in this month,) it was made known to the body, that the College edifice and grounds connected with this institution, located in Sumner county, Tenn., were for sale.

The Association immediately took the matter of purchase into consideration, and passed the following resolution:

"The Association unanimously resolved to purchase Wirt College for the purpose of building up a permanent school of high order, for the benefit of the community at large, and in order to carry out the above resolution, appointed John Wilkes, J. A. Jones and J. L. Carson, a committee to purchase said College buildings with five acres of land attached thereto, pay the money, procure the title, &c. Further appointed the following persons to constitute the Board of Trustees, in case the purchase is made, as anticipated: R. Elkin, W. Crim, J. A. Jones, Esq., B. Pierce, J. H. Ligon, J. D. Day, G. W. Royster, B. J. Vaden, John Johnston, T. M. Wallace, W. H. Haile, W. Y. Martin, T. Meador, W. Lockett, S. W. Stubblefield, J. Nixon, A. Gibbs, L. Parker, N. M. Adams, J. B. Short, J. White, H. Johnson, J. Meador, M. C. Moody, W. M. Lea, R. Smith, P. A. Wilkerson, S. Holland.

"John Weatherred, John Wilks and J. L. Carson appointed a Board for the time being, with power to call the Trustees together, for the purpose of organizing, for the transaction of business, &c."

In accordance with the foregoing resolution, the committee appointed to make the purchase, have this day, as they personally informed us, negotiated for the property, paid the money, and obtained a title.

The College edifice is a large and substantial building of brick, capable of accommodating 150 or 200 students, with a campus of five acres attached.

We are truly pleased at this movement of Enon Association. It indicates, on the part of the churches and the community, that they understand and appreciate the advantages of having in their midst, an institution of learning of a high grade of character, and accessible to their sons. It also evinces that the Baptists of Enon Association are not willing to concede to the Pedobaptist sects the arrogant claim of "all the *learning* and all the *intelligence*." S.

From a private letter on business from our brother Rev. J. J. Smith, of Sommerville, Tenn., we take the following extract:

"I baptized a Methodist (who had been in that Society about 20 years) last week; and a Methodist lady on yesterday, both into the fellowship of the Church at this place. Brother O. Wright, the gentleman alluded to, is a brother of our beloved brother Griffin Wright of Gibson county.

"I see it stated in the Memphis and Arkansas Christian Advocate of the 2d inst., by *One who Knows*, that a man may, in the Baptist Church, *safely live by stealing*: H. D. Howell, at Cartersville, Miss., says, 'drunken and disorderly members of other churches are those over whom the shout is raised 'Still they come'"

"These two were neither of the class above specified. Nothing can truthfully be said against their moral or christian character. But the Saviour was classed with *thieves*, *robbers* and *wine bibbers*. What more can his devoted followers expect?

"Yours in Christ,

"J. J. SMITH."

The Winchester Independent of the 3d instant, says, "The new Baptist Church in this place will be dedicated on Sunday next. A sermon appropriate to the occasion will be delivered by Rev. Mr. Strode of Shelbyville.

The New Jersey Baptist Association, at its recent meeting, reported an addition of 395 members by baptism during the associational year, and a membership of 5,000.

REVIVAL INTELLIGENCE.

EAST TENNESSEE.—Brother J. H. Cowan, writing from Sevierville, says:

"Our Camp-meeting, conducted by brethren Sparks, Burnett, Cate and Tipton, closed with much encouragement to the friends of the Redeemer.

"Your paper is rapidly making Baptists in East Tennessee."

TEXAS.—Rev. S. Bryant, of Clarkesville, Texas, writes—

"This day closed a protracted meeting with the Clarksville Church. The members are much revived. Six persons professed to find peace in believing in Christ. Five have been baptized, one of whom was a Methodist."

Rev. O. Dodson of Rusk county, Texas, writes thus:

"Rev. Wm. Robinson and myself conducted a meeting of ten days at Mount Enterprise, with glorious results. A Church was organized of seven members. Twenty-two were added by baptism, two by recommendation, and three by letter. Total in membership thirty-four. The Church is named Holly Springs. We next attended a meeting of eleven days at Millville. Here twenty-two were added to the Church, including two ministers from the Separates Rev. Allen Gilliam, and Rev. John Mitchell, recently from Middle Tennessee."

"They are well received in this community, and we feel that our hands are much strengthened by the union. They rendered important aid in our meeting at Millville."

NOTICES OF NEW BOOKS.

MEMOIR OF ADONIRAM JUDSON, being a Sketch of his Life and Missionary Labors. By J. CLEMENT. Derby & Miller, Auburn, Publishers. pp. 336.—Price $1 25.

The author has here given us a book of good size, in a beautiful dress and with a fine engraving of Dr. Judson. It designs to sketch his life and labors, and thereby develope the character of this noble man. Nearly one half of its pages are occupied with extracts from his own writings. In connection with these we have a succinct and graphic history of the Burman Mission, which will be here reviewed with deep interest by the reader.

LECTURES ON THE LORDS PRAYER. By WM. R. WILLIAMS. Gould and Lincoln, Boston. pp. 241. 12 mo. Price $1.

Dr. Williams is known, and his writings are highly appreciated as very valuable to our moral and religious literature. This work is in his usual "rich and glowing style." He has expatiated at considerable length, on each petition of this universal prayer in nine lectures. They are admirably calculated to inspire a higher devotion in the christians heart, and make him feel anew the fullness, the preciousness of that heaven taught, model prayer, which inculcates such calm trust m our Heavenly Father, and encourages the sinner to confess his wants and dependence.

THE GUIDING STAR: or, the Bible God's Message. By LOUISA P. HOPKINS—Gould and Lincoln, Boston. pp. 216. 18 mo. Price 50 cents.

This we consider of great value to every christian, and to the youth generally. The truth of God's Word, is familiarly and forcibly illustrated.

The above are for sale at the Book Store of Messrs Toon & Rutland.

THE BAPTIST PREACHER.

Edited by Rev. H. Keeling, Richmond, Virginia. No. for October.

Parental Obligation. By Rev. W. A. Boynham, Virginia.

What do the Sayings of Jesus demand? By the Editor.

R.

ROMANISM AND THE BIBLE.—The citizens of Galena, Ill., wishing to avail themselves of the privilege allowed them by a recent law of the State to tax themselves for the support of schools, appointed a day of assembling for the discussion of the subject. The Romanists attended *en masse*, and obtained a vote adverse to the tax, for the assigned reason that *"the Bible,"* according to the law, "was to be read in the schools."

JEWISH SYNAGOGUES.—There are about sixty Jewish synagogues in the U. States, and about 45,000 Jews.

The Querist.

For the Tennessee Baptist.

LUMPKIN, Stewart county, Ga. June 9th, 1851.

BROTHER GRAVES:

Believing that you are disposed to answer all questions relative to the institutions of the gospel, I send you the following query: Is fermented wine a proper emblem of the blood of Christ? I will add another: Was fermentation allowed or used at the Passover, when our blessed Saviour instituted the Supper, and commanded it to be kept in commemoration of himself? Your opinion relative to the above queries will much oblige a number of Baptists. I missed getting all the numbers of the Tennessee Baptist, which I regret, for it contains the doctrine that every Baptist ought to be in possession of—the *Bible doctrine.*

Yours, in gospel bonds,

W. P. CARTER.

We have had many serious thoughts upon this subject. We do not believe wine at the present day is used at all, nothing but an article manufactured out of whisky, logwood, &c., &c.—not five drops of wine in a gallon or in a hogshead. It keeps some five stills in operation to manufacture wine for the administration of the Lord's Supper in the United States!

We solicit an article upon this subject from the pen of brother Cates. We believe he is the only Pastor in the State who will not use our fermented wine.

Communications.

For the Tennessee Baptist.

WRIGHTSVILLE, E. Tenn., Oct. 6, 1851.

BROTHER GRAVES:

I embrace a few leisure moments to note down the continued success of the cause of truth, resulting from the meetings it has been my privilege to attend since I wrote you last.

There was a meeting of five days continuance held at Salem Camp Ground, which included the third Sabbath in August.

Here I baptized ten, and five or ten more professed to have passed from death unto life. Immediately following this there was a five days' meeting held with the Freedom Church, where five professed conversion, and one was baptized. From this place we went to the neighborhood of Trenton, on the Paint Rock River, where a five days' meeting was held, including the fifth Sabbath in August. At this place I baptized thirteen. Some others had made a profession, and many were solicitous on the subject of their soul's salvation when I left the place. We next attended a four days' meeting with the Enon Church, Madison county. Two were here baptized into the fellowship of the Church. On the second Sabbath in September, I attended a meeting at Cave Spring Church, where I baptized two persons.

On the Friday following, our Association convened with the Church at New Market. It was attended by much the largest delegation that I have ever before seen at this Association, (Liberty,) and much harmony and good feeling seemed to prevail throughout the session. Every Church in the Association was represented—two new Churches were received—baptisms for the associational year 272, leaving a net gain of about 200. About $400 was brought up for Missionary and Educational purposes, and about the same amount subscribed for the coming year. This Association sustains two beneficiaries at Union University, who are in course of preparation for the gospel ministry. Upon the whole, the Association enjoyed a glorious session. In company with brethren Perry and Hillsman of Murfreesborough, we set out for East Tennessee. On the first day, we reached Winchester in time to visit the flourishing Collegiate Female Institute at that place, under the direction of our untiring Messrs. Graves and Marks. Some of my brethren say that I am accustomed to speak in most exalted terms of this institution, which is no doubt true. On this account I will at this time only say *come and see for yourselves.*

The next day we reached Jasper, the county seat of Marion. In this county there is not, as I could learn, a Missionary Baptist Church or Minister. Brethren of East Tennessee, what a field of destitution. On Saturday I reached the Hiwassee Association, the most western of East Tennessee. This Association embraces a large scope of territory, made up mostly of Churches who are poor in this world's goods, though rich i trust in faith. My brother, Rev. Charles Taliaferro, is the moderator. Some of the Churches report a good degree of success. Some 230 baptisms in all. This body has a mind to work, and a remarkable degree of harmony pervades the whole organization. I was pleased at an observation of the moderator, that throughout the entire session of two days, there was not a dissenting voice heard when any question was put to the vote of the delegates.

The agent of Union University (Rev. W. S. Perry) was there, and proposed that the Association sustain a beneficiary at the University. Mark H. Taliaferro, son of the moderator, was selected, and the proposition was unanimously passed. Although this Association is among the weakest, yet it is the first of the Associations in East Tennessee that has entered into this praiseworthy undertaking. It is hoped that others may soon be induced to do likewise.

The General Association of East Tennessee comes on next Thursday, which I expect to attend before returning to my field of labor.

Yours,

R. H. TALIAFERRO.

For the Tennessee Baptist.

LOWEVILLE, Ala., Sept. 26, 1851.

BROTHER GRAVES:

It is with emotions of the deepest gratitude and thankfulness to the Great Head of the Church, that I communicate to you the prosperity of the cause of truth in North Alabama. The Baptist cause is fast gaining the ascending in this region, and will eventually triumph, and put the host of errors to an inglorious flight. * * * * Most of the churches composing the Liberty Association, have enjoyed a refreshing from the presence of the Lord: and during the late revivals many precious souls were were, as I trust, translated from the dominion of sin into the kingdom of God.—About two hundred and seventy have been baptized within the last Associational year. A large portion of them are in the spring time of life, and give evidences of future usefulness to the Church of Christ; others are expected to unite with the church at an early day.

I have been on a tour for several weeks, within the bounds of the Muscle Shoals and Liberty Associations, and have witnessed, with a pleasure, the hopeful conversion of about fifty persons. The churches I attended have labored for some time under a spiritual declension; but they have aroused from their lethargy, and have entered into the work of the Lord. I have also witnessed near forty baptisms. Truly the Lord has done great things for us, whereof we are glad.

Yours,

E. M. FITTS.

For the Tennessee Baptist.

CHURCH CONSTITUTED.

On the first Saturday in July, 1851, a Presbytery was called by members wishing to be constituted into a church, met at New Providence, Montgomery county, Tenn., viz: Rev. R. Ross, R. T. Anderson, R. W. Nixon, John Mallory, S. S. Mallory; and Rev. Jos. R. Manton, of Providence, Rhode Island.

The Presbytery was organized by appointing Rev. R. Ross, Moderator, and R. T. Anderson, Clerk.

After the Sermon, by R. T. Anderson, the members, wishing to be constituted, were requested to come forward and produce their credentials, which they did, viz: from Little West Fork Baptist church, seventeen members; from Clarksville do., one; from Mt. Zion, one; from Bethel, two; making twenty-one.

Read the church covenant, and took the vote on its reception, which was unanimous.

Read the abstract of principles of the Bethel Association, which was approved,—the moderator distinctly stating that the church is constituted on the word of God, not on the abstract of principles,—that this abstract only shows how we understand certain truths, wherein we differ from other denominations.

The ordination prayer was offered by Rev. R. W. Nixon.

Gave the right hand of fellowship; singing, "Am I a soldier of the Cross, &c."

The charge was given by Rev. Mr. Manton; and concluding prayer by Rev. John Mallory.

R. ROSS, *Mod'r.*

R. T. ANDERSON, *Clerk.*

For the Tennessee Baptist.

HARMONY CHURCH.

BROTHER GRAVES:

You are respectfully requested to give the following tribute of respect to worth and merit, an insertion in your valuable paper.

WHEREAS, our much esteemed and beloved brother, S. H. Bundy, has, with much ability, defended the distinctive doctrines of the Baptists, in a recent debate, in the town of Dancyville, Haywood county, with one Jas. L. Chapman, by setting forth the truths of the Gospel, in a clear, forcible and unmistakeable manner, to the satisfaction of all unprejudiced minds, who had the pleasure of hearing him; therefore

Resolved, That we do and shall ever cherish him as a friend, companion, and christian minister, and an able and zealous defender of the truth.

Resolved, That we cordially commend Brother S. H. Bundy to the favorable consideration of Baptists everywhere, that a kind Providence may cast his lot; and that we fully believe that he will be found a successful laborer in the vineyard of the Lord, and a vigilant watchman upon the walls of Zion.

Resolved, That Brother J. J. Turner, our clerk, be appointed to forward a copy of the above preamble and resolutions, to the editor of the Tennessee Baptist for publication.

Done by order of the Harmony Baptist Church, Haywood county, Tenn., October 4th, 1851.

J. J. TURNER, *Clerk.*

For the Tennessee Baptist.

FISH TRAP, Baker co., Ga., Sept. 20, 1851.

BROTHER GRAVES:

Thinking that it might be interesting to hear how we are getting along in this region of Georgia, I have thought I would drop you a few lines. Think not, my brother, that the Baptists of Tennessee are not the only ones that look with interest to the bold, christian and manly course that you pursue, for you have many admirers in this part of God's moral vineyard. I never take up a number of your valuable paper without praying the Great Head of the Church, to long spare your useful life, that you may still contend boldly for the faith once delivered to the saints. Be not dismayed my brother, though the hosts of Pedoists may rage, and vent their envenomed malice against you. The Lord of hosts is for you, and you will triumph, for truth is mighty and shall prevail.

In your last number that has reached me, you propose to the ministers of the South west, to raise the subscription list of the Tennessee Baptist from 5000, to 10,000, during the year 1852, and although I do not live in the proposed region, yet I am determined to extend its circulation as for I can. I intend to make an effort to procure you at least twenty, and if two hundred and fifty of my brethren will do likewise, the work is done. What say you brethren, one and all, will you try?

I sat down for the purpose of giving you an account of two meetings that I have just attended, but commenced on another subject, and had almost forgotten the object of this letter. But to begin: we had a meeting of seven days, at New Providence; received thirteen; ten by baptism; four of whom were Methodists. Again: we commenced a meeting at Bethel, on the second Saturday in this month, which was the last Saturday, and up to the time of my leaving on Thursday, we had received ten; the meeting is still going on. I baptized six in the morning before I left two of whom were Methodists.

Please enter the following list of new subscribers names.

* * * * * *

Yours,

W. B. MASON.

THE BIBLE IN ITALY.—The Pope has issued an edict, that any one found guilty of introducing, or trying to introduce, any copy of the Word of God in the Italian language, shall be sent to the galleys for four years.

For the Tennessee Baptist.

SPRING CREEK, Oct. 9, 1851.

BROTHER GRAVES:

Amid the the thousand and one tales and misrepresentations about the Cotton Grove resolutions, debates, &c., our course is still onward, Baptists firm and unflinching.

Since the debate at Cotton Grove, there has been thirteen accessions to the church there; and shall I say "still they come."—What if I do! I had just as well say so, for one was a Methodist;—making the third that I have baptized since the debates commenced. The cry of victory in the debates and false statements about the resolutions, can have no effect upon firm and thinking minds. Many are beginning to place but little confidence in any thing they hear against the Baptists or Baptist preachers, unless it is well authenticated. One word more. Of all the kind of people I meet with, save me from those that would fain make you believe they were neutral; condemn the debates, say it is doing harm, &c.; but you find them charging all the blame on the Baptists in general, Graves in particular. The Advocate, Fly, Chapman, McFarland, &c., nothing wrong. Oh no. Shame on such pretended neutrality as that. It is the worst kind of pedoism, and they have not got the manliness to avow it. More anon.

Yours,

R. DAY.

For the Tennessee Baptist.

PARIS, Tenn., Oct. 8, 1851.

To the Ministers and Deacons of the Western District Association.

DEAR BRETHREN:

By request of a number of the ministers, deacons and brethren, who met at Thompsons Creek, on last Tuesday night, I hereby wish to say, that it was agreed by us, that it was expedient, and we believe it would be beneficial to us to revive the Western District Associational Ministers and Deacons meeting again We wish it—do you wish it? If so, we wish you to speak out, either through the Tennessee Baptist or by writing to me, post-paid, at Paris, Tenn. I suggest Friday before the first Lord's day in January, 1852, as the time of our first meeting. Now, if any of you wish such a meeting, please speak out immediately.

Your fellow laborer in Christ,

C. L. CATE.

MISSISSIPPI CORRESPONDENCE.

RIPLEY, Miss., Sept. 20, 1851.

BROTHER GRAVES:

I have been waiting to see some published report of the result of two protracted meetings. Seeing that no one else is likely to do so I will undertake it myself. On Saturday the 13th of September, a meeting commenced at Academy church, eight miles south of Ripley, which continued nine days. The ministers present were Rev. J. L. Morton, pastor of the church, Pender and Smith. On Sabbath, the last day of the meeting, the people met at the water side. They came in crowds—in carriages, buggies, on horse-back and on foot; and all for what; to see a reed shaken with the wind, or to see a little water poured or sprinkled on some candidates? No! What then? They came to see the ordinance of baptism administered after the example of Christ, "in the river of Jordan," when a voice was heard saying, "this is my beloved Son, in whom I am well pleased." Bro. Pender improved the occasion by making some pertinent remarks, interspersed with quotations from Scripture, proving the practice of the Apostles, and of Baptists to be the same. Fifteen willing subjects then went down into the water, and were baptized by the pastor, and came up straightway out of the water. Some of them were from the ranks of Pedo-*ism*, and some from the Campbellites. The whole number added to the church, was twenty-five.

At the same time, a protracted meeting was in progress with the Macedonia church. I understand, Rev. Allen Goodwin, the pastor, baptized nine or ten; some of whom had been Methodists. This church was constituted about one year ago, with nine members,—the church now numbers fifty-six. They have nearly completed an elegant house of worship, and prospects bid fair for a church to grow up there, that shall be the praise of Baptist churches in the counties around. Please remember your aged brother at the throne of grace, and may God long spare your life, to defend and maintain the truth as it is in Christ Jesus.

Yours,

THOS. SPIGHT.

For the Tennessee Baptist.

EDWARDS' DEPOT, Miss., Oct. 2, 1851.

BROTHER GRAVES:

By request I have the pleasure to give you a report of a meeting recently held by the Baptist Church at Baker's Creek, two miles distant from this place. The meeting began on the 12th of September, with our brother, Rev. J. H. Simms, the pastor of said Church, the only preacher. The next day our brother, Rev. E. C. Eager, pastor of the Church at Antioch, in Warren county, came over and remained during the entire meeting. On Monday, the 22d, the writer of this travelled 50 miles, returning the 23d, with our brother, Rev. C. S. McLeod, pastor of the Church at F. Mellowship, in Jefferson county, who remained until the close, on the 26th—that evening he left with the writer for the Union Association with the Church at Damascus, in Copiah county.

There were received into the Church by immersion, 12 white males, 13 white females, and 1 black male, with two restored, one male and one female.

The statement as to the number of admissions does not give the extent of the interest in the meeting. There were of those additions two husbands and their wives, several children of the members, the husband of one sister, with old and young women, and three youths of 12 to 14 years of age. There were several others whom we hope received bright hopes, while many others who had to resist, which it is to be hoped they cannot long continue in doing.

It might not be prudent to say any thing of the efforts and labors of our brethren, yet I must say what those connected with neither Church or "Society" did say—if one did not wish to join a Church, he had better stay away. Never before have I seen so much general interest shown by any people. The congregations were not large, except on Sunday, the 21st of September, but with only two exceptions old and young were affected nearly to the point that they were almost persuaded to be a Christian.

The writer of this had cause to rejoice in hailing as a brother the husband of his only child, and the youngest brother of his wife, leaving only one of his immediate family who have not confessed our Saviour publicly. We hope and pray that the good work is now going on, at least with those who attended the meeting.

Yours, with brotherly regards,

P.

For the Tennessee Baptist.

NASHVILLE, Oct. 11, 1851.

BROTHER GRAVES:

I send you herewith the Russellville Herald, of Aug. 13th, and call your attention to the obituary notice of DR. TRABUE, which I see the *Western Recorder* and *Tennessee Baptist* are requested copy. Presuming the omission was not intentional on your part, I hereby renew the request, feeling that it is due to the worthy deceased, as well as his numerous friends in Virginia, Kentucky, Tennessee, Missouri and Illinois, who are most all Huguenot Baptists, and who descended from some French families who settled originally at Jamestown, Va.

Perhaps it would be well for me to add to the Herald's notice, that the deceased was the son of Edward Trabue and Jane Clay; and that he was married in 1827, to a daughter of the Rev. Thomas Atkinson, Clarksville, Tenn., by whom he had ten children, all alive, and more than half going to school, at the time of his death.

Yours, in Christian bonds,

HISTORICAL.

DIED, at his residence in Keysburg, Ky., on the morning of the 4th instant, after an illness of several days, Dr. JOHN E. TRABUE.

Dr. Trabue was born in Woodford county, Ky., in 1799; graduated at Transylvania University in 1824; joined the Baptist church at Keysburg, August 1842, and filled the office of clerk in said church up to the time of his death. The deceased leaves a large family to mourn his irreparable loss. In his death the community loses a man of usefulness. As a member of the church, as a Physician, and a citizen, he was always at his post, ever ready to discharge his duty in said relations; but he has passed from our midst; no more will his voice mingle with ours in the social circle; he has made his last record of church meetings here below; no more will his hands minister to the necessities of the sick; but we trust that he has gone to a land "where sickness, sorrow, pain and death, are felt and feared no more." The deceased, during his sickness, frequently talked to his family and friends relative to his death.—He bore his afflictions with christian fortitude and met death perfectly composed, willing "to depart and with Christ, which is far better. And though the afflicting hand of Providence seems to fall heavily on the family of the deceased, yet they should be consoled from the fact that though it is their loss it is his great gain, and should trust with abiding confidence in Him who has promised to be a husband to the widow, a father to the fatherless, who visited the widow of Zerepthath in her afflictions, and administered to her wants, and who feeds the young ravens when they cry.

A FRIEND.

Keysburg, Ky., Aug. 11, 1851.

PLAIN LOOKING.

Are you cross-eyed, white-haired, pug-nosed and sculpin-mouthed? No matter, if you are good you will be respected and loved. What are looks in comparison to behaviour? One of the best men we ever knew was as homely as a log fence; but every body spoke well of him, and were pleased with his acquaintance. Many an hour have we sat beside his bench to hear him converse; for he was not only good, but he was intelligent also. The fine looking are not always the most respected.—Where virtue is lacking, the beautiful attract attention but a moment, and are soon lost sight of, whilst the good are always present with smiles of kindness and words of love. Strive not so much to excel in looks as in virtue. Imitate less the fashionable than the good. Read men and women never ask—How does he or she look? But—How do they behave? Think of this, and never repine because you are plain looking and have no outward attractions. *Exchange paper.*

ORDINATION OF A MISSIONARY.—The Ordination of Mr. Wm. Eddy, as Missionary to Syria, took place at the Park Church last evening, with impressive ceremonies The sermon was preached by the Rev. Chauncey Eddy, of Ohio. the father of the missionary. The charge was given by Rev. A. D. Eddy, also a relative.—*Newark Sentinel.*

CITY OF CHURCHES.—Newport, Rhode Island, has the boast of 18 churches to 9,500 people, that is, a church for every 500 of her inhabitants. This entitles old Newport to the appellation of "the City of Churches."

Selections.

AMERICAN TENDENCY TO BAPTIST PRINCIPLES.

The number of Baptists in this country, with their relative progress, and rapidly growing power, is one of the most singular facts of the age. As such, it may challenge the attention of the philosophical historian and statesman, no less than that of the thoughtful Christian.

If we go back to the settlement of this country, it is not explained by ordinary principles. Not one of all the colonies, not even Rhode Island, was originally planted by Baptists; as Virginia was by the Episcopalians, Maryland by Catholics, Delaware by Lutherans, Pennsylvania by Quakers, New Jersey and New York by Presbyterians, and all New England by Congregationalists. Nor was their original introduction and spread the result of any energetic missionary system, like that of the Methodists. No other body of Christians owes so little as the Baptists to emigration from Europe. And then they alone have religiously rejected the *trapping policy* of infant baptism—on which all other sects rely for the perpetuity of Religion.

All the more prominent Baptists of that period became such after their arrival in the New World. Roger Williams became a Baptist, for example, eight years after his arrival, and three years after his banishment from Massachusetts for his views of liberty of conscience, which were truly thought to "tend to Anabaptistry." When he became convinced of the truth of our views in 1639, there was not a Baptist minister in the country to administer the ordinance. The little Baptist church formed in Weymouth, (Mass., that same year, was broken up by civil power; by fines, imprisonment and banishment. Yet the year following, Hanserd Knollys, then first pastor in Dover, N. H., embraced Baptist principles, and returning to England, spent a long and glorious life in their defence; dying at last, as Cotton Mather tells us, "a good man, in a good old age." The Lady Moody, of Lynn, became a Baptist in 1642; and Dr. John Clarke, the founder of the first Baptist church in Newport, and one of the ablest and best men of the age, in 1644. Mr. Painter of Boston, the first to bear our principles to the test of the public whipping-post, embraced them and suffered for them the same year. Obadiah Holmes, the second sufferer for the same cause, in the same cruel manner, in 1681, became a Baptist in 1648. President Dunstar, of Cambridge, who was roused to the investigation by the suffering of Mr. Holmes, became a convert to our principles in 1652—a noble climax to these triumphs of persecuted Truth! It was thirteen years later, before the conversion of Thomas Gould to our sentiments, led to the formation of the first Baptist church in the city of Boston, where now their relative standing and influence are probably not inferior to those of their orthodox Congregational brethren.

The remark of Cotton Mather in his Magnalia, therefore, that "some of the first planters of New England were Baptists," needs qualification. It is more exact to say, that some of the first settlers *became* Baptists. And assuredly they were men—and women too—of whom we need not be ashamed. Who can claim among the Pilgrims a nobler ancestry than we? Wherever Baptists pitched their tents, or rose to power, there, in its highest sense, Liberty was sacred.

"Aye, call it holy ground!
The place where first they trod:
They have left unstained what there they found,
Freedom to worship God"

Besides these venerable confessors whose names are now inspiring watch-words of our history, it illustrates the early tendency of the American mind to our principles to hear Cotton Mather confess, "that multitudes of holy, watchful, faithful, heavenly people among the first settlers of New England, had scruples as to infant baptism." Were all hearts laid open now, how few conscientious Pedobaptists would be found free from such "scruples!" This is not mere conjecture. There are many facts by which hearts are even now revealed—were this the time to tell them.

The history of the Middle, Southern, and Western States might supply other facts illustrative of this point. But we mention only one. The great religious awakening under Whitefield (1740–1770) multiplied converts to Baptist principles from Maine to Georgia. Even Whitefield's Agent in his Orphan House at Savannah, Mr. Bedgewood, with several of the Assistants, became Baptists in 1758, and Mr. Bedgewood afterwards became a useful Baptist minister.

The new impulse given to the spirit of liberty by the revolutionary war, was followed by the rapid spread of Baptist principles, particularly in Virginia, where our brethren had suffered severe persecution.—Our chief prosperity dates from that era. And two facts are worthy of attention—the ratio of increase has been greatest where they were previously most persecuted—and also where the greatest degree of general activity and culture prevails. These facts are important, as showing that patient suffering, a spirit of self-sacrifice, and the advancement of society in general knowledge, are alike favorable to the prevalence of our principles.

The Lord's Prayer is the most diffused production in the world, being familiar to persons of fifty-three languages, including the Cherokee, in America, and the Grebo, on the coast of Africa.

BAPTIST NOEL.—Hon. and Rev. Baptist Noel will probably visit America next spring. He will be accompanied by his youngest brother, who is in ill health.

VOL. VIII.

From the Western

PROTESTANT JESUITI

We invite the critical attention

did men to the following articles,

extract from the editorial colun

Banner of Peace, the organ of

land Presbyterianism, published

non, Tennessee:

INFANT BAPTISM AND POPE

Dr. McClay says: "If the

Church were to relinquish infant

their whole system would crumb

and ashes."

Dr. Rice says the above sen

"doubtful," but it is quite ce

"the Baptist Church would fall

to give up 'close communion.'"

The following extract from the

Intelligencer, fully sustains the

expressed by Dr. Rice:

"OPEN COMMUNION IN ENGLA

"It is mentioned in one of t

papers in this city, that open com

rapidly gaining ground in Engl

some of the most distinguished Ba

tors have adopted it in their mini

The writer to whom we refer says

The plan of open communion is

tive to Baptist Churches, as is al

proved by its effects in Great Brita

views of Robert Hall have so spre

kingdom, as nearly to destroy the

of the Baptist denomination. I

Baptist Churches, once regular,

open communion, the immersion o

ers is despised and derided; and

didate for admission into any of t

scientiously wishes to be immersed

to be baptized as stealthily as poss

generally by twilight, for fear of

the sprinkled members. While

sprinkling is practised openly, to gr

Pedobaptist members, believer's

has to be administered almost sec

fear that the Church will be stigm

strictly bigoted. A pastor of on

Baptist Churches in England, h

professed Baptist, but his wife a F

tist, allows Pedobaptist members

Church to have their children sprin

Pedobaptist ministers in his own

house; and even his own children

brought forward and sprinkled.

Church to which the Rev. Andre

so long and faithfully preached, is

becoming Pedobaptist. The presen

is unable to stem the current, and

reason to fear that after his dece

Church may be easily induced to

Pedobaptist minister as pastor."

Again we say to all candid men,

above carefully and critically, and

it with the everlasting cry against t

tists about their "close communio

not the above an open and unblushi

fession that this pretended wish

mune with us is a mere syren song

us to destruction?!—the mere can

disguised hypocrisy, pretending gre

and affection, in order to procure ou

—the kiss of the traitor, while p

his assassin dagger into our vitals?

The Pedobaptists once sought

struction by force. They cast us i

sons, and persecuted us in every w

ingenuity could invent or malice i

They have now changed their ta

Their former policy has failed, a

have now adopted another. They

that their former hate is changed

tense affection. In great loving ki

they now propose affectionately li

bear TO HUG US TO DEATH! They a

ious to be rid of us—to utterly subv

churches and principles, and as pers

has failed, they are now trying to

by open communion! Satan is tran

into an angel of light. Again, w

read the above, for the proof empl

all we have said.

ONE THOUSAND DOLLARS REWARD

editor of the Tennessee Baptist has

a reward of $1,000 for a precept or

ple in the New Testament sustaining

baptism. We do not desire his mone

we are prepared to produce the *pre*

Presbyterian of the West.

Let us have it by all means; it

the thing that thousands of Baptist

been looking for in vain for hundr

years.—*Christian Secretary.*

Oh, yes, Dr. Rice, do let us see

"*precept.*" Not only Baptists, but

baptists of all persuasions—Papist

Protestants, "have desired it long

died without the sight!" And then,

be so disinterested. Take the money,

laborer is worthy of his hire. And

the "Man of Sin" from works a seat i

temple of God, no person has aris

whom Pedobaptism will be so large

debted as to yourself, upon the prodi

of that same "*precept.*" It will owe

a monument as imperishable as the w

mystical Babylon.—*Western Recorder*

"COME THIS WAY, FATHER

During a short visit to the sea-sho

our State, some two years since, with

ty of friends, it was proposed, one

afternoon, that we should make up a

and go down the harbor on a fishing e

sion. We accordingly started, and

sailing about three miles, a young la

the company declined going farther, an

quested us to land her on one of the

islands in the harbor, where she pro

to stay until our return. My little boy,

about four years old, preferred rema

with her. Accordingly, we left them

proceeded some six miles farther. W

mained out much longer than we inte

and as night approached, a thick fog r

from the sea, entirely enshrouding

Without a compass, and not knowin

right direction to steer, we groped our

along for some hours, until finally we

tinguished the breaking of the surf on

rocks of one of the islands, but were

loss to know which one of them. I

up in the stern of the boat, where I

been steering, and shouted with all

Selections.

ERICAN TENDENCY TO BAP- TIST PRINCIPLES.

he nnmber of Baptists in this country, their relative progress, and rapidly wing power, is one of the most singular s of the age. As such, it may chal- the attention of the philosophical his- n and statesman, no less than that of thoughtful Christian.

f we go back to the settlement of this ntry, it is not explained by ordinary ples. Not one of all the colonies, not Rhode Island, was originally planted Baptists; as Virginia was by the Episco- ans, Maryland by Catholics, Delaware Lutherans, Pennsylvania by Quakers, Jersey and New York by Presbyte- s, and all New England by Congrega- ists. Nor was their original introduc- and spread the result of any energetic sionary system, like that of the Metho- s. No other body of Christians owes little as the Baptists to emigration from ope. And then they alone have religi- ly rejected the *trapping policy* of infant ism—on which all other sects rely for perpetuity of Religion.

ll the more prominent Baptists of that od became such after their arrival in the s World. Roger Williams became a ist, for example, eight years after his al, and three years after his banish- nt from Massachusetts for his views of rty of conscience, which were truly ght to "tend to Anabaptistry." When e came convinced of the truth of our s in 1639, there was not a Baptist s er in the country to administer the nance. The little Baptist church hed in Weymouth, (Mass., that same r, was broken up by civil power; by imprisonment and banishment. Yet year following, Hanserd Knollys, then pastor in Dover, N. H., embraced ist principles, and returning to Eng- l, spent a long and glorious life in their nce; dying at last, as Cotton Mather us, "a good man, in a good old age." Lady Moodly, of Lynn, became a Bap- in 1642; and Dr. John Clarke, the der of the first Baptist church in New- , and one of the ablest and best men of age, in 1644. Mr. Painter of Boston, irs: to hear our principles to the test he public whipping-post, embraced and suffered for them the same year. iah Holmes, the second sufferer for ame cause, in the same cruel manner, 81, became a Baptist in 1648. Pre- nt Dunstar, of Cambridge, who was ed to the investigation by the suffering Mr. Holmes, became a convert to our ciples in 1652—a noble climax to these phs of persecuted Truth! It was teen years later, before the conversion homas Gould to our sentiments, led he formation of the first Baptist church the city of Boston, where now their re- e standing and influence are probably nferior to those of their orthodox Con- tional brethren.

he remark of Cotton Mather in his nalis, therefore, that "some of the first bers of New England were Baptists," s qualification. It is more exact to that some of the first settlers *became* tists. And assuredly they were men— women too—of whom we need not be med. Who can claim among the Pil- a nobler ancestry than we? Wher- Baptists pitched their tents, or rose to e there, in its highest sense, Liberty sacred.

call it holy ground! place where first they trod; have left unstained what there they found, dom to worship God"

sides these venerable confessors whose s are now inspiring watch-words of istory, it illustrates the early tenden- the American mind to our principles n Cotton Mather confess, "that mul- t of holy, watchful, faithful, heaven- ple among the first settlers of New nd, had scruples as to infant bap- Were all hearts laid open now, few conscientious Pedobaptists would nud free from such "scruples!" This mere conjecture. There are many by which hearts are even now reveal- ers this the time to tell them.

e history of the Middle, Southern, and ern States might supply other facts il- ative of this point. But we mention one. The great religious awakening Whitefield (1740–1770) multiplied rts to Baptist principles from Maine eorgia. Even Whitefield's Agent in rpl an House at Savannah, Mr. Bedge- , with several of the Assistants, be- Baptists in 1758, and Mr. Bedge- afterwards became a useful Baptist ister.

new impulse given to the spirit of y by the revolutionary war, was fol- by the rapid spread of Baptist prin- s, particularly in Virginia, where our ren had suffered severe persecution.— chief prosperity dates from that era. two facts are worthy of attention—the of increase has been greatest where ere previously most persecuted—and here the greatest degree of general ty and culture prevails. These facts portant, as showing that patient suf- , a spirit of self-sacrifice, and the ad- ent of society in general knowledge, ke favorable to the prevalence of our ples.

e Lord's Prayer is the most diffused ection in the world, being familiar to s of fifty-three languages, including Cherokee, in America, and the Grebo, coast of Africa.

ERIST NOEL.—Hon. and Rev. Baptist will probably visit America next spring. ill be accompanied by his youngest r, who is in ill health.

VOL. VIII. THE TENNESSEE BAPTIST. OCTOBER 18, 1851.

From the Western Recorder.

PROTESTANT JESUITISM.

We invite the critical attention of all candid men to the following articles, which we extract from the editorial columns of the Banner of Peace, the organ of Cumberland Presbyterianism, published in Lebanon, Tennessee:

INFANT BAPTISM AND POPERY.

Dr. McClay says: "If the Roman Church were to relinquish infant baptism, their whole system would crumble to dust and ashes."

Dr. Rice says the above sentiment is "doubtful," but it is quite certain that "the Baptist Church would fall were they to give up 'close communion.'"

The following extract from the Christian Intelligencer, fully sustains the opinion as expressed by Dr. Rice:

"OPEN COMMUNION IN ENGLAND."

"It is mentioned in one of the Baptist papers in this city, that open communion is rapidly gaining ground in England, and some of the most distinguished Baptist pastors have adopted it in their ministrations. The writer to whom we refer says:

The plan of open communion is destructive to Baptist Churches, as is abundantly proved by its effects in Great Britain. The views of Robert Hall have so spread in that kingdom, as nearly to destroy the identity of the Baptist denomination. In many Baptist Churches, once regular, but now open communion, the immersion of believers is despised and derided; and if a candidate for admission into any of them conscientiously wishes to be immersed, he has to be baptized as stealthily as possible, and generally by twilight, for fear of offending the sprinkled members. While infant sprinkling is practised openly, to gratify the Pedobaptist members, believer's baptism has to be administered almost secretly, for fear that the Church will be stigmatized as strictly bigoted. A pastor of one of the Baptist Churches in England, himself a professed Baptist, but his wife a Pedobaptist, allows Pedobaptist members of the Church to have their children sprinkled by Pedobaptist ministers in his own meeting house; and even his own children are there brought forward and sprinkled. Even the Church to which the Rev. Andrew Fuller so long and faithfully preached, is rapidly becoming Pedobaptist. The present pastor is unable to stem the current, and there is reason to fear that after his decease the Church may be easily induced to settle a Pedobaptist minister as pastor."

Again we say to all candid men, read the above carefully and critically, and compare it with the everlasting cry against the Baptists about their "close communion." Is not the above an open and unblushing confession that this pretended wish to commune with us is a mere syren song to allure us to destruction?!—the mere cant of ill-disguised hypocrisy, pretending great love and affection, in order to procure our ruin?!—the kiss of the traitor, while plunging his assassin dagger into our vitals?!

The Pedobaptists once sought our destruction by force. They cast us into prisons, and persecuted us in every way that ingenuity could invent or malice inflict.—They have now changed their tactics.—Their former policy has failed, and they have now adopted another. They profess that their former hate is changed into intense affection. In great loving kindness they now propose affectionately like the bear TO HUG US TO DEATH! They are anxious to be rid of us—to utterly subvert our churches and principles, and as persecution has failed, they are now trying to effect it by open communion! Satan is transferred into an angel of light. Again, we say, read the above, for the proof emphatic of all we have said.

ONE THOUSAND DOLLARS REWARD.—The editor of the Tennessee Baptist has offered a reward of $1,000 for a precept or example in the New Testament sustaining infant baptism. We do not desire his money; but we are prepared to produce the *precept*.—*Presbyterian of the West.*

Let us have it by all means; it is just the thing that thousands of Baptists have been looking for in vain for hundreds of years.—*Christian Secretary*

Oh, yes, Dr. Rice, do let us see that "*precept*." Not only Baptists, but Pedobaptists of all persuasions—Papists and Protestants, "have desired it long, and died without the sight!" And then, don't be so disinterested. Take the money. The laborer is worthy of his hire. And since the "Man of Sin" first works a seat in the temple of God, no person has arisen to whom Pedobaptistdom will be so largely indebted as to yourself, upon the production of that same "*precept*." It will owe you a monument as imperishable as the walls of mystical Babylon.—*Western Recorder.*

"COME THIS WAY, FATHER."

During a short visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed, one bright afternoon, that we should make up a party and go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going farther, and requested me to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly, we left them, and proceeded some six miles farther. We remained out much longer than we intended, and as night approached, a thick fog set in from the sea, entirely enshrouding us.—Without a compass, and not knowing the right direction to steer, we groped our way along for some hours, until finally we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment, and heard through the thick fog and above the breaking of the surf, the sweet voice of my boy, calling, "Come this way, father! steer straight for me. I am here waiting for you!" We steered by that sound; and soon my little boy leaped to my arms with joy, saying, "I knew you would hear me, father!" and nestled to sleep on my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their deaths. Now, tossed on the rough sea of life, without compass or guide, enveloped in fog, and surrounded by rocks, I seem to hear the sound of that cherub voice, calling from the bright shore, "Come this way, father! steer straight for me!" When oppressed with sadness, I take my way to our quiet cemetery, still, as I stand by one little mound, the same musical voice echoes from thence, "Come this way, father! I am waiting for thee!"—*N. Y. paper.*

HINT FOR A FRATERLESS MOTHER.—As a little boy sat looking at his mother one day, he said: "Grandpa will be in heaven, Mary will be in heaven, but mamma—." Here the child paused, and looked very solemn. "Well, dear," said the mother, "what about mamma? Will not mamma be in heaven?" The little fellow shook his head very gravely, and replied, "Oh, no, no." "Why do you say so?" asked the mother, deeply affected. "Oh, you don't pray," he replied, "so you won't go to heaven." "Yes, my dear, I do; I often pray for you when you do not see me, very often indeed." "Ah, I never saw you, then. Kneel down now, and let me hear if you can pray." The mother knelt by her child, and prayed aloud for herself and little one, and that day learned a lesson she will never forget.

Mother, are you going to heaven? Do your little ones think that you are going, by all they observe in your daily walk and conduct? Are you leading the way to heaven? Do they often hear your voice going up to the throne of God for them? Those who do not pray on earth, may pray when earth is past, and their prayer then will not be answered. The rich man prayed for one drop of water—a very small request—but he did not obtain the boon he asked.—May you be anxious to pray now, that your prayer may be heard and answered!—*Mother's Friend.*

WHITE MEN EXPELLED FROM THE CHEROKEE NATION.—We find in the Cherokee Advocate an order from Col. J. Drennen, the Superintendent of Indian Affairs, requiring all white persons residing in the Cherokee Nation, West of the State of Arkansas, to leave within thirty days from the 25th ult., "except regularly licensed traders, and the employers mentioned in their licenses, granted them by the Agent of the United States, and such others as may have written permits from the Agent; missionaries and teachers of public schools and such others as may be regularly married to Cherokees, and who maintain a fair character of sobriety, industry and morality, and deport themselves, in all respects, in accordance with the intercourse law of the United States." Hereafter no white person will be allowed to marry in the Nation except by permission from the Cherokee Agent, at the request of a respectable citizen, and then the applicant must file evidences of his character for sobriety, industry and good morals.

WORTH KNOWING.—A young lady of this city, while in the country some years ago, stepped on a rusty nail, which ran *through* her shoe and foot. The inflammation and pain were of course very great, and lockjaw was apprehended. A friend of the family, however, recommended the application of a beet taken fresh from the garden, and pounded fine, to the wound. It was done, and the effect was beneficial. Soon the inflammation began to subside, and by keeping on the crushed beet, changing it for a fresh one as its virtue seemed to become impaired, a speedy cure was effected. Simple but effectual remedies like this should be known by every body.—*Philadelphia Post.*

THE TEETH.—It is a fact, but not generally known, that the common Strawberry is a natural dentrifice; and that its juice, without any preparation whatever, dissolves the tartareous incrustations on the teeth, and makes the breath sweet and agreeable.

CHOICE OF WORDS.—When you doubt between two words, choose the plainest, the commonest, the most idiomatic. Eschew the fine words, as you would a rogue; love simple ones, as you would native roses on your cheeks. Act as you might be disposed to do on your estate; employ such words as have the largest families, keeping clear of foundlings and of those of which nobody can tell whence they come, unless he happens to be a scholar.

THE REV. BAPTIST W. NOEL.—It is reported in some of our exchange papers, that the Rev. Baptist W. Noel, will visit the United States next spring. His position in society, his eloquence as a preacher, and his personal sacrifices in leaving the Established Church to become a Baptist, and the pastor of a Baptist church, command our highest respect, and will insure for him a most cordial welcome by the entire denomination in this country.—*Chris. Chron.*

Be wise, for in gaining wisdom you also gain an eminence from which no shaft of jealousy and madness can hurl you.

More pleasing than the dew-drops that sparkle upon roses, are the tears that pity gathers upon the cheek of beauty.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Oct. 16,—P. M.

The weather, since our last review, has not changed materially, to the benefit of trade and agriculture. A slight shower in this region on Sunday purified the atmosphere, but was insufficient in other respects; while in Cincinnati and thereabouts, there has been a long and beneficial rain, we are doomed yet awhile to bide our time. The exceeding drouth daily assumes a more serious aspect. In some localities water even for domestic purposes can with difficulty, be obtained.

In some portions of Stewart and Montgomery counties, on Saturday, copious and revivifying showers were received. Of course our river is still useless.

Trade in the various branches is as healthy as could be expected under all the circumstances.

COTTON—The fall trade in this staple is not opened, and will not open until the shipping facilities are improved. Small lots of new cotton come in occasionally, and are mostly stored.—Some orders have been filled at 7c for the finest article.

GROCERIES—The stock in market continues ample, and prices have not materially changed. We submit our quotations of last week, with slight emendations.

SALT—Bbl 37½c; Sack, fine $1 75a2 00; Coarse $1 50a1 60.

FLOUR—The stock continues to diminish. Tennessee brands still held at $5 75a6,—other brands out.

SUGAR—The stock of Sugar in the market is limited, and the demand has been animated.—Sales at 6¾a7¾c—extremes 9c.

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.

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

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

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

FEATHERS, 2ea29c. Good demand.

BEESWAX, 18a20c.

GINSENG, 2oa29c; in demand.

CORN MEAL, 65a70c per bushel.

CORN, $3 00 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

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

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

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

MEMPHIS, Oct. 11, 1851.

COTTON—Our market continues at our last report no change having taken place either in price or activity. Receipts for the last two days will not fall short of 1500 bales—sales for same time, from 800 to 1000 bales.

MEMPHIS QUOTATIONS.

Middling,	6¾a—
Good Middling,	6⅞a—
Middling Fair to Fair	7 a 7⅛

CHARLESTON, Oct. 9.

During the week now under review, the market has continued to retrograde, and holders, in order to effect sales, have been under the daily necessity of submitting to easier terms.

The aggregate amount of the week's sale is 3600 bales at the following particulars: 20 bales at 9½, 137 at 9⅜, 553 at 9⅛, 32 at 9 3 16, 773 at 9¼, 818 at 9, 91 at 8⅞, 239 at 8¾, 143 at 8⅝, 276 at 8½, 60 at 8⅜, 48 at 8¼, 34 at 8, 12 at 7 11-16, 126 at 7⅝, 75 at 7½, 20 at 6⅞, 83 at 6¾, 2 at 6½, 20 at 6

We have already observed that the market yesterday closed in a very unsettled state, and that prices were irregular; our quotations are consequently, but nominal, and, as such, we give for Inferior, 6¼a6¾; Ordinary, 7a7¾; Middling, 8a8½; Middling Fair, 8¾; Fair, 9.

BIBLE BOARD OF THE SOUTHERN BAPTIST CONVENTION.

Report of cash received by the Corresponding Secretary, from July 21, to August 31, 1851.

J. H. Shepherd,	$20 00
Thomas Eakin,	10 00
L. B. McConnico,	10 00
T. A. McCreary,	5 00
T. B. White,	1 00
R. Courtney,	1 00
J. C. Wells,	25
L. J. Bradley,	5 00
Hays Blackman,	10 00
Rev. L. H. Bethel,	1 00
N. A. Fitz Hugh,	50
S. C. Fitz Hugh,	25
S. T. Moses,	1 00
J. W. Freas,	1 00
S. Haywood,	50
M Scaff.	20
S. Owen,	50
A. Rushing,	50
Dr. Wallace,	50
James H. Jones,	25
W. H. Eason,	25
Sarah F. Blackman,	2 00
G. Peal,	20
Robert Davis,	1 00
Wm. C. Blackman,	1 00
Mrs. Compton,	1 00
Miss Duncan,	1 00
James S. Hitt,	2 00
E. Cunningham,	2 00
R. L. Anderson,	5 00
Total,	$83 90

Report of cash received by Cor. Sec., from Aug 31, to Oct. 6, 1851.

Collected at Bethel Association,	$22 75
Collected at Duck River Association, per letter of Rev. E. Strode	$15 75
A. H. Coffee, do do	6 00
Total in letter,	22 00—22 00
Total,	$44 75

DR. C. WILLIAMS' PULMONIC BALSAM OF WILD CHERRY AND WOOD NAPTHA, is rapidly advancing in the estimation of the public. Every person who has given it a fair trial, speaks of it in terms of commendation. In cases of *coughs, colds*, and every disease in which the Breast and Lungs are involved, it acts like a charm, producing the most salutary effects in a very short space of time. As this is the season of the year when the system is very liable to take cold, and when *coughs* become *very troublesome* and *dangerous*, we know of no medicine that will so speedily relieve as this invaluable preparation. It is remarkably pleasant, and produces no injurious effects.

It affords the Inventor of this invaluable medicine unfeigned pleasure to state that it is rapidly advancing in public favor, it has effected some of the most wonderful cures on record, after every hope had fled and every known remedy had been exhausted.

For full descriptions of its merits, virtues, &c., see Pamphlets, to be had of the Agents.—Also see advertisement in another column.

MARRIED,

On Thursday, the 25th ult., by the Rev. Jesse J. Smith, the Rev. H. L. PEPPER, of Fayette county, to Mrs. ELIZA A. RUFFIN, of Hardeman county, Tenn.

Special Notices.

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

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

GRAVES & SHANKLAND.

GENERAL ASSOCIATION OF TENNESSEE AND NORTH ALABAMA.—The Delegates and others attending the General Association, which will convene with the Baptist Church, Franklin, Williamson county, commencing Saturday the 25th inst., at 10½ o'clock, will please report themselves at the Store of Messrs. Beech & Hunter, north side of the public square, where they will meet the committee, who will assign them their homes, as ample preparations have been made for the accommodation of all who may attend.

THOS. B. WHITE,
JOHN C. WELLS,
L. B. McCONNICO
Committee of Arrangements.

☞ There will be a meeting of the Trustees of the contemplated Female Institute, to be located in the bounds of the Judson Association, with the Friendship Baptist Church, Maury county, on Friday preceding the second Lord's day in November, 1851. As there will be business of importance to be transacted, it is desirable that all the Trustees attend. E. W. BENSON.

Rich Hill, Oct. 4, 1851.

Letters Received.

B—J. L. Brown; list of names entered; your proposition suits us.
S. Bryant; names entered.
C—C. L. Cate and remittance.
J. H. Cowan and remittance.
D—O. Dodson; l st of names entered.
R. Day and remittance.
S. K. Daniel.
E—F. C. Estis and remittance.
W. A. Ellis list of names entered.
H—J. Hartell.
Chas. Hickox.
K—T. S. N. King.
L—T. J. Lane.
E. P. Lucado.
W. M. Lea.
J. W. Leigh.
M—G. W. McGuire.
A. Montague and remittance.
U. M. Matthews and remittance.
N—S. J. Newman.
O—H Owen and remittance.
P—J. M. Perry.
S—S. Shaw.
J. J. Smith, names entered; we have none of these numbers left over; your proposition meets our views.
T—J. J. Turner and remittance.
W. G. Turner; names entered.
R. H. Taliaferro.
G. Tucker.
R. W. Thomas.
W—B F Willis.
W White.

"TRUTH IS MIGHTY AND SHALL PREVAIL."

DR. C. WILLIAMS' Compound Pulmonic Balsam of Wild Cherry and Wood Naptha.

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

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

Try it! Try it!!

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

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

PROOF UPON PROOF!

READ AND BE CONVINCED!

Clergymen's Testimony!!!

CERTIFICATES.

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

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

Tuscumbia, March 22, 1849.

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

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

Tuscumbia, Aug. 14, 1849.

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

COURTLAND, Ala., Feb. 21, 1851.

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

Your obedient servant, B. W. HARRIS.

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

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

Tuscumbia, June 19, 1850.

Sold Wholesale and Retail by

J. M. ZIMERMAN,

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

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

Sept 18—3m.

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

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.
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 in 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.

6. 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,
E. COLLINS, WM. BROWN,
J. S. HUBBARD, JOHN D. SMITH.

Decatur county.

WM. HENRY, BENJ. GRAVES.

McNairy county.

A. A. SANDLES.

Madison county.

GEO. W. DAY, F. N. W. BURTON,
JACOB HILL, JEREMIAH HALGHTON,

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

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. HEBER, Professor of Drawing and Painting
A. L. CLEMMER, 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. PEIRCE, Matron.
WILLIAM FORD, Butler.

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

Each young lady will furnish her own towels and napkin.

TERMS OF TUITION, &c.

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

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

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

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

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

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

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

July 19—8m Dean.

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; Bibles Hebraica, &c., &c.

HISTORICAL.

Rollin, Gibbon, Prescott, Macaulay, Allison, Mageon, 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, Bower'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

POETRY.

AFTER DEATH.

BY JOHN H. BRYANT.

Why should we cling to those who die?
Why fondly mark and haunt the place
Where a dear brother's ashes lie,
Amid the relics of his race?

Why weep above the enclosing sod,
Where the loved form was laid away,
As if the spirit sent from God,
Still dwelt amid the mouldering clay?

Years as they pass shall scatter wide
That dust by narrow walls confined,
Where'er the ocean sends his tide,
Or earth is swept by winnowing wind.

These trees, the harvest on these plains,
The air we breathe, the dust we tread,
The tide of life that fills these veins,
Are portions of the buried dead.

Hath God then doomed, when life is o'er,
The soul to slumber in the tomb,
While yet the form, the limbs it wore,
Are on the earth in life and bloom?

The mind, far reaching into space,
Guages the bulk of distant spheres —
Finds out each planet's course and place
And measures all their days and years.

But who beyond that borne hath gazed,
At which our mortal senses fail,
Into the spirit world, or raised
'Twixt life and death the parting veil?

The deepest search of human thought,
The furtherest stretch of human eye,
No tidings from the soul have brought,
Beyond the moment when we die.

With trembling hope, I wait the change,
When thought and sight unclogged by sin,
Through God's vast universe shall range,
And take the world of spirits in.

Ours be, meanwhile, the cheerful creed,
That leaves the spirit free to roam,
By mount and river, wood and mead,
Till heaven's kind voice shall call it home.

From the Watchman and Reflector.

SING TO ME.

How dear to me those songs divine,
That from infancy I've heard!
Sweet memories cluster round each line,
And sacred peace flows from each word.

Alike when blessings fill my cup,
Or when I feel the chastening rod,
That song shall still inspire my hope
Of "all Thy mercies, O my God."

Should, one by one, my dear loved friends
Forget or act a treacherous part,—
Sing, for sweet peace sad music lends,
"Give me a calm, a thankful heart."

And when my heart its coldness mourns,
Its vile ingratitude to God,—
Sing, till with holy zeal it burns,
Of that blest "fountain filled with blood."

If, lured by folly's glittering snare,
I careless tread the downward road,
Sing, till my soul joins in the prayer,
"O for a closer walk with God."

When standing by the graves of those
Whose love we prized, whose loss we weep,—
Sing of their calm, their sweet repose,
"Asleep in Jesus! blessed sleep!"

And when my dying hour shall come,
Sing to me, o'er and o'er again,
Of that bright "land" beyond the tomb,
"Where rests no shadow, falls no strain."

Then may I hear the angels' song,
And sweeter still, my Saviour's voice,
Welcome me, with that ransomed throng,
To share in heaven's eternal joys.

COMMUNICATIONS—Continued.

[CONTINUED FROM FIRST PAGE.]

before the world; no more mistake about the records, *make sure work of it.* Yes, parson, hold on to the trunk, hold on, or there is death in the pot.

And again, I will opine and say, that you and your witnesses would sooner untomb the dead, and quaff the odors of rottenness and dead men's bones, before you would suffer those records to come to *light.* Look out for trouble in the Tennessee Baptist.

I reject your propositions, for the above reasons.

JAS. M. HURT.

N. B. Now, if I have mistaken your intentions, say, are there any circumstances or conditions, under which you will place in the hands of our committee, a certified copy of those records, to be published as testimony in the charges brought by me against Mr. Burrow, if the committee shall say it is proper testimony in said case? If you answer this, just meet this point.

J. M. H.

This last communication was handed to him on Tuesday morning, and he went to work to answer it. A number of us remained at the Baptist church awaiting his answer—and one after another came. Did you hear what Mr. Burrow intended to do? Well, his folks say that he is preparing an answer. Presently another would come. What is Burrow doing? Well, they say he will have his answer ready shortly; and so went off the time, until about three o'clock, when here comes Gen. Dawson, from head quarters, and informs my friend, Dr. Jones, that I need expect nothing further from Mr. Burrow! One word from our Lebanon man. He had learned, that Dr. Jones had offered his fine mare for a copy of the records; and it rather touched his dignity.—He enquired of the Dr. about it, and he told him that it was so. In the course of the conversation, President Roach said, that the Baptists could not have a copy of those records for as many horses as could stand from McLemoresville to Canada. *Awful words, surely!!*

Since this two days work closed, and nothing done, it is asked, why did not Hurt and Burrow have their trial? The answer is plain: Burrow backed out from his published propositions. He offered (in effect) to put a certified copy of those records in the hands of our moderators, for them to say whether they should be used as testimony in our trial; and then the whole affair to be published to the world; and when the test came, he would neither give our moderators the copy, as he was bound to do, nor would he suffer the records to be published, even if our moderators should decide that they were testimony. But Mr. Burrow's friends still do not understand why the trial did not come off. Well, for the satisfaction of such, I will take more pains to explain than reasonable men would require. I informed Mr. Burrow, most distinctly, that unless he would put in the hands of the moderators, said copy, twenty-four hours before the trial, for them to say whether they were testimony, and then publish the whole affair, that I would have nothing to do with it. He answers that in his number of Aug. 16, 1851.

"Now, sir, if that is what you call two propositions, say it, and whether or not, you bind yourself, that the proceedings, testimony and all relating to it, shall be published in the Tennessee Baptist, &c."

And in his original challenge, he says, upon these terms I can have them, to my "hearts content." And see in his correspondence, he says, under no circumstances shall there be any copy or extracts taken, &c. Was there ever a plainer back out?

But still the poor blind Burrowites cannot understand how it is! Well, Burrow says that "if our moderators decide they are testimony, they shall be published."

And Burrow says, (in substance,) if our moderators decide that they are testimony, they shall not be published. Well, well, this will do; the blind man can see that.

Now, mark this, Burrow says, no copy shall be taken, except by permission of the SESSION, when he knew that the Session had already decided that I should not have a copy. Mr. B., no doubt, had a distinct understanding with his Session, that the records should not come; and also, that they would take the responsibility off of Burrow, in the last resort.

Suppose, then, that I had entered into trial with him, the only chance for me to have gotten any of my testimony before the world, would have been by the certificates of my two moderators; and Burrow would, perhaps, have gotten forty of his folks to certify that my moderators had certified falsely; just as he did to destroy the character of Graves at McLemoresville; and instead of the difficulties being settled, it would have increased, perhaps, an hundred fold. But I could not go into the trial if I had been disposed, for my moderators told me, most positively, that they would not go into the trial, unless the whole affair should be published, because Burrow might raise his false certificates, and publish them as base men, when they would have no chance to defend themselves.

Now, reader, just think of it, I stand published to the world as a base man; we meet at McLemoresville and have our trial; he publishes all his testimony against me; and I can publish none of my testimony against him, what would be my standing before the world? For Mr. Burrow lets us know that this investigation shall be final. If I had gone into it, I should have been bound not to write any more about it.—Here is the turning point, as to our late meeting: Mr. B. proposed to put those records in the hands of our moderators, and subject them to their control, if I would meet him; and when I accept his propositions, he would not do anything about publishing the records, without leave of his Session. Yes, he tries to get me in the hands of his Session; and I would almost as soon be thrown into the Lion's den, so far as disposition is concerned.

Now, what was the trouble? Why did this man fly from his own published propositions? This he did, because he was in a corner. When he made the first proposition for this face to face meeting, it was to try me alone, about the conversation in the tent; he felt quite safe in this affair, for he thought that he could keep out the records, upon the ground, that they had nothing to do with that conversation. And to make a fine show off, he then proposed to publish the whole of the trial. Well, I agreed to be tried, as he proposed, if he would suffer me to try him upon certain charges; and I so framed my charges, that I knew no man, who had any regard for his character, would say that the records were not testimony in the case;—and now comes the trouble. It would not do for him to refuse to be tried; this would be a virtual acknowledgment of his guilt in the matters charged; and he could not get back his proposition to publish the result of the meeting, so the poor man was head and ears into it. The only chance now is **"a trick."** I imagine that I hear him,—well, I'll get my campaign all ready, but it must be kept as secret as death; he writes to Dr. H. and C. J. B., at Trenton, keep dark, dont let the Baptists hear a whisper about it. He writes to Paris, to Dr. P. and Gen. D., keep dark. He writes to the fat squire at McLemoresville, the President of his privy council, *hush, hush;* but I can confide in you. O what a chance!! Old man Hurt will be off with Graves in his debates; I have directed the editor of the Banner, not to publish my last number until after the day Hurt has appointed, and I'll slip up to McLemoresville Sunday night, and I will run over to the Baptist church Monday morning; and away I'll go, and publish such a victory; yes, I went to Hurt's own appointment, and he backed out. Why, he ran away from home, lest he should see my face;—and now, I will pay no more attention to him!! Well, it is very certain, that this was the plan; but then it happened not to succeed. And now I'll prove that this was his plan. Our correspondence shows, that I tendered him, in my first communication, in the form of preliminaries, his own published proposition, and he would not touch them, though he could raise no objection to them, because they were his own. The fact that he gave me no notice of his coming, and in fact, he must have been careful to conceal it, or it would have gotten out; the fact that he brought his friends and moderators along with him, or had them there; the fact that I requested him to write preliminaries to suit himself, which he would not do; and finally, that I stated to him in my last communication, if I had mistaken his intention, he would please to inform me if there were any terms, or conditions upon which he would put in the hands of our moderators, a certified copy of the records, to be used as testimony, if our moderators so decided, and he would make no reply. These circumstances prove, most unquestionably, that he had no idea of going into the investigation of our difficulty, according to our agreement. Then we are driven to the conclusion, that there was a most *disgraceful trick intended.*

[TO BE CONTINUED.]

For the Tennessee Baptist.

BALTIMORE, Sept. 25th, 1851.

To the Big Hatchie Baptist Association, West Tennessee.

DEAR BRETHREN;

We are still in the United States, and in uncertainty as to the time of our departure for Shanghai, the place assigned us as Missionaries of the Cross of Christ. An opportunity may occur in a week or two, and then it may be as many months. In this state of suspense we have been held ever since the middle of last May. The Mandarin recently left New York for China, but it was filled by merchant passengers, who have the preference, and so we were left to await some further opportunity.

Our passage on board the excellent ship Carrington, daily expected at New York, has been secured. Of course, it is now uncertain when she will leave. Dr. Burton is expected to accompany us. The other brethren under appointment, I fear, will be unable to go out before next spring. The loss of their company while on the voyage is to us a source of heart-felt sorrow. My dear devoted wife, it seems, will have no female companion—no one of her own sex so far as known to share with her the sufferings incident to so long and so monotonous a voyage as the one before us. Dear brethren and sisters, will you be so good, so kind, as to make her's a case of special prayer to God? We have been in this city waiting for a vessel more than three weeks, the former portion of our time having been spent in Covington, Ky., and its vicinity.

Our detention has been a trial of patience both to the board and to ourselves, but God, we trust, designs it for the good of us all, and for the furtherance of the gospel of Christ; and though we greatly desire to be gone to our work, still we make it a point to meet every event with a subdued resigned feeling, and with a firm reliance on Him who directs the steps and appoints the destiny of his people.

Dear brethren, you have not only agreed to support us while laboring among the perishing millions of China, but to pray for us and for the success of the glorious cause in which we are mutually engaged. In you we have the utmost confidence; you are endeared to us by a thousand considerations. The love we bear you cannot be told by human tongue. We feel most sensibly our insufficiency for the work assigned us to perform. Our only hope is in God, and the prayers of his dear beloved people.

If we fall, we will rest our cause here—we can do no more, our entire sufficiency is of God, and God alone. But I must bring these remarks to a close, hoping to address you again before we bid adieu to our native land. In the mean time we should be delighted to receive letters from any of our dear brethren and friends. Letters should be directed to the care of I. T. Smith, 101 Wall street, New York. We are both well and in fine spirits, trusting that the blessings of God will continue to abide with us, the Big Hatchie Association, and all the Saints in all places of his dominion. My wife joins me in all I have said, and in sending her Christian love to her dear beloved friends in Tennessee; and in renewing the request to be remembered continually at a throne of Divine grace.

Praying the blessings of God to rest upon you, my brethren, I remain, for the present, your brother and fellow-laborer in the Lord,

T. P. CRAWFORD.

For the Tennessee Baptist.

E. TENNESSEE CORRESPONDENCE.

EVIL RESULTS.

BROTHER GRAVES:

I believe it is a fixed principle in morals **that the occurrence of an event will produce** its legitimate results.

This position is subject to a great many applications. But I design making but two points in this communication. And

1st. I shall use it in reference to a deficiency in the gospel ministry. Not that we are destitute of efficient ministers in East Tennessee, but that the number is inadequate. We have many thorough going, self-denying ministers; but the number has not been increased in proportion to the enlargement of our borders. New fields are opening—several houses of worship have recently been constructed in important places, and others are in progress. Some of these places are destitute of settled pastors, while others are suffering for want of means to finish their buildings. Agents, as well as Pastors, are needed. The fields are white to the harvest, but the laborers are comparatively few. We need men of intelligence and piety—men of untiring perseverance and Christian prudence. A few such, unmolested by the spirit of envy, would contribute much to the prosperity of our cause in this division of the State.

The result of the deficiency is obvious. The home labor is neglected—Pastors are compelled to leave their studies in order to labor abroad. Much of their time, that should be devoted to family visits and private instructions, is taken up in travelling from point to point. Moreover, our Sabbath Schools are few and feeble—the domestic altar is neglected, and the "all things" which should be observed by the people of God have been merged into "feeling," as though they were to expect to feel well without doing well.

2. It should be observed, that improper principles are generally the result of improper instruction, and that a bad influence is productive of bad conduct.

A principle, then, that opposed the promotion of Christ's kingdom, is an improper one; and when such a principle developes itself, it is very apt to be in bad behavior. When things of this kind exhibit themselves among us, they should, by all means, be corrected. And that the antichristian principle is still lurking in the pales of some of our Churches, is evident from the following facts:

An agent (who has raised between seven and eight thousand dollars in East Tennessee within a few years for Church buildings and missionary purposes) called at the house of a wealthy brother in the country, and solicited a little aid in erecting a beautiful Church edifice. The old brother seemed not to be prepared, but intimated that he probably would be in a short time. In a few days the agent passed that way again. It was harvest, and as he passed by the the field, near the house, he saw the old brother under the shade of a tree, waiting, as he supposed, to issue out a little more stimulus. The hands were thrusting in their sickles, quite merry, singing, swearing, &c. The agent rode up to the house, and alighted, supposing the old brother would soon be in. But he did not come.—The agent walked out into the porch in sight of the hands. They soon commenced cursing him for almost every thing that was mean—threatening that if he did not leave before they came to the house, that they would drag him out and give him a good basting. At this the agent changed his purpose, and resolved to remain till they came in. The grain was finished, and all hands came to the house. The old brother was about the only sober man among them. The hands met the agent with unusual politeness; and after a short interview the agent remarked that he did not design remaining so long, but that he had been waiting to see how they done up their work of *busting* ministers. All was silent. The minister mounted his horse and left for another place of lodging, humming the words, as he went, "Let sinners take their course and choose the road to death."

The same person is now in the field as an agent of the General Association. It was his misfortune the other day to fall in at a camp meeting. He had but one day to remain. Rumor had reached the place that he was expected to be there for the purpose of making a collection. In the night before his arrival (that being the best time to do a diabolical deed) a notice was prepared and stuck up on a tree, advising him, in a very impertinent manner, not to come on the ground. The agent had no knowledge of the deed till after he had left. Nothing was done for the cause of missions. The advertisement was taken down early in the morning, and is placed in the hands of the Church Clerk for further investigation.

That it is the business of the Devil to oppose the building of Churches and the support of missions, is admitted by all.—And that such opposition should be exhibited by a group of drunkards is not at all surprising. But who would have suspected such a thing at a camp meeting? And what makes it still more surprising is, that the deed is supposed to have been perpetrated by a member of the Church. Time or eternity will develope the facts.

AUTOGRAPHER.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

In whatever you engage, pursue it with a steadiness of purpose, as though you were determined to succeed.

Be thankful that your lot has not fallen on times when, though there may be many evil tongues and exasperated spirits, there are none who have fire and faggot at command.

Sincerity is like traveling in a plain beaten road, which commonly brings a man sooner to his journey's end than bye-ways, in which men often lose themselves.

Have the courage to prefer ease to elegance; to get out of bed when you ought to; to acknowledge your altered opinions upon conviction; and to confess your fear of God.

Those who are incapable of shining but by dress, would do well to consider that the contrast between them and their clothes turns out much to their disadvantage.

Use law and physic only in cases of necessity; they that use them otherwise abuse themselves into weak bodies and light purses; they are good remedies, but bad recreations.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred, it creates more wants than it supplies.

Persons who are always cheerful and good humored, are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.

The man who is one thing to-day, and another to-morrow—who drives an idea pell-mell this week, while it drives him the next—is always in trouble, and does just nothing from one year's end to the other.

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 be described 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,
Muller's Physics and Meteorology,
Weisbach's Mechanics and Engineering,
For sale low at
mn 24 TOON & RUTLAND'S.

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 CARATIC, 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

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

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

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

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

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.

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 & CURRY,

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. Upholstering and Mattress making. Taking down, moving and putting up Furniture.

We will keep constantly on hand COX'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 CLEAVELAND, 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 Ketter, 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 Leucorhœa, Piles, Prolapsis Arii, Hernia of the various kinds, Habitual Costiveness, Chronic Diarrhœa, Dyspepsia, Hemorrhage of the Lungs, and all other cases involving debility of the Abdominal Organs and Spine, is for sale by the agent,
H. G. SCOVEL.

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

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

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

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

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

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

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

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL,

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

1000	pounds Refined Salt Petre,
10	barrels Winter Lard Oil,
5	bags Clover Seed fresh,
6	" Orchard and Herds Grass Seed
¾	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., &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 14—tf 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.*

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 Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have one established price, which they strictly adhere to, except with wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.

jan 11—tf

NEW BOOKS.

TOON & 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
Coleman's Primitive Church, Women of Israel
Baxter's Saint's Rest, Smith's Infant Baptism
Headley's Sacred Scenes, Poetry of Science
Lynch's Expedition, Vale of Cedars
Shakespeare's complete works
Woman's Friendship, Mother's Recompense
Home Influence, Works of Charlotte Elizabeth
Byron's Works
Webster's Unabridged Dictionary
do. do.
Carpenter's Physiology, Baptismal Charts, &c.

Which they will sell cheap for cash.

Also—Large Testaments, with Psalms, fine and plain; Reynolds' Church Polity; Fuller's Works; Beddome's Baptist Catechism, &c.
aug. 23—tf

THE TENNESSEE BAPTIST,

IS PUBLISHED EVERY WEEK,

ON A LARGE DOUBLE MEDIUM SHEET.

TERMS—$2 00 per annum, *in advance*, or $2 50 cents 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.*

Persons sending us the subscription price of five new subscribers, shall receive the sixth copy gratis.

Office of the Tennessee Baptist at the Baptist Book Store and Depository on Union Street, two doors from the Bank of Tennessee.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If Subscribers order the discontinuance of their periodicals, the publisher may send them till all arrearages are paid, and Subscribers are responsible for all the numbers sent.

3. If 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.