OCTOBER 18, 1851.

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 Leucorrhœa, Piles, Prolapsis Arii, Hernia of the various kinds, Irritant Costiveness, Chronic Diarrhœa, Dyspepsia, Hemorrhage of the Lungs, and other cases involving debility of the Abdominal Organs and Spine, is for sale by the agent,
H. G. SCOVEL.

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

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

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

CIGAR FUSEES.—3 gruss received and for sale by H. G. SCOVEL.

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

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

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

FRESH ARRIVALS
OF 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,
½ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
600 pounds Putty, in bladders,
241 " Glue, good,
2000 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
40 pounds Emp. Sup. Carb. Soda,
2000 " Roll Brimstone,
150 kegs Pure White Lead.

Clothing Store
THE undersigned having purchased of Messrs Mitchell & Hallowell, their entire stock of
READY MADE CLOTHING,
consisting of a large variety of every description of gentlemen's wear. Also: Trunks, Carpet Bags, Shawls, &c., &c., and being desirous to reduce it as speedily as possible, the heavy stock now in hand, will endeavor 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 of the public square, immediately opposite the Nashville Inn.
July 12, 1851—tf W. S. LORD.

Pianos.
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.
Jan 14—3m IRA H. MORTON.

Wall Paper, &c.
LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bedcords, Tenters, and Fire-screens, very handsome, for sale cheap, by
June 14—3m IRA H. MORTON.

W. K. COURTNEY,
ATTORNEY AT LAW,
LEXINGTON, TENN.
WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. [Aug. 24, 1850—1y]

HENRY B. CLIFTON, Philadelphia, Pa. GEORGE B. ABBOTT, Nashville, Tenn.
CLIFTON & ABBOTT,
Cedar St., near the Post Office, Nashville, Tenn.
WOULD INFORM 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 Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be received every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who chooses the material of the finest qualities, and pays particular attention to the latest fashions, styles, and quality of workmanship. Persons, not judges themselves, can depend on being supplied without the least imposition or deception of any kind, as the goods are warranted to give satisfaction; and they will be at 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.
July 11—tf

NEW BOOKS.
GORDON & 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
Jamieson's Primitive Church, Women of Israel
Baxter's Saint's Rest, Smith's Infant Baptism
Fuller's Sacred Scenes, Poetry of Science
Porch's Expedition, Vale of Cedars
Shakespeare's complete works
Woman's Friendship, Mother's Recompense
Home Influence, Works of Charlotte Elizabeth
Josephus Works
Webster's Unabridged Dictionary
Do. 8vo. do.
Carpenter's Physiology, Baptismal Charts, &c.
Which they will sell cheap for cash.
Also—Large Testaments, with Psalms, fine and cheap: Reynolds' Church Polity; Fuller's Works; Dr. Gano's Baptist Catechism, &c.
July 25—tf

THE TENNESSEE BAPTIST,
IS PUBLISHED EVERY WEEK,
ON A LARGE DOUBLE MEDIUM SHEET.
TERMS—$2 00 per annum, in advance, or $2 50 at the end of the year. No subscriptions will be taken for less time than one year; and no paper discontinued except at the discretion of the publishers.
Advertisements inserted at the customary rates.
All letters on business, or intended for publication, should be addressed "Tennessee Baptist, Nashville, Tenn., post-paid.
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.
Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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.
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. Sending numbers back, or leaving them in the office, is not such notice of discontinuance as the law requires.
If Subscribers remove to other places without informing the Publishers, and their periodicals are sent to the former direction, they are held responsible.
The Courts have decided, that refusing to take a newspaper or periodical from the office, or neglecting and leaving it uncalled for, when all arrearages are paid, is prima facie evidence of intentional fraud.

Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, OCTOBER 25, 1851. NO. 8.

Communications.

For the Tennessee Baptist.

BURROW'S DEFEAT.

[CONTINUED.]

I will here state that I have the old citation, which forced me into the trial with Mr. Hart, very much opposed to my feelings; for I plead to be excused.

I can show if it is necessary, that Mr. Hart gave the first insult. This, I think, I can prove. I entered into this trial with the full assurance, that if ever my character was attacked about it, that I could get a certified copy of the whole affair. Hear the language of "the constitution of the Cumberland Presbyterian Church, in the United States of America," page 106.

"The judgment shall be regularly entered upon the Judiciary; and the parties shall be allowed copies of the whole proceedings, if they demand them."

I will now *overturn*, ONERTURN, OVERTURN, Burrow, his witnesses, and his clan, and leave them wallowing in the ditch.

Mr. James Greer, Burrow's main witness, has come out and ruined the whole concern.

Certificate of Dr. Jones.

In the month of June last, I had a conversation with Mr. James Greer, during which he stated that his certificate did not have reference to all the charges brought by Hurt vs. Hart, that it only had reference to one charge, which was considered, (or he considered,) the principal charge; that he did not think, that Hurt, when he made the concessions spoken of in his certificate, had reference to, or designed clearing Hart of all the charges.

I then asked Mr. Greer, why he did not so qualify his certificate? He answered, he was only called upon to state what Hurt said in the camp; and from the treatment he had received from Hurt, he felt under no obligation to do, or say more. The above is the substance of what was said in reference to the certificate and adjustment.

P. S. JONES.

August 21, 1851.

I will here state, that Mr. Greer made the same statement, substantially, to Mr. John Williamson, who is now known to be a warm personal friend to Greer; and it is also known, that Mr. Williamson stands opposed to me, in this country; and it is likely, that I could not get his certificate, but he has made this statement publicly several times;—is a man of unblemished character, and will not turn away from what he has said. If this statement is not true, let Mr. Greer get Williamson's certificate and disprove it; or just come out like a man, and acknowledge that he has done me injustice in his published statements about this affair.

You are in a bad fix Mr. Burrow; you did not buckle the harness on to friend Greer tight enough, and he has kicked out, and left you in the mire.

Now reader, just look at it; Mr. Greer tells us that he and Gwinn went with me down in the woods, where the Hart difficulty was discussed, in all its bearings. Hear Gwinn and Greer, in their latter certificate. They say of me, "He said, so far as the difficulty with brothers Cooper, Simons and myself was concerned, he could settle that at a word; but the great difficulty in his mind was, how far he should go to satisfy bro. Hart; for said he, I have long been convinced, that bro. Hart was innocent of those charges."

Now, just look at this statement. I had a mighty difficulty before me, which was to decide how far I ought to go, to satisfy bro. Hart. Well, what do Gwinn and Greer prescribe as the terms of reconciliation?—Just place bro. Hart where you found him; say that he is innocent of the charges.—What then do they make me say, taking in Burrow's charge? O well, if that is all that is required, just to say that Mr. Hart is innocent of the charges. I can say that without any difficulty, and a great deal more; I can say that I never did believe the charges; that I tried to prove, when I did not believe them myself; and that I was instigated by the devil. This much I can say without any difficulty, but I thought that Hart would require a great deal more. In the name of common sense, what more could have been said? They ascribe to me, everything under the heavens, calculated to injure me; and then they have me greatly perplexed about saying more.—When, according to the philosophy of the human mind, a man of the most common understanding, from their own statement, well knows, they have published a mass of miserable falsehoods.

1. Because there is no man so degraded as to do those things which they ascribe to me, who at the same time, has virtue enough to acknowledge them.

2. My object must have been to retrieve my character with the Presbyterians, when any fool would know, that this was the way to destroy it; for this is the use these men are trying to make of it; so gentlemen your own work is suicidal; you are condemned by your own statement.

But notice this late certificate of Gwinn and Greer, and see that they make me exhonorate Hart in all the charges, when Greer now comes out and says, that I only exhonerated him as to one. Now, there is but one way, under the sun, for Mr. Greer to get out of this distressing dilemma, just prove sir, that Dr. Jones and Mr. Williamson, your warm friend, have made false statements, as to your acknowledgments in this affair. No, sir, you cant budge under the burden. Now, sir, I call upon you, I challenge, I provoke, I dare Mr. James Greer, to come out before the world, and say that you understood me to exhonorate Mr. Hart from all the charges which I brought against him. No sir, no, you have to pull down a poor self-condemned, degraded man. Well, I exhonorate Hart, only in one charge, when Burrow says there were eleven. But B. says there was but one important charge, and intimates that if all the rest had been proved, it would not have amounted to anything. That is, a man taking timber without leave; repeated violation of contracts, &c., dont effect his standing in the Presbyterian church at McLemoresville. True, O King, says Mr. Burrow!!!

Now, what becomes of Mr. Burrow?—Did Mr. Greer not understand the terms of adjustment? Does not Mr. Burrow tell us, that this affair was adjusted down in the woods, by Gwinn, Greer and myself? O me, what butchery,—"the way of the transgressor is hard." Why is it that Greer is now contradicting his certificate? He thought they could crush me in the public mind; but finding that they have failed, the circumstances proving their certificates false. The poor bewildered man, in great confusion, goes to work to get himself out of the difficulty; and as might be expected, he only increases his troubles by his contradictory statements; he unfolds the corruption of the whole affair, and this is his reward for his devotion to a bad man. I am truly sorry for Mr. Greer; up to this unfortunate affair he had maintained a good character; he has been flattered and teased until he has done that, which no doubt, he now regrets exceedingly.

And it is a pleasure to me to say, that Mr. Hart has raised as worthy a family of children as any man; and it is, and has been a painful thing to me, to be compelled to publish anything about the disagreeable trial, and Mr. Burrow alone never could have driven me to do so, but when he made his charges, and said he had the living witnesses to prove them. I saw that there was a deeply laid scheme to destroy my reputation, by the certificates of the members of his church; and that there was no way for me to save my reputation, but by the course which I have taken.

But still more trouble. Mr. Burrow seeing from my last article, that I would prove that Mr. Hart appealed from the decision of his Session, made a virtue of necessity, and has actually admitted that Hart did appeal. See him in his No. of Aug. 16, 1851.

Now, what becomes of his great ado about my persecuting an innocent man?—Where now is his statement that Hart was triumphantly acquitted by his Session, when he now admits that he was convicted by his Session, and that he did appeal, and that he was acquitted by Presbytery.

Why did Mr. Burrow not publish these facts at first? Because, *if he had said that Hart appealed, every one would have known that his Session found him guilty;* then he could not have said that I persecuted the innocent man; so that it is clearly seen that *Burrow had to lay the foundation of this personal matter with a base falsehood.* A statement which he now acknowledged to be *false!!!*

I have, friendly reader, spread out my tremendous array of facts before you. Let us now make some enquiries—let us begin to turn these facts over, and inspect them critically.

We want to know what Mr. B. came to McLemoresville for? What did you come for Mr. B.? Was it to terrify me with a *"face to face"* meeting? If so, why did you stay away up with Esq.—Facts, as they are? Why did you not come to the Baptist church, the place designated for the meeting? For what did you come Mr. B.? Did you wish to prove, as you had charged, that I persecuted an innocent man? O no, you admit that his Session found him guilty!!! Did you wish to prove, as you falsely stated, that Hart was triumphantly acquitted by his Session? O no; you admit the Session found such a verdict, in his case, that he had to appeal. Then Mr. H. appealed from a triumphant acquital, and the Presbytery reversed the decision of the Session; therefore the Presbytery found him guilty. Why, bless me man, you have tumbled over the other side of the bridge; this is what old friend Ralston calls BURROWISM; this is most exquisite!!!

But we want to know what made you sneak up to McLemoresville, Mr. Burrow? Was it to have a full and fair investigation of our personal difficulties? If so, why did you not do that thing, when I pushed your own terms in your face; just what you had published in the Banner of Peace, and you could not be induced to touch them? But in the name of common sense, what did you come for? If you come for the conflict, when I urged you to write preliminaries to suit yourself, why did you not do it? And what did you make that great bluster for, in your No. of Aug. 16, 1851, urging me to the fight, and binding me to publish the whole affair in the Tennessee Baptist, saying to the world thereby, that you took my explanation of your own published propositions, and then backed out, to keep my testimony from being published against you? Here is trouble, Mr. Burrow!

Poor degraded man, the N. B. to my last correspondence, is death, asking of you, that if I had mistaken your intention, that you would be pleased to inform me whether there were any circumstances or conditions under which you would, as I had required, and as you had offered, put into the moderators, a certified copy of those records; for them to say whether they should be used as testimony; and then, the whole affair to be published to the world, to which you were as dumb as a dead dog.

Now sir, you can no longer conceal yourself; the tale is told sir, and you are baptized (not sprinkled) in infamy and degradation!!! Every vile effort which you have made to destroy my character, destructive force, I have with turned upon you; and every struggle which you have put forth, has sunk you but the deeper in wretchedness and ruin. I tell you now sir, when you answer this, (which you must do,) I will baste you, and I will still baste you, tighter and tighter, until I learn you, that character is a sacred thing.

[TO BE CONTINUED.]

For the Tennessee Baptist.

REV. G. W. D. HARRIS.

BROTHER GRAVES:

Some friend has had the kindness to forward to me the Methodist paper published at Memphis, Tenn., in which I find myself assailed by the gentleman whose name heads this article. I was, by no means surprised in being assailed, for I was expecting a shower of papal execrations from that or a kindred source; but I must acknowledge that I had not for one moment supposed that any one was so deeply depraved, and maliciously wicked, as to publish such a catalogue of truthless assertions as Mr. Harris has done in relation to myself.

He brings several charges against me, not one of which is true. I never was expelled from the M. E. Church, as he asserts. I withdrew from them in good standing, and have still in my possession the regular Church letter, setting forth that fact. No censure or stain ever rested on me in any Church. He represents me as having become a *Universalist*, then a *Deist*; both of which declarations are notoriously false.—There is not the slightest reason in existence, nor the smallest circumstance, on which to predicate these charges. And I challenge him to produce any evidence to support his allegations.

He says that I joined the Episcopalians. Mr. Harris is wide of the mark again. I do solemnly declare that I never joined any denomination of Christians but the Methodists, until I joined the Missionary Baptists in May last. If I am in error here let Mr. Harris prove it. I deny his charge, and demand proof, and if he fail to produce evidence, he must stand convicted of falsehood, coupled with malicious slander.

He charges me with ordering a large lot of books from *Wright and Swormsted's*, book agents at Cincinnati, and refusing to pay for them. Not a word of truth in it. They never had an order from me in their lives, and I never purchased from them a single volume!

I beg leave to notice one more error of this great man Harris, before I am done with him. It is the declaration that I proposed to be reclaimed at a camp-meeting in West Tennessee, which he was attending. This is false *in toto*. I never professed to be reclaimed at any camp-meeting, or any other meeting in Tennessee, nor at any other place on this terraqueous globe! Mr. Harris' assertion in this particular is without grounds, and without truth!

What is it to Mr. Harris, if I have joined the Baptists? Who made him my keeper? How should it concern him? He answers not for me. I am not responsible to him. For once he has waked up the wrong passenger—he has barked up the wrong sapling!

I am not among strangers. Hundreds and thousands in this and adjoining States know me. Those who have a right to know me best, have given me a place of great responsibility. To them I appeal—by their decision I will abide.

ALLEN M. SCOTT.

Mine Creek, Ark., Sept. 30, 1851.

For the Tennessee Baptist.

BROTHER GRAVES:

I labored five months as a Missionary for the West Tennessee Baptist Convention, during which time eighty persons professed faith in Christ, at the meetings which I attended, the most of whom have been buried with him in baptism. I assisted in constituting two churches, one of which has built a large and commodious house of worship, and has become sufficiently strong to pay their pastor for his services. This Church has been liberal in her contributions for benevolent purposes. I have also assisted in ordaining two ministers and four deacons. This is an interesting and important field for our denomination, and I have no doubt the friends of truth in these sections will be delighted to learn that the Executive Board of the Convention knows and feels the importance of their claims.—They have employed two Missionaries to supply the destitution above and below Memphis on the Mississippi river.

There is a great and powerful engine which might be brought to bear on the minds of the people through our Missionaries, that has been almost entirely neglected, viz., the distribution of good religious books and tracts. If the Convention would furnish her Missionaries with books and tracts, they would accomplish a much greater amount of good. There are persons who will read a small book or tract, who would not read large works, and may, with the divine blessing, be brought to reflection and repentance.

I have named the facts above stated, hoping that the attention of brethren will be turned to it, and that our Missionaries will be supplied with books and tracts for sale and distribution.

J. B. CANADA.

Shelby County, Tenn.

For the Tennessee Baptist.
MISSISSIPPI, Desoto County.

BROTHER GRAVES:

I settled in the bounds of Coldwater Association last February, in one of the most uncivilized settlements I had ever known. Sabbath-breaking, profaning the name of God, and using intoxicating liquors was a daily avocation.

I commenced preaching once a month till July, when I persuaded the people to build me a brush arbor, which they did, winding up the same with a jug of whiskey. Oh, how I felt; I prayed to the Lord for his grace to overpower the enemy, and thanks be unto his holy name he heard my prayers. I soon commenced a meeting and several came forward to be prayed for. I sent some distance to get aid but could obtain none; but while I was preaching on Sabbath, Brother Renfro providentially met with us. I invited him to preach, and found him a brother indeed. Our meeting was blest, and on Monday some conversions took place. That evening Brother R. left me, but the Lord was with me; soon men and women were crying for mercy. On Wednesday morning sixteen souls were happily converted to God, and there was rejoicing, and as I had mourned with those that mourned, I now rejoiced with those that rejoiced, praising the Lord. Brother R. returned and assisted in constituting a church. There has been between thirty-five and forty converts in the settlement and we still have souls inquiring the way to Zion. I have never witnessed so great a change in any settlement in so short a time. May God bless his own cause till none be left to serve the wicked one.

Yours in Gospel bonds,
J. L. BROWN.

For the Tennessee Baptist.

RIENZI, September 25th, 1851.

BROTHER GRAVES:

The Lord has done great things for the "flocks over which he hath made me overseer." We have enjoyed the refreshing of God's presence in our midst; fifty-six believers have been buried in the likeness of Christ's death. May the work still continue. I have just returned from the thirteenth annual meeting of the Chickasaw Association. A resolution was presented recommending the course being pursued by the friends of revision, and consequently quite an intense excitement arose upon this subject. We think no injury can possibly result from the agitation of a subject so important. Let us pray for the time when we may have God's word, just as it was given by Christ to the Jerusalem church.

Yours in Christ,
A. H. BOOTH.

For the Tennessee Baptist.

CLEVELAND, Ten., Sept. 12, 1851.

BROTHER GRAVES:

We have the cheering intelligence to communicate to you, of the baptism of fifteen converts, by bro. Hoyl; the results of a ten days meeting, held at Connessauga church, McMinn county, Tenn. The brethren who assisted the pastor, Father William Wood, were H. C. Cooke, C. R. Hoyl, Dodson, Carson, and, part of the time, T. Russel, and Wm. Cate, Jr. The spirit of the Lord seemed present in our midst. The baptismal occasion was one of uncommon interest, most of the candidates being under fourteen years of age, and among them was my own son of twelve years of age, whom I had tried to dedicate to the Lord from his infancy.

Father Wood was led to rejoice like Simeon of old, in the conversion of the last of his unconverted sons, a son of tender years. The Lord be praised for the rich display of his love and mercy.

Brother Graves, we should be exceedingly gratified to see you at the General Association, held the 9th of October at Blue Spring.

May the Lord of the harvest, give you an abundant crop.

Yours in Christ,
JAS. CARSON.

For the Tennessee Baptist.

MURFREESBOROUGH, Tenn, September 27, 1841.

BROTHER GRAVES:

An unusual work of God's saving grace has been displayed at Bradley's Creek.—There were several difficulties that appeared at first to be in the way of a revival of religion, but the Lord be praised, for He hath done great things for Bradley's Creek and vicinity. The work commenced on the first night of the meeting, being Friday night, and continued a week from the following Monday morning. There were forty-six hopeful conversions, and forty-eight joined the church; and on last Sabbath, Bro. D. H. M. Selph, their pastor baptized thirty-six believing subjects. One of the candidates had but a few days before been immersed by a Campbellite, but not finding any change wrought in his heart, by the water, came with us, and sought the Lord during our meeting, and found Him precious. We hope others will look well to their foundation. The church seemed greatly revived; brethren and sisters seemed filled with love to God and one another. Several ministering brethren were present, who labored faithfully, but one was present, who promised to be there a long time ago, when He said, "Lo: I am with you, alway, even to the end of the world."

Done by order of the Church.

Yours,
MOSES GREEN.

For the Tennessee Baptist.

ACADEMIA, Tenn.

BROTHER GRAVES:

At Dumplin Creek Church we held a campmeeting of nine days, which resulted in sixty professions; unto God be all the glory. Brethren engaged in the meeting were G. Mynatt, D. P. Morris, Quarles and M. Cate. We have much opposition, our doctrines are misrepresented, and in order to get and retain members, the Pedoes will condescend to immerse "for conscience sake." This is strange doctrine. What kind of conscience must a man have, to denounce immersion as indecent, and turn right about, and perform immersion in the name of the Trinity, rather than loose a member?

Yours in Gospel bonds,
J. S. CORAM.

For the Tennessee Baptist.

ITAWAMBA COUNTY, Miss.
August 25th, 1851.

BROTHER GRAVES:

The Salem Church in this county, commenced a meeting on Saturday before the fourth Lord's day in July, and continued seven days, during which time sinners were awakened, christians were revived, and sixteen were added to the church. Bro. T. Howell and myself conducted the meeting. My time is devoted in laboring in the Big Bear Creek Association.

Yours in Christ,
M. LEPARD.

For the Tennessee Baptist.

MARION, Oct. 15, 1851.

BROTHER GRAVES:

The camp-meeting at Sanders' Fork commenced Saturday, the 27th of September, and closed Friday, the 3d of October. During this meeting fourteen made a profession of religion; five united with the Church and were immersed by the pastor, S. C. Odom, one of whom was a Methodist. The meeting increased in interest until the close. There were a great many left who were deeply concerned in reference to the salvation of their souls.

The ministers in attendance were S. L. Summar, a part of the time, A. J. Brandon, the pastor of the S. C. and myself.

The Church at this place has a splendid house of worship nearly completed. It is 40 by 60 feet, and is an ornament to that Church and community.

J. M. D. CATES.

THE TWO PICTURES.

Scarcely two Pedobaptists ever speak the same things of Infant Baptism. God has confounded the language of the builders of this monstrous Babel. The following, from the Baltimore True Union, is another instance of the multitude of contradictions, which have been cited from the writings of Pedobaptists:

I have lately met with two pictures of the Christian church, painted by two distinguished artists, both professedly copied from the grand original, drawn by the pencils of inspired men. These pictures present so great a contrast to each other, that they cannot both be correct, and we beg all those whose spiritual vision has been enlightened by the Sun of righteousness to look carefully upon them, and decide which is a true copy.

The first picture was painted by Rev. Dr. John M. Mason; the second by Rev. James Hamilton, both ministers of high distinction in the Presbyterian church. Dr. Mason thus writes:

"Children of believing parents, that is of visible Christians, are members in virtue of their birth. So that the Catholic church consists of all those who throughout the world profess the true religion, *and of their children.* * * From the very nature of the case it must and does happen that many of these members are Christians only in name; such as never have been and never shall be vitally united to Christ." He then enters upon a long argument to prove that such a constitution of the church is the *best*, or to show "that some valuable ends are answered by the mixed state of the church." I shall select from this argument a few passages, which may serve to exhibit the outlines at least of his picture. "It reduces the quantity of actual sin. Could you unmask the hypocrite and turn him at once out of your fellowship and confidence, all the motives and influences which serve to curb his lusts would cease to operate.—Besides, men who only profess religion, while they are strangers to its power, have much more extensive connections with those who profess none than real Christians can or ought to have. Thus they become a medium of transmitting the moral influence of the gospel to thousands and tens of thousands who yield no intentional obedience to its authority. If you could turn out of the church all who are not heirs according to the promise of eternal life, you would in a great measure defeat the benign influence of the gospel upon the civil community."

Again, "It diminishes the misery of human life. This is a direct consequence of prevented sin. The world owes much of its freedom from misery to the influence of the visible church constituted as it is, (i. e., mixed) in restraining sin; more, much more than it would owe to such a constitution as would exclude all nominal Christians.

"The mixed character of the church contributes directly to her prosperity. Go, with the power of detecting hypocrisy, cast out of the church all whose fellowship is not "with the Father and with his Son Jesus Christ," and your next step must be to nail up the doors of our places of worship.—Thus the absolute purification of the church on earth would overthrow the plan which the wisdom of God has devised, to cause his very foes to assess their own purses in carrying on that dispensation of grace which at heart they do not love. The same reasoning applies to talent. If unconverted men get into the church under the cloak of a credible profession; if they remain there undetected, if they bring their wealth and their talent to the support of the Christian cause, let us accept the boon with all thankfulness. The excess of these two benefits over and above what could be performed by Christians alone, is the advantage in point of resource which the church derives from her present constitution, over and above that which she would enjoy were none to enter into her communion but true con-verts!!"—*Mason's Essays on the Church of God. Essay VI.*

Let us turn now to Mr. Hamilton's picture of the church:

"The church of the living God consists of regenerate men. The union for which the Lord Jesus prayed was a union of spiritual men, a union not of mere professors, but of his true disciples. Any other union is *little worth*—a union of professors with professors, of one dead church with another dead church—is but a filling of the charnel house, a heaping of the compost-pile.

"A union of dead professors with living saints, this union of life and death is but to pour the green and putrid water of the stagnant pool into the living spring. It is not to graft new branches into the goodly vine, but to bandage on dead boughs that will but deform it. It is not to gather new wheat into the garner, but to blend the wheat and chaff again together.

"It is not to gather new sheep into the fold, but it is to borrow the shepherd's brand, and imprint it on the dogs and wolves, and call them sheep. The identifying of christened pagans with the peculiar people, has done much dishonor to the Redeemer, has deluded many souls, and made it much more difficult for the church to convince the world.

"Union with Christ is an indispensable preliminary to union with the church of Christ. An individual must be joined to Christ before he can be a true member of the church of Christ."—*Hamilton's Dew of Hermon.*

As these gentlemen both belong to the Presbyterian church, we are surprised at the vast apparent difference in their views. What can be the reason? Dr. Mason's work was written to sustain infant baptism, and the plea which he so earnestly utters for a "mixed church," seems to us but the natural consequence of that doctrine consistently carried out. It results necessarily from the main argument for infant baptism, that the Jewish church and the Christian church are "one and the same." But who is not shocked at such a plea for corruption in the church of Christ, not as an accident inseparable from human fallibility, but as the very constitution ordained by God. Dr. Mason inadvertently spoke the truth on this subject, when he said "Satan thrusts himself and his accomplices into the assembly of the saints," though he elsewhere maintains, that this mixture of "clean and unclean" is "a law of God's house." Mr. Hamilton doubtless forgot his Pedobaptism and the Presbyterian definition of the church, while writing the above. In conclusion, I ask the candid reader to look on these two pictures carefully. Which view of the church here presented, corresponds most nearly with the doctrine and practice of infant baptism? Which agrees best with God's holy word?

CHARITY IN THE TRADESMAN. — If he looks to the Lord, and shuns evil as sins, and carries on his trade sincerely, justly, and faithfully, he becomes charity in form. He acts seemingly from his own prudence yet still he trusts to Divine Providence; and, therefore, he is neither desponding in adversity, nor haughty in success. He thinks of the morrow, and yet he does not think of it. He thinks of it, as to what he must then do and how he must do it; and yet he does not think of it, because he assigns the future to Divine Providence, and not his own prudence. To the same Divine Providence he even attributes his own prudence. He loves business as the principal of his office, and money as the instrumental; and does not make money the principal, and business the instrumental. Thus he loves the employment, which in itself is a good of nse; and not the means more than the employment. He does not indeed make this distinction himself and yet it is made by his looking to the Lord, and shunning evils as sins; for thus he shuns avarice, which is an evil, and the root of many more. He loves the common good in living his own good, because the one is hidden in the other; like the roots of a tree, which are indeed hidden, but from which, nevertheless, the tree grows, and blossoms, and yields its fruit. Not that he gives for the common good more of his own substance than he ought, but since the common is the public good, it is also the good of his fellow-citizens, (from whom it exists,) and whom he loves from that charity of which he is the form. It is impossible for any man to know the hidden things of charity in himself, because he does not see them. But the Lord sees them.

Ambition is like a wild horse, which prances unceasingly until it has thrown off its rider.

Always tell the truth; you will find it easier than lying.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, October 25, 1851.

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

GRAVES & SHANKLAND.

The Editor is still absent from home.—From a private letter lately received, we learn with regret that protracted illness has rendered it out of his power to reach the Arkansas State Convention, to which he was appointed a Delegate by the General Association of Tennessee and North Alabama. His return is confidently looked for before the issuing of the next number of this paper. S.

Second Baptist Church, Nashville.

Rev. L. J. CRUTCHER was, a few weeks since ordained to the work of the gospel ministry, an account of which was published in this paper. At about the same time brother C. entered upon his duties as pastor of the Second Church. Under his direction mainly the Church has recently been engaged in a Protracted Meeting, with most encouraging results. Thirteen have been baptized, two of whom were Methodists—four received by certificates from other churches, and one restored, making an addition of eighteen to the membership of the Church. We are pleased at the high esteem in which brother Crutcher is held by the members of his new charge, and trust he has entered on a career of usefulness, highly gratifying, not only to his personal friends, but to those at a distance who have been familiar with the history of the many hard struggles through which this Church has been called to pass, in maintaining its foothold and position amid the surrounding opposition. S.

REBAPTISM.

This subject has at times attracted much attention, and below we subjoin the opinions of some of our ablest ministers on the question. The Journal and Messenger justly remarks, "In the absence of Scripture lights, they will pass for what they are worth." S.

It may not be improper for me to say, that I was rebaptized, and would not be satisfied with an irregular baptism. Yet I feel that it would be a violation of another's liberty of conscience to make my conscience his rule. The question is not whether we can regard a minister who has been sprinkled or poured upon as baptized. As to this there is no doubt. The question is, whether the minister's being unbaptized always vitiates the baptism to the recipient, so as to make it necessary to repeat it?

Does the Bible make baptism void unless the administrator be baptized?

Yours, truly.

R. FULLER.

DR. WAYLAND'S OPINION.

"I have not the shadow of doubt in regard to the question of which you write.—The only command is, to be baptized in the name of the Father, the Son and the Holy Ghost; that is, as I suppose, in baptism (that is immersion) to profess to submit ourselves in all things to God. It is the outward manifestation of what we have done before, in the recesses of a contrite heart. This is the whole of the command. There is no direction given beyond, nor have we a right to make any. It is convenient, as a matter of Church order, that there should be some general rule, and that this rite be administered by a clergyman, and it would be naturally performed by one who had been himself baptized by immersion. But if these things be absent, from necessity or ignorance, they alter not the fact, that the person who has been immersed on profession of faith, is, as I understand it, a baptized believer. This is a very common case with us in this city. Congregationalists, Episcopalians and Methodists, here, quite frequently baptize persons on profession of their faith. We consider them as baptized believers, and when they request it, admit them upon a simple relation of their experience. Indeed, were not this admitted, I know not to what absurdities we should be reduced. If the obedience of Christ depends upon the ordinance being administered by a regularly baptized administrator, where are we to stop, and how shall we know who is regularly baptized; or who has obeyed Christ? All this looks to me absolutely trivial and wholly aside from the principles which, as Protestants and Baptists, we have always considered essential to Christian liberty. It seems to me like assuming Puseyism under another name; or, in fact, going back to the elements of the Catholic Church. Such are my views. How they meet the views of others I know not, but to me these principles of Christian freedom are above all price. It is time that we, above all others, should "walk in the liberty wherewith Christ has made us free, and not be entangled with any yoke of bondage."

DR. JOHNSON'S OPINION.

"I have carefully examined the New Testament in reference to the manner in which the preacher of the Gospel is to be brought into the office, and the nearest approach to it is found in 1 Cor. 14th chapter. The brethren of a religious society should exercise their respective gifts in the presence of the body, and then the gifts will be apparent. Those who are blessed with an aptitude to teach will show it, and its recognition by the body is the authority to preach; and whoever is authorized to baptize—the latter being the minor work. I therefore receive those who are recognized as preachers by Episcopalians, Presbyterians, Methodists, and all orthodox bodies of believers, as preachers of the Gospel, and receiving them in this relation, I receive them as baptizers, and when the ordinance is administered by any of them, to one who professes faith in our Lord Jesus Christ, I receive it as valid."

DR. CONE'S OPINION.

"You ask whether persons immersed by Pedobaptist ministers ought to be received into the Baptist Church? I answer, No. Such baptisms are not considered valid by the regular Baptist Churches, either of England or the United States. See the commission, 'Go ye,' etc., and 'Let all things be done decently and in order." There would be nothing but disorder introduced into Gospel Churches, could baptism be administered by any but ministers duly authorized.

BENEDICT, the Historian (after mentioning the opinion of the Richmond Association, that rebaptism is to be required) says, 'As persons are frequently applying for admission into Baptist Churches, who have been immersed by Methodist and Congregational ministers, this question has, within a few years past, been often proposed, and most associations have decided differently from this. All agree that it is an unadvisable measure for a person to apply to unbaptized ministers to lead them into the water; but after they have been properly immersed, on profession of their faith, it is generally thought that it would be improper to immerse them a second time. It is difficult to conceive why they would not, in this case, come under the denomination of Anabaptists."—*Vol. II. pp.* 472-3.

REV. D. BITHEWOOD'S OPINION.

"I have always thought the Beaufort Church right in leaving the question to the conscience of the candidate. I never cou'd see any reason from the Bible for requiring rebaptism. I remember, many years ago, the question was proposed to an association in England, which decided that the want of baptism in the administrator did not invalidate the act to the person baptized."

OPINION OF THE REV. MR. LATHROP AND OTHER MINISTERS IN NEW YORK.

"So far as it has been in my power, I have ascertained the views of leading brethren in this city. Brethren in this quarter are pretty generally agreed on the point.—Perhaps nine out of ten of our ministering brethren, regard baptism in the case proposed as valid. Their reasons are as follows: The individual was immersed in good faith, viz: had repented of sin, believed in the Lord Jesus, and on looking into the Bible, saw that the first thing afterward to be done, was to be baptized, and 'arose and was baptized.'

"But the administrator, you think, and so do I, was not qualified, that is, who is not himself a baptized man. The question arises—is it essential to the validity of baptism, that the administrator shall be in all respects qualified? It is always *desirable*, but is it *essential?* It is thought not. What in an administrator is a higher qualification than piety? Yet how many unholy, unconverted Baptist ministers, as we have reason to fear, have administered the ordinance of baptism to true converts. When, afterward, such men have apostatized, no one has supposed that all whom the apostate (unqualified as he was) had baptized, should be re-immersed. If in good faith, and to answer a good conscience, the individuals supposed to have been baptized, they have discharged their duty. The administrator must settle his account with God.

"The case, I admit, is a somewhat difficult one, from the fact that there is nothing in the Bible that bears directly on the point. We can be guided only by general principles, and a reference to consequences. I confess, that in looking over the whole matter, I am inclined to the opinion, that to re-immerse, under the circumstances mentioned, would be to establish a worse precedent than to pursue the contrary course."

DR. MANLY'S OPINION.

As Dr. Manly requests that his opinion be not made public, I am not at liberty to publish his letter. And as he declares that his mind is not fully made up, the best thing I can do is to request him to favor us with his views. I will, however, take the responsibility, meanwhile, of extracting the following passages, to the publication of which he can have no objection:

"About the question of rebaptizing, I must say, I have been greatly in the dark." "On the question of independent abstract propriety of repeating a baptism once rightly administered, there can be no difficulty. But this case is embarrassed by many circumstances that throw the administration into great doubt. I can suppose a case (an extreme one) in which the want of baptism to the administrator would not vitiate his performance of it to others." "But ordinarily, or when it can be avoided, is it best or as good to have an unbaptized administrator? I would not choose to volunteer a declaration that I thought their baptism invalid." I lean over to the side of baptizing them when they come to us. I can have no doubt they are baptized acceptably in this case. In the other I might have some doubt. And I decide the case rather on the ground of expediency; because I can not see far enough into other grounds to know on which side the argument preponderates.

DR. CURTIS'S OPINION.

"The result at which I have for a length of time arrived, is quite similar to that to which you appear to have come. The immersion of unbaptized parties, received at the time by the baptized in good faith, and as the counsel of God, are irregular, but not invalid—undesirable—not to be encouraged—palpably inconsistent on the part of the administrator—but, as I have been taught, not requiring to be repeated. In special cases, and where a scrupulous conscience in the subject urged the repetition, I should not, perhaps, be scrupulous about repeating it. But I am clear that this is not required."

STILL THEY COME.

Baptism of a Presbyterian Minister.

The Rev. Samuel Whitney, late an esteemed member of the Hanover Presbytery, was baptized, on Sunday morning last, at the Broadway Baptist Church, by the Rev. Dr. Dowling. Previous to his baptism, Brother Whitney preached an able and deeply interesting discourse, in which he embodied the results of his examination and study upon this subject, which eventually led to his entire renunciation of infant baptism, as totally unauthorized by the Word of God, and to his consequent resignation of his charge as pastor of a Presbyterian Church. It is worthy of remark, that previous to arriving at this decision, like Baptist Noel, though he had read almost every thing on the Pedobaptist side, he had never, as he informed the audience, read a Baptist work, or conversed with a Baptist minister upon this subject, or been under any Baptist influence. His education, associations and connections were all Presbyterians. He arrived at this conclusion solely through the careful, continued, and prayerful study of the Scriptures alone. Brother Whitney is the son of the Rev. Samuel Whitney, one of the company of missionaries who went out to the Sandwich Islands, under the patronage of the American Board, in 1819. He was born in the Sandwich Islands, where his widowed mother still resides. At the age of ten years, he was sent to the country for his education, and graduated at the age of twenty, at Amherst College in 1842. He is a gentleman of fine scholarship, amiable deportment, and mild and winning address. He will be a valuable accession to any Baptist Church that may need a faithful and able minister of Christ.—*New York Recorder.*

Communications.

For the Tennessee Baptist.

Reply to "Periwinkle."

BROTHER GRAVES:

My attention has been directed to an article in the Memphis and Arkansas Advocate of Oct. 9th, headed, "Inklings and Sprinklings," and signed "Periwinkle," *alias*, Frank Gamewell: for I have no doubt, whatever, but Mr. Gamewell wrote the article, as it contains much of his own language. Now, as "Periwinkle," has attempted in this article to make a criticism upon the Greek verb *sunetaphemen*, rendered "are buried," Rom. 6: 4,—a criticism too, which is of such importance, and so conclusive in his mind, as to induce him "to challenge the world," and defy the "fiercest fires," I think it would be uncourteous to let his *learned* article pass without notice. "Young writers like to be appreciated;" and as this may be "Periwinkle's" first contribution to the literary world, I feel somewhat solicitous that his "*critical gem*" may not be lost. Hence, I have concluded to give your readers "Periwinkle's" entire article, intermingled with such notice as I have seen fit to give it.

"Inklings and Sprinklings."

NUMBER I.

MR. EDITOR:

Bishop Bundy of the Missionary Baptist Church, is now engaged in debate with the "Old Man," at Daneyville, on the "Mode of Baptism."

Mr. B. has reached the sixth and fourth of Romans, and is there completely water-logged at this hour; after having spent three days in iterating and re-iterating the things he told us, a week or ten days ago, in a day and a half. But, as I was saying, he has got as far as Romans, the sixth and fourth—not water-logged, I take that back, but run aground for want of water."

Now I wonder if "Periwinkle" was in his *sober* senses when he wrote the above?

I cant see how a *sober* man could have made such a statement, if he aimed at any thing like the truth. We spent only *two days and a half* on the "Mode of Baptism," and yet he says we were debating the "mode" when he was writing, and I had been "iterating and re-iterating" certain "things" for *"three days!"*

Again, he says, I had "got as far as Romans," when he was writing. Well, I spent the first day on the design of baptism, as the "design" settled the "mode," according to Mr. Chapman's own position: my argument on the design was based on six passages of Scripture, one of which was Rom. 6- 4. If I had "got" no further than "Romans," when "Periwinkle" was writing, he must have written during the first day of the discussion.

He says I had "run aground for want of water." Well sir, did not Mr. Chapman announce as his position that "the Spirit is always communicated by pouring, and water baptism must always represent the Spirit, or it is no baptism at all?" And did I not press him, again and again, to take his stand on Rom. 6: 4, and Col.-2: 12; and tell us whether these passages alluded to spiritual or water baptism? Did I not tell the audience, repeatedly, that it made no difference which position he assumed, his cause was ruined? If spiritual baptism, it was not pouring but burying, and water baptism must represent it, "or it was no baptism, according to Mr. C." Did he ever take his position on these passages? All who listened to him knows he did not—he dare not! Who was "run against" there Mr. "Periwinkle?" But he denied that these passages meant water baptism, on the ground that the *vero* was in the present tense. Let "Periwinkle" tell it *"in his own way."*

"When the "Old Man" comes down on Mr. B. in his *own way*, and as none but he can do it, and shows the absurdity of making this text out a water-burial, Baptists are seen to quake and tremble for their cause. To-day Bro. C. in living colors, with a few masterly strokes with his pencil, threw upon the canvass a picture of the Roman Church and St. Paul himself, pen, parchment, ink and all quietly reposing in their "liquid grave," for years together, Mr. Bundy hard pressed and driven to the wall, called for a Greek scholar to decide whether the verbs sunetaphemen, translated in the common version "are buried," were in the Present or Past Tense—he (Bundy) asserting that it was Past and not Present."

Respecting the above we have only two or three remarks to make. In the first place, Mr. C. simply denied that the passages alluded to water baptism, without showing what they did mean. He could not say they meant spiritual baptism, for he had said that "was always by pouring."—Secondly, the only reason that he offered why they did not allude to water baptism, was the tense of the "verb." I read from about twenty learned Pedobaptists, among whom were Calvin, Dodridge, Baxter, Mat. Henry, Scott, Burkitt, Clark, Wesley and Barnes, all testifying that the passages in question alluded to the primitive manner of baptizing by immersion.

Touching the tense of the verb, Mr. C. acknowledged before the audience during our previous discussion, that the verb would be more properly rendered "have been buried," and when he asserted during the late discussion, that it was in the present tense, I was particular to make him define his position. He did not deny that it was in the "Aorist tense," but declared that the Aorist was a present tense; or a tense that brought the action to the present time. This I denied. I declared that the "Aorist Indicative" expressed a past action simply and indefinitely. This was the issue. I asked if there was a Greek scholar in the audience, and was pointed to Mr. Gamewell, teacher in the Female school at Daneyville. I immediately turned to him, and proposed he should decide between us.—After some hesitation on his part, I proposed that the question be left to a committee; and nominated *every one* of them myself—two Methodists and one Baptist.

The committee retired; and after considerable delay reported. But "Periwinkle" shall speak for himself.

"It was thought best that the matter should be referred to a committee of three; whereupon, a Mr. Moran, of the Baptist Church, and Bro. Gamewell, a Methodist, were selected; and they two chose a third, Bro. R. Taylor. The committee retired for a short time, and on their return submitted their report, as follows:

"'Messrs. Taylor and Gamewell say, that the translation is right as it stands in the common version; and the verb is in the Present and not in a Past Tense. Mr. Moran declares, that the verb in question should be translated either, "have been buried," or "were buried;" and agree, that "have been buried" is a corrects translation.'

"You see, Mr. Editor, at a glance, that the committee were not sent out to give this form of the verb a *name*, but to determine whether or not it implied *Present Time*—whether or not it were a Present *Tense* in the real, literal sense of the word. Every Tyro in Greek knows what the Tense is *called* or *named;* but the question was, 'What does it *mean* as to Time.'"

The above is a correct copy of the report, with a slight transposition in some of its parts. The word "all" is omitted in the last part, (perhaps typographically.) It should read, "and all agree," &c.

Now let every Greek scholar—let every reader look carefully at this report.—"Messrs. Taylor and Gamewell say, that the translation is right as it stands in the common version; and *the verb is in the Present, and not in a Past Tense.*" This is the deliberate decision of two professed Greek scholars: one of whom is Principal in the Daneyville Female school!

Yes, reader, this is the *deliberate* decision of a man, who has under his control and direction, some of the minds of the rising youth at Daneyville.

Now, read again, carefully, the remarks of "Periwinkle" (*alias* Mr. Gamewell,) immediately following the report. I adopt every word here used as touching the object of the committee as my own. "Periwinkle" has stated precisely the object of the committe. They "were not sent out to give this form of the verb a *name*, but to determine *whether or not* it implied *Present Time.*" That was the issue between Chapman and myself. We agreed as to the name of the Tense; but disagreed as to its meaning. He admitted it was in the "Aorist tense;" but contended that this tense implied present time, which I denied. This was the matter referred to the committee: "Whether or not it were a *Present* (or Past] *Tense* in the real, literal sense of the world." "What does the Aorist Tense mean as to time," is the question. But "Periwinkle" shall speak:

"Well, this being the state of the case, we first look at the nature of these indefinite tenses in the Greek language, and ask, can they ever imply or mean present time; or, to which of the three grand divisions of time—Present, Past, or Future—do they refer? We find them called Indefinite [Logoitoi) First and Second; and they are so called, because indeterminate in their very nature as to time. We then learn from Grammars that "the Aorist express simply a past *action*, without any reference to the present or any past time in particular." See Dr. Wettenhall's Greek Grammar, p. 27; Fisk, p. 62; Valpy, p. 291; Sophocles, p. 235. It is clear, therefore, that the Second Aorist Tense may mean Time *present.* Now, then, we have only to see whether or not this Tense does mean Time present in the case before us. Here we take but little time and a few words.—There is not an English version under Heaven, Baptist or Pedobapust, that excludes the present from this place. Mr. B. read and glorified over (would you, could you believe it?) McKnight's translation, "have been buried!" Yes, the man does not know the force of the English perfect, and yet presumes to criticise Greek Aorists! What are we coming to?"

Reader, examine the above carefully.—Is it not a rare production, to come from the pen of "*a graduate*"—the principal of a high school? May I not ask "what are we coming to" when a man professing to understand the Greek language, is at a loss to determine to which grand division of time—Present, Past or Future—the Aorist tense belongs? But look at this: "We learn from Grammars that the Aorists express simply a past *action*, without any reference to the present, or any past time in particular." "It is clear, therefore, that the Second Aorist Tense may mean time *present.*" Was the like ever heard before from a man professing to understand "the King's English," leaving Greek out of the question? "The Aorists express simply a *past action*, without any reference to the present. It is clear, therefore, that the Second Aorist Tense may mean Time *present!!*

Is not this Logic with a vengence? A tense express simply a *past action;* therefore it means *present time!* Black is of a dark color; therefore, it is white! A man is thoroughly learned; therefore, he is ignorant! These are sound Syllogistic deductions according to "Periwinkle." This specimen of Logic will explain how my friend would get sprinkling, pouring and infant baptism from the Bible. The Bible opposes these things; therefore, they are scriptural. Does "Periwinkle" teach this principle of Logic in his school? Now I claim that the *premise* here given is correct: "we learn from the Grammars that the Aorists express simply a past action without any reference to the present, or any past time in particular." The Aorist differs in this respect from all other Tenses: for while every tense —Present, Past and Future—refers, in some way, to another action, or some definite period of Present, Past or Future time," the Aorist simply expresses a past action," without reference to any particular point of time, at which the "past action" occurred. It simply throws the mind back into the past, and expresses what took place at an indefinite period; as "I read."

The Aorist is called *aoristos, "indefinite,"* not because it refers indefinitely to present, past or future time, but because it expresses indefinite *past time.* Every "Tyro in Greek" knows that the Aorist is classed with the Secondary or Historical Tenses; all of which express what took place in past time: but while the imperfect and pluperfect refer to some definite period, the Aorist expresses the absolute Past *indefinitely.* To the testimony. We shall first hear Prof. Anthon, of Columbia College, New York: "To express the *absolute past*, the Greek language employs a special form called the *aorist* (*aoristos kronos*), or *indefinite.*" See Anthon's Greek Gram., p. 229. Again: "the *imperfect, pluperfect* and *aorist* carry our thoughts back into the past, and we relate, by means of them, what then took place." These are called Historical Tenses; and "derive their name from the circumstance of their being employed *to relate the events of the past.*" pp. 230–1.

We will next hear Rev. Peter Bullions, D. D., Professor of Languages in the Albany Academy, and Author of a series of Grammars, Greek, Latin and English.—"The Aorist represents an action simply as past; as *egraphsa, I wrote.*" After showing in what manner the other tenses relate *to a particular point* of time, he says: "Observation 2. Besides these, the Greek has the advantage of a separate tense under the division of *past time*, to intimate simply that the action is past, without reference to any particular point of time, at which it took place, and hence is denominated the *Aorist*, i. e. *indefinite.* This tense is rendered into English and Latin by the imperfect and perfect tenses in an *indefinite* sense." See Bullions' Greek Gram., pp. 80 and 82, Obs. 2.

Here we have, not only, the meaning of the Aorist tense, but the manner of its translation into English: "by the imperfect and perfect tenses in an *indefinite* sense!" Now reader, look again at the "Committee's" report above, and decide who was right. "Messrs. Taylor and Gamewell" who "say the verb (*sunetaphemen* in the second Aorist,) is in the *present*, and not in a *past* tense," or Mr. Moran who "declares it should be translated either, "have been buried" or "were buried," "in the perfect or imperfect," as Bullions says, "the Aorist should be rendered?"

In confirmation of the above we will here introduce the testimony of one of the most critical works on the "idioms" of the Greek language now known: "Viger's Greek Idioms—Translated into English by the Rev. John Seagar—published in London 1828." In his remarks on the "idiom of the Aorist," among many other similar examples of its rendering, he gives the following: *"eplagen, I was dismayed—eplegen, I was struck—ilomven, I took or choose."*—p. 75. Now remember reader, the two first examples here given, (*eplagen* and *eplegen,*) are in the same *mood, tense* and *voice* with *sunetaphemen*, the verb which "Messrs. Taylor and Gamewell say is in the present tense."

I will close this testimony, already sufficiently strong, with two of the most critical and copious Greek Grammars now in use. The first is "a copious Grammar in two large volumes, by Augustus Mathie, translated from the German by Edward Valentine Bloomfield, A. M." Page 253. "An action is represented as either in itself and *absolutely* passed, or as relatively passed in respect to another time expressed or conceived. The *Aorist* serves to designate the time entirely passed." The other grammar is also a copious German work "by Dr. Raphael Kuhner—translated from the German by B. B. Edwards, professor in the Theological Seminary, and S. H. Taylor, Principal in Phillips Academy, Andover."

Page 341. "The *Aorist* indicative, expresses past time, separate from the presence of the Speaker, in a wholly indefinite manner, *with no other relations*, e. g. *egraphsa, I wrote.* It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time *indefinitely*, it may be used instead of either of these tenses;" (that is, instead of either of these *past* tenses.)

Agian, page 344. "As the *Aorist* indicative expresses a past action as independent and completed, and as the imperfect indicative on the contrary, represents an action in its duration and progress (——), so the *Aorist* of the subordinate modes, viz: the subj., opt., and imp., together with the Aorist of the Imp. and Part., are used when the action is represented as completed."

Page 345: "The Aorist of the subordinate modes and participials forms a contrast to the subordinate modes and participials of the Perfect and Pluperfect; the former, (Aorist,) denotes an action as *absolutely* past or ended; the latter, (Perf. and Plup.,) on the contrary represent it as related to the finite verb."

Now reader, examine again what "Messrs Taylor and Gamewell say" as to the meaning of the Aorist tense and contrast their *deliberate* declaration with the mass of testimony above.

Read again "Periwinkle's" remarks immediately following the report. They "were not sent out to name this form of the verb," (all agreed as to its name—Aorist,) "but to determine whether or not it, (*a verb in the Aorist,*) implied *Present Time*—whether or not it, [the Aorist] were a *present tense* in the real, literal sense of the word." "The question was what does it [the Arist] mean as to time." This was the question to be settled, "Periwinkle" himself deciding; and touching this question "Messrs Taylor and Gamewell," two professed Greek scholars, deliberately reported that the Aorist "were a present tense in the real, literal sense of the word!!!" What will the candid reader think of this report? We would willingly throw the mantle of charity over these gentlemen, and screen them upon the ground of ignorance were it not for the fact, that one of them at least, is *professedly* "a Greek scholar—*a graduate.*" We felt mortified that such a report should be made by gentlemen occupying the important stations which these gentlemen fill; and felt disposed to let the matter pass without notice: and should have done so but for "Periwinkle's" article. "Periwinkle" says "Mr. B. read and gloried over McKnight's translation "have been buried."" Well, in corroboration of the last clause of the committee's report, ("all agree that "have been buried" is a correct translation,") I read the above quotation from McKnight; and stated that this fully met Mr. C.'s objection. The verb might be rendered in a past tense correctly, according to "Messrs Taylor and Gamewell" and McKnight; and hence Paul need not have been under water when writing.

But he says "the man does not know the force of the English perfect," &c. Well we are willing the reader shall decide which of us is the better versed, in either English perfects, or Greek Aorists!

But here is the last of "Periwinkle's" article; in which he developes his mind of the subject. Let him speak.

"Why, in the name of common sense does not every English grammar in the world say, the perfect tense denotes an action past and finished, and, *also* conveys an *allusion to present time?* Now *what allusion*, pray, to present time? Simply this: The perfect tense is referred to a period which is made up of time past, time present and time to come; and though the act be past and finished, the effect or consequence of the act runs on through the time of speaking and beyond it into future time. So here, "have been buried," expresses an act (of burying) performed and finished in past time, by which a state or condition (of burial) is produced that exists even up to the time the Apostle wrote—yea, through that time (the present) and beyond it, into the future. Yet Mr. B exulted over the decision of the committee, in which all agreed, that "have been buried" is a correct translation; and over McKnight's "have been buried." Do not Baptists know—can Mr. B., *a graduate*, a Greek scholar (God save the mark!) be ignorant that the only difference between "are buried" and "have been buried," is, that in the state or condition of the former the state or condition of the subject which is the result of the past action implied, is the leading idea; while in the latter, the past action itself is paramount; but that both alike involve a Past Action and a state or condition, the result—the *continued* result of that action?

"This is criticism to challenge the world. Test it as you may, apply your fiercest fires, and it is proof to the last and forever.

"The "Old Man" is "riding on the whirl-wind and directing the storm" most gloriously for the cause of Scriptural Baptism; and we all hail with delight this noble Champion of God and defender of the Faith. PERIWINKLE."

Read carefully the above, for "Periwinkle" is quite confident it contains something of much importance—"*criticism to challenge the world!*" No doubt he threw down his pen and said, "there! beat that if you can!""

Well, in the above string of words, there is but one simple idea expressed, or rather *obscured:* that is, the *present* and *perfect* tenses mean substantially the same thing!!!

We shall honor this *learned* criticism with no farther notice than a mere statement as to the meaning of the tenses involved, The *perfect tense* expresses an action *completed* in past time, and supposes its effects, or some portion of the time in which it was performed, to continue to the present. For instance: "I have been released from the bond"—"the men have been discharged from the prison." Here the *effect* of a past action continues. But who would say the *acts* of *releasing* and *discharging* continue. Again: "I have been to town to-day"—"I have written a letter"—"we have dined to-day"—"we have been baptized," i. e. since we believed. In these examples a *portion of the time* in which the action was performed is supposed still to exist. No one will suppose that either the *action* or its *effects*, or the "state" of the *actor*, "continues" in these examples: they simply narrate actions which occurred within a certain period of time.

But I place no stress upon the English Perfect, for every scholar knows, that in the narration of past actions it is frequently used in quite an indefinite manner; and we have learned from Bullions, (as quoted above,) that when the Aorist is rendered into English by the perfect and imperfect, they are used in an *indefinite* sense. This every reader will see in a moment; for how could a tense, (Aorist,) which expresses indefinite *past time* be rendered by a tense expressive of time definitely connected with the present?

It is nonsense! No "Greek scholar" will dare say the Aorist is literally or properly rendered into English, by the present or definite perfect tense: "Messrs Taylor and Gamewell" to the contrary, notwithstanding.

I have done: and in conclusion would remark, that I have thought proper to notice "Periwinkle's" article thus lengthily, rather in consequence of what has been said upon the subject, by our Methodist friends at Daneyville and other places, than any importance which I attached to the article itself.

Whether or not Mr. Chapman "rode upon the storm and directed the whirlwind," favorably for Scriptural Baptism, I shall not decide. I know he *stormed* considerably, and suppose the discussion will result quite favorably to Scriptural Baptism, from what I understand. I know one substantial gentleman *whirled* from Methodism into the Baptist church, during the debate.

S. H. BUNDY.

For the Tennessee Baptist.

ALEXANDRIA, Ten., Sept. 24, 1851.

BROTHER GRAVES:

A short time since, Brother Hays sent you an account of a protracted meeting, held with the New Hope church last August, which was attended with glorious results. The baptismal scene was one of extraordinary interest: it seemed to me there were one thousand persons assembled on the banks of our little Jordan, to witness the solemn scene. Brother Hays, the pastor of this church, made some plain and forcible remarks upon baptism, which offended the Methodists present on the occasion. There was in the days of our Lord those who would not come to the light, lest their deeds should be reproved, and we find the same state of things existing now.—Twenty candidates were then led into the water, and buried in the likeness of their Saviour's death. How full of meaning is this sacred ordinance; none other could show forth the grounds of a believer's hope as does this. It seems strange the world cannot see the truth and walk accordingly.

The Register for 1852, is the very thing desired—every Baptist should circulate it. The subjects treated upon in its pages, are so clearly proved, that none can withstand the force of them, except blinded by wilful prejudice. Go ahead my brother, "truth is mighty and will prevail."

Yours,

CALEB PRESTON.

For the Tennessee Baptist.

CLARKE Co., Miss., Sept. 17, 1851.

BROTHER GRAVES:

Last August I attended an interesting meeting at Quitman church, which enjoyed a season of refreshing from the Lord; one convert was baptized.

I next visited Shady Grove church, accompanied by Brother T. B. Townsend, where we met Brother T. Russell, the pastor, and other ministering brethren; we had a precious meeting with the Lord for He was verily in our midst; between twenty and thirty were added to the church by baptism.

Brother Townsend and myself then attended a meeting at Union church, which also received a blessing, and five were baptized; among this number were two of my children—which fills my heart with gratitude to my Heavenly Father. Union church was constituted last September, with eight members, in a very wicked settlement, and under much opposition, which has subsided, and the church numbers twenty-eight.

Brother Townsend and myself have also been laboring with the Elim church, which has nearly become extinct, but God in mercy has remembered his Zion here also, and eight have been added by baptism. Among the number I have baptized, were seven Methodist—one a class-leader. Your paper, bro Graves is doing a glorious work, may the Lord aid you in defending the truth is my prayer.

Yours in Gospel bonds,

W. A. WILLIAMS.

VOL. VIII.

For the Tennessee

At a regular meeting of Quinc
No. 32, held the 10th day of Octo
the case of grievances existing
Comp'ns S. Shaw and A. R. Fly,
to certain publications of a pers
racter in the "Tennessee Bap
"Memphis Christian Advocate,"
ferred to the undersigned Commi
the following adjustment of said
made, viz:

Comp'n S. Shaw explains, tha
not intend to accuse Comp'n A.
falsehood, when he stated through
nessee Baptist that said Comp'n
repeatedly attacked and misrepr
Baptists about Quincy, but simpl
had repeatedly assailed their doct

He further explains, that the ar
occurs in the "Tennessee Baptis
9th of August, which virtually
Comp'n Fly of stating a falsehoo
ter proof being called admitting
written under a misapprehension
Fly's position—his true position le
nial of having attacked and misr
the Baptists, but an acknowled
having challenged them to discuss

And upon these explanations bei
Comp'n Fly cheerfully retracts th
in the "M. C. Advocate" of the
tember, 1851, headed "notorio
hood," over the signature of "A.

WM SMITH
H. G. WINI
R. C ELLIS
J. HARRIS,
Com

We, the undersigned, acquiesc
above adjustment, and severally
have it published in the "Tennes
ust" and "Memphis Christian Ad

SOLOMON SH
A. B. FLY.

For the Tennessee Baptist.

SHELBYVILLE, Tenn., Sept. 22,

BROTHER GRAVES:

I have just returned from the Du
Association, we had a harmonious
It was succeeded by a protracted
which is still going on; five have ma
fession, and five been baptized. Tr
we say that the Missionary Baptis
which is Christ's cause, is "onwa
upward," in the Duck River Ass
notwithstanding Pedoism, Camp
Antiism, and many other "ism
truth is mighty and must prevail.
here say to all my brethren in thi
try, let us one and all contend ea
yet affectionately for the faith once
ed to the Saints, and let all the h
ings be on the side of our oppone
God will bless us.

Yours, in gospel bonds,

D. WAGS

For the Tennessee Baptist.

QUINCY, Tenn., Sept. 8,

BROTHER GRAVES:

Since I saw you at Trenton, the
been pleased to revive his work in
the churches for which I labor. I
ed the services of brother J. D. S
This church had been a long time
and lifeless state, but we were vi
mercy: christians were humbled,
ners convicted. The meeting co
nine days, many inquired the way
vation; ten or twelve professed to fi
in believing in the Saviour. I b
six, on a profession of their faith in
To the Lord be all the praise.

Yours in Christ,

J. W. CART

For the Tennessee B

TRIBUTE OF RESPECT.

At a regular meeting of Cum
Temple of Honor, No. 23, held on
day evening, October 9th, the fo
preamble and resolutions were pr
and unanimously adopted:

WHEREAS, through a dispensation
Providence of God, our beloved b
J. C. MCLAUGHLIN, has been called
our fraternal embrace, and from the
of men, to another state of being;
fore,

Resolved, That we bow in humbl
mission to the will of Him that rul
divisions on earth and in Heaven, a
that he always wields his power f
best.

Resolved, That by the death of b
McLaughlin, this Temple has lost
member, and society a promising you
a warm hearted friend.

Resolved, That we affectionately
to the relations of the deceased, o
cere condolence in their painful ber
ment.

Resolved, That the members of this
ple wear the usual badge of mour
thirty days.

Resolved, That a copy of the abo
amble and resolutions be furnished the
nesse Organ and Tennessee Baptis
publication, and that a copy be for
to the bereaved relations of the dec

M. DALE,
JOHN H. KIRK
WM. W. ROBB
Committ

For the Tennessee B

MURRAY, Ga., Oct. 15, 18

BROTHER GRAVES:

On Friday before the second Sabb
October, I commenced a meeting at
Creek Church, which lasted five day
in which time eleven were added t
church, nine of whom I baptized; th
which number were pedoes. I have
tized many Methodists into the same ch
I had with me brethren Terry, Strawt
Ellis. We believe the Lord is doing a
work in our vicinity. This church
constituted three years ago, with
members; she now numbers sixty-tw
God be all the glory.

Yours,

J. M. WOO

end carefully the above, for "Periwin-
" is quite confident it contains some-
g of much importance—"*criticism to
ll nge the world!*" No doubt he threw
n his pen and said, "there! beat that if
can!"

Well, in the above string of words, there
ut one simple idea expressed, or rather
ured: that is, the *present* and *perfect*
ses mean substantially the same thing!!!
We shall honor this *learned* criticism
no farther notice than a mere state-
nt as to the meaning of the tenses in-
ed. The *perfect tense* expresses an ac-
completed in past time, and supposes its
ds, or some portion of the time in which
s performed, *to* continue to the present.
instance: "I have been released from
mond"—"the men have been discharg-
from the prison." Here the *effect* of a
action continues. But who would say
acts of releasing and *discharging* con-
e. Again: "I have been to town to-
"—"I have written a letter"—"we
dined to-day"—"we have been bap-
d," i. e. since we believed. In these
nples a *portion of the time* in which the
ion was performed in supposed still to
st. No one will suppose that either the
ion or its *effects*, or the "state" of the
or, "continues" in these examples: they
ply narrate actions which occurred with-
certain period of time.

But I place no stress upon the English
fect, for every scholar knows, that in the
nation of past actions it is frequently
d in quite an indefinite manner; and we
e learned from Bullions, (as quoted
ve,) that when the Aorist is rendered
English by the perfect and imperfect,
are used in an *indefinite* sense. This
reader will see in a moment; for how
d a tense, (Aorist,) which expresses
finite *past time* be rendered by a tense
finite of time definitely connected with
present?

is nonsense! No "Greek scholar"
dare say the Aorist is literally or pro-
rendered into English, by the present
finite perfect tense: "Messrs Taylor
Gamewell" to the contrary, notwith-
ding.

have done: and in conclusion would re-
k, that I have thought proper to notice
riwmkle's" article thus lengthily, rath-
consequence of what has been said
the subject, by our Methodist friends
Dancyville and other places, than any
portance which I attached to the article
f.

Whether or not Mr. Chapman "rode up-
the storm and directed the whirlwind,"
ably for Scriptural Baptism, I shall
decide. I know he *stormed* considera-
and suppose the discussion will result
favorably to Scriptural Baptism, from
I understand. I know one substan-
gentleman *whirled* from Methodism in-
e Baptist church, during the debate.

S. H. BUNDY.

For the Tennessee Baptist.

ALEXANDRIA, Ten., Sept. 24, 1851.

BROTHER GRAVES:

A short time since, Brother Hays sent
an account of a protracted meeting,
with the New Hope church last Au-
, which was attended with glorious re-
s. The baptismal scene was one of ex-
rdinary interest: it seemed to me there
e one thousand persons assembled
the banks of our little Jordan, to wit-
the solemn scene. Brother Hays, the
or of this church, made some plain and
ible remarks upon baptism, which of-
ded the Methodists present on the occa-
There was in the days of our Lord
who would not come to the light, lest
deeds should be reproved, and we find
same state of things existing now.—
ny candidates were then led into the
r, and buried in the likeness of their
our's death. How full of meaning is
sacred ordinance; none other could
forth the grounds of a believer's hope
this. It seems strange the world
see the truth and walk accordingly.
he Register for 1852, is the very thing
ed—every Baptist should circulate it.
bjects treated upon in its pages, are
ly proved, that none can withstand
ce of them, except blinded by wilful
lice. Go ahead my brother, "truth
hty and will prevail."

Yours,

CALEB PRESTON.

For the Tennessee Baptist.

CLARKE Co., Miss., Sept. 17, 1851.

BROTHER GRAVES:

Last August I attended an interesting
ing at Quitman church, which enjoyed
son of refreshing from the Lord; one
ert was baptized.

Next visited Shady Grove church, ac-
panied by Brother T. B. Townsend,
re we met Brother T. Russell, the pas-
and other ministering brethren; we had
ious meeting with the Lord for He
verily in our midst; between twenty
thirty were added to the church by
ism.

Brother Townsend and myself then at-
ed a meeting at Union church, which
received a blessing, and five were bap-
; among this number were two of my
ren—which fills my heart with grati-
to my Heavenly Father. Union
ch was constituted last September, with
members, in a very wicked settle-
, and under much opposition, which
ntinued, and the church numbers
ty-eight.

Brother Townsend and myself have also
laboring with the Elim church, which
arly become extinct, but God in mer-
has remembered his Zion here also, and
have been added by baptism. Among
number I have baptized, were seven
ollst—one a class-leader. Your paper
Graves is doing a glorious work, may
Lord aid you in defending the truth in
prayer.

Yours in Gospel bonds,

W. A. WILLIAMS.

For the Tennessee Baptist.

At a regular meeting of Quincy Chapter No. 32, held the 10th day of October 1851, the case of grievances existing between Comp'ns S. Shaw and A. B. Fly, in relation to certain publications of a personal character in the "Tennessee Baptist" and "Memphis Christian Advocate," was referred to the undersigned Committee; and the following adjustment of said grievances made, viz:

Comp'n S. Shaw explains, that he did not intend to accuse Comp'n A. B. Fly of falsehood, when he stated through the Tennessee Baptist that said Comp'n Fly had repeatedly attacked and misrepresented the Baptists about Quincy, but simply that he had repeatedly assailed their doctrines.

He further explains, that the article which occurs in the "Tennessee Baptist" of the 9th of August, which virtually accuses Comp'n Fly of stating a falsehood, and after proof being called admitting it, was written under a misapprehension of Comp'n Fly's position—his true position being a denial of having attacked and misrepresented the Baptists, but an acknowledgment of having challenged them to discussion.

And upon these explanations being made, Comp'n Fly cheerfully retracts the article in the "M. C. Advocate" of the 4th September, 1851, headed "notorious falsehood," over the signature of "A. B. Fly."

WM. SMITH,
H. G. WINBURN,
R. C. ELLIS,
J. HARRIS,
Committee.

We, the undersigned, acquiesce in the above adjustment, and severally agree to have it published in the "Tennessee Baptist" and "Memphis Christian Advocate."

SOLOMON SHAW,
A. B. FLY.

For the Tennessee Baptist.

SHELBYVILLE, Tenn., Sept. 22, 1851.

BROTHER GRAVES:

I have just returned from the Duck River Association; we had a harmonious session. It was succeeded by a protracted meeting which is still going on; five have made a profession, and five been baptized. Truly may we say that the Missionary Baptist cause, which is Christ's cause, is "onward and upward," in the Duck River Association, notwithstanding Pedoism, Campbellism, Anti-ism, and many other "isms," the truth is mighty and must prevail. I would here say to all my brethren in the ministry, let us one and all contend earnestly, yet affectionately for the faith once delivered to the Saints, and let all the bad feelings be on the side of our opponents and God will bless us.

Yours, m gospel bonds,

D. WAGSTER.

For the Tennessee Baptist.

QUINCY, Tenn., Sept. 8, 1851.

BROTHER GRAVES:

Since I saw you at Trenton, the Lord has been pleased to revive his work in one of the churches for which I labor. I obtained the services of brother J. D. Shipman. This church had been a long time in a cold and lifeless state, but we were visited in mercy; christians were humbled, and sinners convicted. The meeting continued nine days, many inquired the way of salvation; ten or twelve professed to find peace in believing in the Saviour. I baptized six, on a profession of their faith in Christ. To the Lord be all the praise.

Yours in Christ,

J. W. CARTER.

For the Tennessee Baptist.

TRIBUTE OF RESPECT.

At a regular meeting of Cumberland Temple of Honor, No. 23, held on Thursday evening, October 9th, the following preamble and resolutions were presented and unanimously adopted:

WHEREAS, through a dispensation of the Providence of God, our beloved brother, J. C. McLAUGHLIN, has been called from our fraternal embrace, and from the walks of men, to another state of being; therefore,

Resolved, That we bow in humble submission to the will of Him that rules the divisions on earth and in Heaven, assured that he always wields his power for the best.

Resolved, That by the death of brother McLaughlin, this Temple has lost a good member, and society a promising youth and a warm hearted friend.

Resolved, That we affectionately tender to the relations of the deceased, our sincere condolence in their painful bereavement.

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

Resolved, That a copy of the above preamble and resolutions be furnished the Tennesse Organ and Tennessee Baptist, for publication, and that a copy be forwarded to the bereaved relations of the deceased.

M. DALE,
JOHN H. KIRK,
WM. W. ROBB.
Committee.

For the Tennessee Baptist.

MURRAY, Ga., Oct. 15, 1851.

BROTHER GRAVES:

On Friday before the second Sabbath in October, I commenced a meeting at Holly Creek Church, which lasted five days; and in which time eleven were added to the church, nine of whom I baptised; three of which number were pedoes. I have baptized many Methodists into the same church. I had with me brethren Terry, Strawn and Ellis. We believe the Lord is doing a good work in our vicinity. This church was constituted three years ago, with thirteen members; she now numbers sixty-two. To God be all the glory.

Yours,

J. M. WOOD.

For the Tennessee Baptist.

GREENVILLE DISTRICT, S. C.,
October 13, 1851.

BROTHER GRAVES:

I take pleasure in communicating to the readers of your valuable paper, the pleasing intelligence of a religious meeting, which commenced at Glassy Mountain Baptist Church, on the second of this inst., and continued ten days. During the progress of the meeting, thirty-four came to the church, and told what the Lord had done for them,—two of the number were Methodists. Ministers present and assisted in the meeting, were Rev. J. M. Runion, L. M. Berry, J. Senter, B. E. Chastain and A. Dill. The work is still going on.

Yours in Gospel bonds,

A MISSIONARY BAPTIST.

For the Tennessee Baptist.

BROTHER GRAVES:

Though I have often heard of seven day Baptists, it has never been my privilege to be acquainted with any of that name. But I have a knowledge of some hundreds and thousands of *Thirty day Baptists*.

They have regular monthly meetings, at which the people and their pastors meet.—These generally occupy two days; are well attended, and sometimes greatly blessed; the members of the church are revived, sinners awakened, and a general interest excited. But as soon as the meeting closes, the minister leaves, and is heard of no more for thirty days. Thus the good impressions are almost, if not entirely, lost.

The members have no one to advise or encourage them, sometimes unpleasant feelings arise, a misunderstanding takes place and causes a breach in the church; the preacher might heal it, but he is fifteen or twenty miles off, and he cannot be returned to until the thirty days roll round. He does not arrive until the hour appointed for preaching, and consequently, learns nothing of the unpleasant affair, until it is brought up in the church conference. A member, that is not very well qualified, introduces it, and by improper management, before the church, the matter is made worse. Now, in five cases out of seven, the minister could, if within reach, reconcile the parties, and prevent the difficulty from being brought up in the church.

That these monthly meetings are insufficient, is apparent. The church members are more or less scattered—living from ten to fifteen miles apart—and, seeing each other so seldom, they do not feel that interest, that brethren should feel for each other. Thus the cause of God languishes.

If the churches would support their ministers, and enable them to spend their whole time, in their service; preaching, visiting and studying to edify them, what a glorious change would take place! Then, would the church arise in her strength, and her benevolence would equal her intelligence and piety; houses of worship would be reared up, Sabbath schools and church libraries established, and young men, entering the ministry, educated, sustained, and encouraged. The time has been, when a minister could get along without much education or study, but that time is past, the education of the ministry must keep pace with the growing intelligence of the community.

Brethren, it is time that we awake to duty and to the interest of our beloved Zion.

A THIRTY DAY BAPTIST.

Selections.

From the Western Recorder.

THE BAPTISTS, AND UNEDUCATED MINISTERS.

The editor of the Presbyterian of the West, and several other minor villifiers of the Baptists, say, "Even the great body of evangelical Baptists have been, and many now are, opposed to an educated ministry." We would not waste time in contradicting a statement so notoriously false, if it had not been so frequently reiterated of late, that silence might be misinterpreted. Neither "the great body," nor any body of evangelical Baptists do now, or ever did, approve an uneducated ministry; or, in other words, maintain that an education was a disqualification for the ministerial office. Their sentiments now are as they have ever been on this subject. They do not now, they never did, and God forbid that they ever should hold the sentiment, that no man ought to preach the gospel unless educated as prescribed by the Presbyterian standards. We do not abominate the monstrosities of prelacy and Popery more than we do that system of things which will induct any "graduated dunce" into the ministerial office, and exclude such men as John Bunyan, William Carey, Andrew Fuller, &c. The Baptist doctrine now is, as it ever has been on the subject, that God calls according to his good pleasure, and as his cause may demand, a Bedford tinker or a Nottingham cobbler, a John Gill or a Robert Hall, the unlearned or the learned, to the work of the gospel ministry. And, not only the Scriptures, but all history, and all experience and common sense, advocate and sustain the correctness of our sentiments. The Baptist ministers, to say the very least, have been as successful as the Presbyterian ministers in this country, and in every other country where they have been alike free, in furthering the cause and kingdom of the Redeemer. The testimony of thousands now on earth, and of millions now in heaven, would put to silence and to shame the arrogance of those who would close the mouths of persons, however eminent for their piety and sound practical and common sense, because unskilled in the mysteries of Hebrew roots and Greek conjugations. The Baptists believe that a man without a diploma, just as well as a man with a diploma, if born from above and called to the ministry, may preach the gospel. And if this is what the erudite editor of the Presbyterian of the West means by opposition to an educated ministry, then we cheerfully plead guilty to the charge, and heartily rejoice in the accusation.

THE PROGRESS OF TRUTH.

A few years ago there was not, so far as is known, a single Baptist in Germany.—Catholics and Lutherans seemed to be vieing with each other in the race of corruption; the priesthood were profligate, the literati were rationalists, transcendentalists, and speculative infidels; the common people about as ignorant of Christianity as the heathen. At length Oncken was led by a prayerful study of the Scriptures to adopt our faith; he was baptized by Professor Sears, then a student in Germany, and commenced his labors as a Baptist preacher.—He was prosecuted, fined and imprisoned, his furniture sold by the constable, his house was guarded by the police, to keep him from preaching; his people had their infant children seized, and forcibly carried to be sprinkled by Lutheran ministers, and every indignity was heaped upon him. But mark the result. Now, there are sixty preachers and colporteurs, and hundreds of tract distributors, engaged in spreading the same Gospel in that country. There are 3,000 members of Baptist Churches in Germany, nearly 50,000 copies of the Scriptures, and 1,400,000 tracts have been circulated in two years. Christians in Great Britain have contributed about £800 toward paying a debt of £2,000, incurred by the mission in building chapels. In Mecklenburg, persecution has been commenced, and it is apprehended that other governments may follow. In Prussia, except a greater strictness of the police, and obstructions to the sale of Bibles, the government has not interfered with the freedom of the Churches. These have generally enjoyed prosperity, some have been greatly blessed. The net increase of the Prussian Churches is 303. In view of such facts, we may well exclaim: "What hath God wrought.—*Western Watchman.*

The Portsmouth Journal, in allusion to the alleged ruinous effects of our new Liquor Law, thus condoles with the good people of Maine.—*Cincinnati Mes.*

THE MAINE LIQUOR LAW.—The operations of this law, in some of its bearings, is decidedly against some of the old usages. The city of Portland is now suffering in consequence of the operation of the law, being driven to the necessity of hiring workmen to perform the duties which have heretofore been done by the inmates of the almshouse without pay. If the law continues, it is questionable whether almshouse establishments will be worth sustaining.—It is said that their patronage is dwindled one half already! This onslaught on pauperism, disease and crime, is a serious thing to think of! The interests of doctors are seriously affected; officers in criminal courts are in danger of losing their business, and the prisons in most counties will soon be to let. Will the people uphold this state of things? All men of *spirit* will, of course, cry out against it; but they will and must submit to the mandate of the people.

HOW TO DIE IN FAITH.—Would you be so happy as to die in faith, take these *advices*:

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God has given him to believers.

3. Frequently clear up your evidences for heaven, and beware of letting sin blot them to you.

4. Record and lay up the experience of God's kind dealings with you, and be often reflecting upon them, that you may have ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.—*Willison.*

WHIPPING A BAPTIST.—Ex-Governor Briggs is a Baptist and a Whig, and, says the Lowell Courier, has a good deal of quiet humor in him. As one of the commissioners to locate the new asylum, he visited the strong *Democratic* town of Middleborough, in Plymouth county. In setting forth its claims, one of the citizens of the place, among other things, declared that the people of Middleborough had never hanged witches, banished Quakers, nor whipped Baptists. "I beg your pardon, sir," said his Excellency, with that courteousness of manner and speech which has made him so many friends, "but you whipped one Baptist last year."

RESOLUTIONS FORMED UNDER ANGRY FEELINGS.—Never do any thing that can denote an angry mind; for, although every body is born with a certain degree of passion, and from untoward circumstances, will sometimes feel its operation, and be what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has entirely subsided; and always avoid saying anything that you would wish unsaid.—*Collingwood.*

SOLITUDE.—He that is united to God loves solitude. But it is solitude in the relative rather than the absolute sense. True, he is secluded from men, but while he is shut out from the world, he is shut up in God; and in the absence of human society, has the far better society of the Infinite Mind.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Oct. 23,—P. M.

The weather for the past week has blown hot and cold, and wet and dry, in the same breath.—The wet portions, however, has not been over abundant, though ample, we surmise, to facilitate the work of seeding. It is now cool and dry and there are no indications of more rain.

The river remains unimproved, though the hope of a small rise is indulged in, (from accounts of copious rains above and around about us,) without any additional fall.

Trade continues active, without material change in quotation.

Cotton is still coming in, in limited quantities, but there is as yet nothing doing in the trade—Recent advices have effected figures at this market disparagingly, and 6c is now the outside figure. We do not discover any disposition to trade, however, either on the part of buyers or holders.

We copy again our quotations of last week without material alteration.

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 90a2 00; Coarse $1 65a1 75.

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

Sugar—The stock of Sugar in the market is limited, and the demand has been animated.—Sales at 7½c—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, 28a29c. Good demand.

Beeswax, 18a20c.

Ginseng, 32a29c; 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.

Special Notices.

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

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

GRAVES & SHANKLAND.

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 accomodation 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.

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

GRAVES & SHANKLAND.

Letters Received.

A—A. A. Allen.
A. Acuff and remittance.
W. R. Alexander and remittance.
B—W. E. Beavers.
S. M. Brien and remittance.
W. C. Bennett.
F. N. W. Burton and remittance.
W. M. Burnett and remittance; names entered.
E. W. Benson and remittance.
J. B. Boykin.
C—J. T. Cauthen.
T. H. Compere and remittance; names entered.
A. B. Couch.
B. F. Carter and remittance; names entered.
D—John Dabbs; names entered.
G. W. Devenport.
Elijah Dupree; your statement is correct; Registers forwarded.
E—E. Edmonson; list of names entered.
F—Elisha Folsom and remittance.
R. A. Farley and remittance; names entered
G—M. J. Green.
H—M. Y. Hairston and remittance; name entered
G. V. Harvy and remittance; name entered.
N. Hays; names entered.
W. Hood and remittance.
I—P. J. Irion and remittance.
J—J. V. Johnson and remittance.
K—D. B. Killebrew and remittance; list of names entered.
M—P. F. Morehead.
G. H. Martin.
J. P. Montgomery.
P. M. Musgrove and remittance; list of names entered.
N—W. C. Newell and remittance.
O—F. A. O'Neil and remittance.
P—J. S. Pickaid.
Post Master, Bradyville, Tenn.
Post Master, Memphis, Tenn.
R—F. Rice and remittance.
J. M. Rogers and remittance.
S—A. M. Scott.
W. N. Suite.
J. J. Smith and remittance.
John Sanford.
J. Snell and remittance.
T—W. D. Thomas.
W—J. Wiseman; is not Paradise the proper office?
N. B. Whitfield.
J. N. Walker and remittance; names entered.
Sas. M. Wooten.
Y—J. H. Yeaman; names entered.

Teacher Wanted.

THE Trustees of the Unionville Female Academy, wish to secure the services of a competent teacher, to take charge of said Institution, on the first of January next; at which time its first Session will commence. A gentleman and his lady, both of whom are qualified to teach, would be preferred. Address the undersigned at Unionville, Bedford county, Tenn

JENNINGS MOORE.
A. B. MOON, and others.

Oct 25, 1851—2t

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.

Jules Hauel's Shaving Soaps,
Eugene Roussell's do do;
Military do do;
Bogle's Amole, or do do;
do Liquid Hair Dye;
do Hebeauia, for the Skin;
do Hyperian Fluid, for the Hair;
Pomade, do do;
Bears Oil, do do;
Cassada Oil, do do;
Maccassar Oil, do do;
Jenny Lind Gloss, do do;
Curling Fluid, do do;
Ox Marrow, do do;

Buffalo, English, Horn and Ivory Dressing Combs, Pocket and Fine Tooth Combs; Pocket Ink Stands Gold and Steel Pens, Port Monies, Purses, Wallets, Cedar and Slate Pencils, Slates, a large assortment of Fishing Tackle *Bunnings' justly celebrated Body Brace*, Indigo, Madder, Blue Stone, Mureate of Tin, Cochineal, Nicaragua Log Wood, Cam Wood, Spice, Pepper, Mace, Nutmegs, Cinnamon, Isingglass for Jellies, &c., &c. Superior Brandy and Port Wine for Medical purposes. best Stout London Porter. Varnishes, White Lead, dry and in oil, Brushes. All the above, together with a general supply of Drugs, Medicines, Chemicals, &c., &c., kept constantly on hand and for sale by

H. G. SCOVEL.

Oct. 25

PRINTING INK.—A large supply of very superior Printer's Fall, Winter and Summer News and Book Ink, just received and for sale by

H. G. SCOVEL.

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

H. G. SCOVEL.

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

H. G. SCOVEL.

WINDOW GLASS, of almost all sizes, for sale by

H. G. SCOVEL.

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

H. G. SCOVEL.

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

H. G. SCOVEL.

Southern Baptist Almanac, and Annual Register for 1852.

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

TERMS.

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

Orders respectfully solicited.

GRAVES & SHANKLAND.

Sept. 6, 1851.

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. Hicks, Professor of Drawing and Painting.

A. T. Cleymier, Professor of Vocal and Instrumental Music.

Miss S. C. Eaton, Instructress in English Studies.

Miss Celeste M. Scollard, Instructress in Ornamental Art and General Literature.

James C. Dockery, A. M., Lecturer on Modern Languages and Literature.

Rev. Isaac S. Parker, Lecturer on English Literature.

Henry M. Jeter, M. D., Lecturer on Chemistry and Physiology.

Thomas W. White, A. M., L. L. B., Lecturer on Political Economy.

Mrs. Pierce, Matron.

William Ford, Butler.

The next scholastic year will commence on Wednesday, 3d of September, and be divided into two sessions of five months each. The College edifice just coupleted is elegant and commodious The course of studies extends through six years, and is designed to give a 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 fee, 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, Da 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 first course of Lectures will commence on the first Monday of November next. The Anatomical Rooms will be opened for Students on the first Monday of October.

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

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

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

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

July 19—6m

JUST RECEIVED,

THE Church Member's Hand Book, by Crowell.

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

For sale by

June 7 TOON & RUTLAND

Education of the Deaf and Dumb.

BY R. T. ANDERSON & SON.

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

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

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

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

Our situation is healthy and retired. For the next year, the term will commence on the 15th of January 1851.

Dec. 16, 1850. ma 17—6m

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

Sept. 13 EWIN, BROWN & CO.

HICKS' CHINA HALL.

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

NASHVILLE, TENN.

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

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

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

☞ Look for HICKS' CHINA HALL.

Nashville, Aug. 18, 1851—3m

Mattrasses.

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

June 14—7m IRA H. MORTON.

Furniture.

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

June 14—7m IRA H. MORTON.

Clocks.

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

June 14—7m IRA H. MORTON.

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

June 14—7m IRA H. MORTON

FRESH DRUGS, &c.

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

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

PERFUMERY, SOAPS, &c.

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

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

Sept. 6 EWIN, BROWN & CO.

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

20 dozen empty Medicine Chest Vials
5 pairs Medical Saddlebags.

Sept. 6 EWIN, BROWN & CO.

Surgical Instruments, &c.

WE have received a large addition to our Stock of Surgical Instruments, consisting in part of

Physicians' Pocket Instruments, in neat compact cases—Knives with spring backs and of superior quality
Physicians' Pocket Instruments, usual style
Physicians' Pocket Cases of Vials, a large variety
Specula
Vaginæ of the most approved patterns
Double and single male and female Silver Catheters
Teeth Forceps, a good assortment
Silver and German Silver Spring Lancets
Thumb Lancets—English, French and American of best quality
Trusses of various kinds.

With many other articles too numerous to mention.

Sept. 6 EWIN, BROWN & CO.

PAINTS, OILS, &c.—1000 kegs pure White Lead
1353 lbs. Dry Red Lead
800 do Dry White Lead
500 do. Letharge
950 do. English Venetian Red
17 bbls. Spanish Whiting
25 do. Spirits of Turpentine
6 do. Copal Varnish

Received and for sale low by

Sept. 13 EWIN, BROWN & CO.

BAYLOR UNIVERSITY,

Located at INDEPENDENCE, *Washington County, Texas.*

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

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

FACULTY.

Rev. Rufus C. Burleson, President and Professor of Ancient Languages, Moral and Intellectual Philosophy.

Mr. William L. Foster, A. M., Professor of French and Spanish Languages, and Mathematics.

Mr. Thomas George Edwards, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. Horace Clarke as Principal, and Mrs Martha G. Clarke and Miss Harriet Davis, as Assistants.

TERMS OF TUITION PER SESSION.

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

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

BY ORDER OF THE BOARD.

July 19—tf

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

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

IRA H. MORTON'S

June 14—7m Furniture Store, Union st.

The Howell Institute.

LEXINGTON, TENNESSEE.

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

FACULTY.

Rev. J. V. E. Covey, President, and Professor of Latin and

Poetry.

From the Olive Branch.

"Precious above Rubies."

BY MRS. J. H. HANAFORD.

A fair girl, from her brother's hand,
A little book received,
Containing words he dearly loved,
And truths which both believed.

As time passed on, that sister knelt—
A lovely, cherished bride,
And dear became that little book,
As safest marriage guide.

Four daughters clustered round her then,
And sons of promise rare,
And still, that little book she found
Her loving trust could share.

Old age came on, and toward the grave
As fast her moments flew,
She clasped that book with earnest love,
For dearer yet it grew.

It was a book more precious far
Than gold or rubies bright,—
It shed upon her path a ray
Of pure, undying light.

It was a book for all life's scenes
A Comforter and guide;—
The Bible - dearer, richer far
Than any book beside.

Oh, let us heed the precepts high
Within its pages giv'n,
Till all the toil of earth is o'er,
And we repose in heav'n!

My Mother's Bible.

BY GEORGE P. MORRIS.

This book is all that's left me now!—
Tears will unbidden start—
With faltering lip and throbbing brow,
I press it to my heart.
For many generations past,
Here is our family tree,
My mother's hands this Bible clasped—
She, dying, gave to me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearth stone used to close,
After the evening prayer,
And speak of what those pages said,
In tones my heart would thrill!—
Though they are with the silent dead,
Here are they living still!

My father read this holy book
To brothers, sisters dear—
How calm was my poor mother's look,
Who loved God's word to hear.
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I found thee true,
My counsellor and guide.
The mines of earth no treasure give
That could this volume buy!
In teaching me the way to live,
It taught me how to die.

Selections.

RICHES AND GENIUS.

AN ALLEGORY.

We will give our readers an allegory about Riches and Genius, which we feel assured will meet the entire approbation of the reader, whether young or old, grave or gay, male or female. It is as follows:

Riches and Genius once started on a journey; but they soon parted company, for Riches rode in a splendid car, and was carried by large and rapid coursers, while Genius walked by the way side, and often paused to contemplate the skies and earth, with her mountains, rivers, trees and flowers. Riches had not proceeded far, before he perceived the Castle of Pleasure in a green and sunny meadow. All around and within it was enchanting. The air was soft and balmy, blowing freshly, and fraught with odors, and reviving to those on whom it breathed. The birds sang melodiously—the streams fell with gentle murmurs—and the fruits were golden. Pleasure lightly and magnificently arrayed, came smiling forth to meet her guest. Bowing gracefully, she invited him into her luxurious halls, which wide and lofty, were filled with musicians, dancers, and all who could in any way contribute to charm away the hours. Her tables, covered with inviting viands, were set in the midst. The mistress of all things delightful was herself surpassingly fair. Dimples beautified her delicate cheek; her silken hair fell in wreathed tresses around her marble neck; her eyes had a laughing and sweet expression, blen't with dreaminess. Poor Riches not knowing her to be a coquette, soon became dreadfully enamoured—while she amused at her power over him, smiled more bewitchingly than ever. Long time he tarried in the abode of Pleasure; but at length, becoming ill, and chancing to groan, she became offended—told him Pain was her mortal foe, and that she thought it best for him to leave the Castle. Riches obeyed with reluctance; for Pleasure seemed more charming in his eyes when he knew himself obliged to leave her. Being forced, however, to comply with her commands, he ordered his proud chariot, and melancholy and dispirited again commenced journeying.

Meanwhile, Genius pursued his path towards the dwelling of Knowledge—a memorable wise sage. He paused, it is true, at Pleasure's attractive abode, but after some consideration, resolved not to halt—knowing Riches to be there, and distrusting the smiles of the siren. Riches was gailey dressed, while Genius wore garments all threadbare. He was proud and sensitive, in spite of this, and feared Riches would insult him. Continuing on, he soon arrived at the habitation of Knowledge. The old man rose to receive him. His countenance was dignified, and his bearing noble. Time had shed its snow on his head, and had increased instead of diminished his strength and majesty. He led Genius into his well filled library, and addressed him thus:—"Here, O Genius, is food for the mind. I am glad to see thee scorn Pleasure and seek better things, for her voice is deceptive, and she often leads to death. I knew that thou wert tempted to her hall—for who is not? But the wisdom of thy choice will appear in the end. The way to renown, O, Genius, is before thee! It is steep and thorny; yet he who has conquered the wiles of deceitful Pleasure, evinces greatness of mind—and thou hast but to persevere in the path I show, to win fame." Genius bowed himself to the earth, assured that the words of the sage were those of truth.

Riches, oppressed with pain—a weary pilgrim—at last died in a wretched hovel, never ceasing to deplore the loss of his beloved Pleasure, though she had proved so false and heartless. Neglected and obscure was his end, and there is no record of his vain life to be found.

Genius climed the hill of renown, lived to a good old age, died lamented, left a name dear to the world. Pity weeps at his urn. Glory unfolds her banner over the place of his repose, and his memory is honored among men.

MORAL.—Our little allegory is designed to show the reader that wealth and an indulgence in idleness, wine bibbing, dancing, and a profligate life, brings man to misery, wretchedness and want; on the other hand to show that industry, economy, intelligence, perseverance, and a sober virtuous life, alone can produce the desired object man is in pursuit of—*happiness*.

From the Western Recorder.

CALVIN'S TESTIMONY IN FAVOR OF IMMERSION.

Messrs. Editors—I have recently looked into Calvin's works, and found the following testimony in favor of immersion. In his commentary on John, (translated by Rev. Wm. Pringle, Edinburgh, and printed for the Calvin Translation Society, 1841,) we have these remarks on chap. iii.: vs. 22, 23—"From these words we may infer that John and Christ admnistered baptism by plunging the whole body beneath the water; though we ought not to give ourselves any great uneasiness about the outward rite, provided it agree with the spiritual truth, and with the Lord's appointment and rule."

On Acts iii: 38, he says—"Here we see the rite used among the men of old time in baptism; for they put all the body into the water. Now, the use is this, that the minister doth only sprinkle the body or the head. But we ought not to stand so much about a small difference of a ceremony, that we should therefore divide the Church or trouble the same with brawls, * * * *. Wherefore the Church did grant liberty to herself, since the beginning, to change the rites somewhat, excepting the substance."

In his Institutes, book iv: chapter 15, paragraph 10, he expresses himself thus: (I adopt Prof. Stuart's translation.) "It is of no consequence at all (minimum refert) whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions; although the word *baptize* signifies to *immerse*, and the rite of immersion was practised by the ancient Church."

In these extracts, Messrs. Editors, we have an expression of *facts* and *opinions*. The facts stated are, that in apostolic times, "they put all the body into the water;" and that "the word *baptize* signifies to *immerse*," and that "the rite of immersion was practised by the ancient Church."

The opinions are that "we ought not to give ourselves any great uneasiness about the outward rite,"—that "we ought not to stand so much about a small difference of a ceremony"—and that "it is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water."

The facts are valuable—the opinions are worthless, because the facts do not justify them. How illogical the inferences involved in these opinions! How absurd to infer that because the ancients "put all the body into the water," therefore the moderns should put no part of it in! How preposterous the deduction, that because "baptize signifies to immerse," therefore, to sprinkle denotes the act enjoined in baptism. It seems, too, that although "the rite of immersion was practised by the ancient Church," it should be repudiated now. Calvin himself practically repudiated it.—At another time I may say something about the Church "granting liberty to herself to change the rites somewhat, excepting the substance."

From the New York Chronicle.

The Immersion of an Indian.

Services of more than ordinary interest were held last Lord's Day, with the First Baptist Church of this city. The meeting house of that church having been closed several weeks for the purpose of putting in a baptistry, and making some repairs, was re-opened and crowded as usual with an intelligent audience. The desk and the pulpit platform had been temporarily removed, giving the assembly an unobstructed view of the baptismal fountain, through which was flowing clear as crystal, a branch of the Croton river. In front of this fountain stood the venerable pastor, Dr. Cone, enchaining and thrilling that immense audiency with the sweet eloquence of gospel truth; while at his side sat Rev. B. M. Hill, Secretary of the Home Mission Society, and Rev. D. S. Parmelee, pastor of the Union Baptist church, New York.

After the sermon, Dr. Cone immersed two into the fellowship of the First Baptist church, one of them a daughter of his oldest deacon. Then followed with a few words of introduction by Dr. Cone, the immersion of an Indian girl, administered by Mr. Parmelee, of the Union Baptist church, in which she is now a member. This girl is, so far as we can judge, a most interesting convert to the christian faith. We hope to be able, hereafter, to give our readers some particulars of her history. We now subjoin a brief account of a communication which she made of her religious experience to the congregation after she had related it more fully before the church. It was written at the time by C. J. Radford, Esq., and published in his letter to the N. Y. Baptist Register.

"Last Sunday evening at the Union Baptist church of this city, after a valuable discourse, (the first of a series on the children of the Bible,) an Indian convert went up with the pastor into the desk, and sung a missionary hymn in her own language. She is the neice of Black Hawk. Her modesty, gentleness, and her simple eloquence, touched every heart as she recited her experience. There were few indeed in that intelligent audience, who could surpass her in the selection and sweet-toned utterance of her words, and still fewer who could speak of nature in words so beautiful. "When a child," she said, "I enjoyed the presence of nature in the woods and the mountains; the heavens and the frozen lakes were a delight to me. But as I grew older, everything around me seemed to change, and wherever I went I was sad; when I looked upward, the bright sky and the clouds made me sad, and the moon and stars by night. When spring came with the voice of birds and streams, and planted flowers in the desolate wild, she brought no joy for me, and I wept because I knew not God." This Indian girl had gone into the forests and prayed before she knew of Jesus and his gospel. She said she should like to remember those prayers, but she had forgotten them forever. In the Providence of God she came within the influence of a missionary lady, by whose interest in her she learned English, and was enabled to read the Bible, experiencing thorough conversion beyond all donbt. The lamp, as she stood wearing a blanket, and her, long dark hair streaming down her shoulders, shone in her face, and revealed the solemn beauty of her countenance. It was full of a holy sincerity, and the power or a soul redeemed by grace, unconscious of earthly ambitions, and serving no impulses but those of the truth in simplicity. The genius of Guido himself, would have found in the face of that regenerated child of the woods, a model worthy of his pencil."

Premature Interments.

History furnishes a number of cases of premature interments in different countries, and two of the most curious and well authenticated may be found below:

The following case is mentioned in Maximilian Miesson. The wife of one M. Mervache, a goldsmith of Poictier, having been buried with some rings on her fingers, which she had requested to be put on while on her death-bed, a poor man of the neighborhood, acquainted with the fact, proceeded on the following night to open the grave and obtain possession of the rings; but being obliged to use considerable exertion to effect his object, he aroused the woman from her death-like topor, who spoke to him, and began to complain of the injury he had done her. The robber, alarmed and terrified, made, his escape, and the woman rose from her coffin, which he had left open, and in a few days was again in perfect health. She is said not only to have survived this misfortune for many years, but to have afterwards been the mother of several children.

Messon gives another instance of nearly a similar character.

In the year 1571, the wife of one of Cologne being buried with a very valuable ring on her finger, the grave digger next night opened the grave to take it off, but what was his consternation, when the supposed dead body squeezed his hand and laid hold of him, in order to get out of the coffin! The thief, however, disengaged himself, made his escape in great haste, and the lady, relieving herself in the best manner she could, hastened home; knocked at the door and called one of the servants by name, to whom she gave a brief account of what had occurred; but he regarded her as a phantom, and filled with horror, ran to his master to relate the terrible occurrence. The master turned it into ridicule. The lady, in the mean time, stood shivering in her shroud, till the door was finally opened to her. After being warmed and treated in a proper manner, she was soon restored to as perfect a state of health, as if no such misfortune had befallen her.

WORTH KNOWING.—A young lady, while in the country, some years ago, stepped on a rusty nail which ran through her shoe and foot. The inflamation and pain were of course very great, and lock-jaw 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 very beneficial. Soon the inflamation 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 effectual. Remedies like this, should be known by every body.

POWER OF A GOOD MAN'S LIFE.—The beauty of a holy life, says Chalmers, constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright and well-ordered life.—There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this.—The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character.—The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world, than all that has ever been preached or written on the evidences of Christianity.

CARRYING BUNDLES.—Many people have a contemptible fear of being seen to carry any bundle, however small, having the absurd idea that there is a social degradation in the act. The most trifling as well as weighty packages must be sent to them, no matter how much to the inconvenience of others. This arises from a low kind of pride. There is a pride that is higher, that arises from a consciousness of their being something in the individual not to be affected by such accidents: worth and weight of character.

The latter pride was exhibited by the American son of Jerome Napoleon Bonaparte. While he was in College at Cambridge, he was one day carrying to his room a broom he had just purchased, when he met a friend, who noticing the broom with surprise exclaimed, "Why did not you have it sent home?"

"I am not ashamed to carry home any thing which belongs to me," was the sensible reply of young Bonaparte.

Very different pride was this from that of a young lady whom we know, who always gave her mother all the bundles to carry when they went out together, because she thought it vulgar to be seen with one herself.—*Cambridge Chronicle.*

BUNYAN'S INFLUENCE.—Bunyan was buried in Bunhill Fields, where his tomb is often visited. Not long ago a funeral took place there, which was attended, among others, by the celebrated Dr. Maginn, for a long time one of the most brilliant writers of "Blackwood's Magazine." As soon as the ceremony was over, the Doctor said to the sexton: "Grave-digger, show me the tomb of John Bunyan!" The grave-digger led the way and was followed by Maginn, who seemed deeply thoughtful. As they approached the place, the Doctor stopped, and touching him on the shoulder said: "Tread lightly." Maginn bent over the grave for sometime in melancholy mood deeply affected, and exclaimed in solemn tones, as he turned away: "Sleep on! thou prince of dreamers!" The "dreamer" has lain there one hundred and fifty years, but no lapse of time has destroyed the spell which he still holds over the strongest minds.

PILGRIM'S PROGRESS.—Bunyan's Pilgrim's Progress has been printed at the expense of the London Tract Society alone, in 23 different languages.

Obituaries.

Otway Ann Terry.

GILMER, Texas, Aug. 14, 1851.

BROTHER GRAVES:

The melancholy duty devolves on me of communicating the death of sister OTWAY ANN TERRY, consort of brother B. J. Terry, who departed this life on the 20th day of June 1851, in the 35th year of her age.

She early professed the religion of the Saviour, and was baptized by Rev. Peyton Smith in West Tennessee. She removed to Texas with her husband in January, 1843. There being no Missionary Baptist Church, she united with the Methodist Episcopal Society. Last year she joined the Baptist Church at Gilmer. In her were found all the qualities of the Christian and friend; also, she was an affectionate wife, kind mistress, and a warmer friend to the travelling preacher could not be found any where—many of this class have shared largely in the kindness of sister Terry. She found Christ a strong consolation in the day of trouble; and while we rejoice that her last moments were a triumphant exposition of the truth and power of the religion of our Lord Jesus Christ, we would if possible feel a more sacred consolation in the life she led by faith in the Son of God. May the bereaved husband obtain a bright hope and a full assurance of a happy meeting in the realms of bliss.

DAVID L. NEEL.

Seaborn W. Benson.

Departed this life on the 5th day of August, 1851, at the residence of his brother-in-law, in Limestone county, Ala., SEABORN W. BENSON, son of Capt. S. M. J. Benson of Morgan county, Ala. During his illness, which continued only a few days, he manifested great patience and resignation to the will of God. He repeatedly gave indications of his acceptance with God, notwithstanding his extreme sufferings. He was not quite sixteen years of age, universally beloved and esteemed for his amiable qualities and correct deportment, he bid fair to make a useful man. But it has seemed good for God to remove this precious pearl for higher and holier purposes than any thing earthly. May this death be sanctified to the everlasting good of the surviving friends.

E. WINDS.

[Huntsville Democrat will please copy.]

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

"TRUTH IS MIGHTY AND SHALL PREVAIL."

DR. C. WILLIAMS'

Compound Pulmonic Balsam of Wild Cherry and Wood Naptha.

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

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

Try it! Try it!!

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

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

PROOF UPON PROOF!

READ AND BE CONVINCED!

Clergymen's Testimony!!!

CERTIFICATES.

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

Dr. C. William—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 plea-ant medicine I have ever seen. W. D. F. SAWRIE.

Tuscumbia, March 22, 1849.

From the Rev. C. 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 noble speaking. N. A. PENLAND.

Tuscumbia, Aug. 14, 1849.

From Rev. R. 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 some years. I received a letter from my brother in law, Rev. Jas Walls, 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,
R. W. HARRIS.

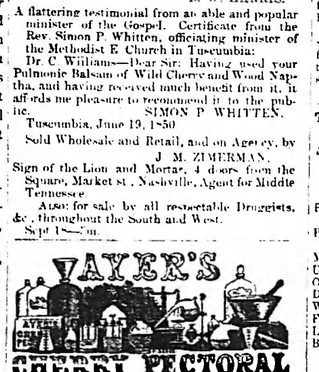
A flattering testimonial from an able and popular minister of the Gospel. Certificate from the Rev. Simon P. Whitten, officiating minister of the Methodist E Church in Tuscumbia:

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

Tuscumbia, June 19, 1850

Sold Wholesale and Retail, and on Agency, by
J. M. ZIMERMAN,
Sign of the Lion and Mortar, 4 doors from the Square, Market st., Nashville, Agent for Middle Tennessee.

Also: for sale by all respectable Druggists, &c., throughout the South and West.
Sept 18—3m.



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 glassey, and my breath very short.—Indeed I was rapidly failing, and in such distress for breath that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him than from any expectation of obtaining relief.—Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine.

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

Prepared and sold by
JAMES C. AYER,
Practical Chemist, Lowell, Mass.

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

Aug. 9—3m

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.

MEDICAL DEPOT.

House's Family and Plantation Medicines.

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

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

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

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

All of the above Medicines manufactured and sold, wholesale and retail, by
M. BOURNE.
Deaderick street, opposite True-Whig Office, NASHVILLE, TENN.

☞ Also agent for the sale of GRAY'S OINTMENT.
Sept. 6, 1851—3m

Tennessee Baptist Female Institute

MURFREESBOROUGH.

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

MRS. J. H. EATON

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

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

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

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

TUITION.

Primary class,	$ 8 00
Preparatory and Middle classes,	12 00
Senior class, without the Languages,	16 00
Senior class, with Greek, Latin, &c.,	21 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

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

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 O'Neal's Patent Sofa, and Combined Invalid Parlor Chair, patent Lounges and Spring Mattresses.

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

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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
ma 24 TOON & RUTLAND'S.

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.

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

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 File 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, Leucorhœa, Piles, Prolapsus 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 Indico, 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,
¼	cask, very fine, Holland Gin, for Medical use,
5	barrels Timothy Seed, fresh,
2000	pounds Putty, in bladders,
341	" Glue, good,
200	galions Bleached Sperm Oil,
450	" Refined Tanners' Oil,
3000	pounds Eng. Sup. Carb. Soda,
1050	" Roll Brimstone,
150	kegs Pure White Lead.

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

Pianos.

I HAVE on hand at my furniture Store on Union Street, A. H. Galt & 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—7m IRA H. MORTON.

W. K. COURTNEY,

ATTORNEY AT LAW,
LEXINGTON, TENN.

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

BIBLES.—Family, Pew, Pocket and School Bibles, at reduced prices. Those in want of the above would do well to call soon at
Oct. 11. TOON & RUTLAND'S.

Mother's Journal and Family Visitant.

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

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. 8vo. 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 subscription 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. Sending numbers back, or leaving them in the office, is not such notice of discontinuance as the law requires.

4. If Subscribers remove to other places without informing the Publishers, and their periodical is sent to the former direction, they are held responsible.

5. The Courts have decided, that refusing to take a newspaper or peri