THE Tennessee Baptist

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The Pulpit.

From the Christian Register.

THE ATONEMENT OF CHRIST.

The doctrine of atonement as a doctrine of divine revelation, is objected to by infidels, denied by Socinians, but embraced by all Christians. Yet there is difference of opinion even among them, and the views of some appear defective. For instance, some maintain that the atonement of Christ derives all its value simply from the divine appointment. But if so, why not the blood of bulls and of goats take away sin under the former dispensation? For they were as much of divine appointment as the one offering of Christ. The scriptures always affirm the personal dignity of the victim of the cross as the Son of God,—the virtue of his blood in connection with the divine appointment as constituting his one all sufficient sacrifice. Some Christians maintain that the atonement is *limited*, others that it is *unlimited*, but neither party question its infinite value. There is truth in both these theories. May not the scripture statements claimed by both, be reconciled? Does not the Bible teach that it is general in its proclamation, but special in its application?—It has been said, "that one drop of the Saviour's blood was sufficient for the world." If so, why did not his circumcision suffice, or the scourging in the hall of Pilate? and why was his heart's blood poured forth on the cross? Such random statements, however well meant, are injurious to the spread of truth. "What saith the scriptures?"—The word atonement signifies reconciliation, and therefore supposes the fact of our alienation from God. In this sense it is used in the New Testament, and signifies the reconciliation of God to poor sinners through the sufferings and death of Christ. Rom. 5: 11. This was effected by paying a ransom and offering a sacrifice. The life, and precious blood of the Son of God. Mark 10: 45; Matt. 26: 28; Heb. 9: 12–14. The original word signifies, "a covering by way of defense; a covering by way of concealment; and a blotting in order to cancel." Such is really the design of the sufferings and death of Jesus Christ. His robe of righteousness covers our naked and deformed souls; his blood blots out our sins in the debt-book of God, and thereby cancels them; and him one offering appeases the divine anger, satisfies divine justice, and reconciles God and man. In this article, we propose to call attention to the *necessity* and *all-sufficiency* of this atonement.

I. THE NECESSITY OF THE ATONEMENT OF CHRIST.

There was a needs-be of this mode of reconciliation, or this "Lamb of God" would never have been led to Calvary.—This necessity will appear, if we consider.

1. *Our natural state before God.* "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh can not please God." Rom 8: 7, 8. Such is the uniform teaching of scripture as to the natural condition of man. What a fearful state! not merely an enemy, but at enmity,—that, is a settled hatred and aversion to the will and laws of God. If two persons are at enmity with each other, is it not necessary that they should be reconciled? If one man hate another, is it not just he should give a reason for his hatred? What would become of society if such enmity was permitted to manifest itself unrestrained, and no provision made to reconcile, is it not necessary that it should be done upon right principles, that the injury be acknowledged, and restitution or satisfaction be made? Is there a man upon earth, who is sane, who would not say that this is right, just, necessary, and essential to the existence of society? And if the creature contract enmity and rebellion in his heart against his Creator, ought he not to acknowledge his guilt? Is the rebel to be restored to favor who is guilty of enmity so unreasonable and atrocious without a proper atonement? If so, what would become of the moral government of God, and the principles of eternal rectitude? Is it not just, and right, and worthy of the great God, the fountain of justice and goodness?

2. *Divine justice demands it.* Justice in God is his infinite love of right, which will never suffer him to do wrong, or suffer wrong without bringing the perpetrators to justice. This attribute of God demands satisfaction from the sinner on behalf of his Most High, and must and will plunge his sword into the heart of the sinner or his surety. Zech. 13: 7. Hence the necessity of the atonement of Christ.

3. *God has ordained it.* Therefore, it must be necessary. For the while, Johovah is the most liberal; He is the most frugal; He has made nothing in vain; He has not one pin too many in the machinery of the Universe, not one grain of sand too many to curb the ocean; nothing superfluous in nature or grace. He foresaw the necessity of this atonement, and therefore ordained it, (1 Peter 1: 20,) and revealed this, His purpose, by degrees to man.—Hence the Bible abounds with this truth from Genesis to Revelations. Lev. 17: 11; 2 Chron. 29: 23; Rom. 5: 8–11; 2 Cor. 5: 18–21; Col. 1: 19–21. Take this doctrine from the Bible, and it will be a book without a point. The doctrine of the atonement is the centre, where all the lines of divine relation meet. Atonement by blood was the grand point of both Patriarchial and the Jewish dispensations. Isa. 53: 4, 5, 10; Dan. 9: 24, 27. Christ distinctly taught that this was the great design of his coming into this world. Mark 10: 45; Matt. 26: 28. The writings of Paul, Peter and John, are full of it. It was this, and this alone, that rendered the coming of Christ into our world necessary. To tell us he came as a prophet, does not meet the case; for God could have taught the same truth, by the mouth of Paul, or any other man, as he did by Moses of old. It was the shedding of his precious blood that brought him from heaven to earth.

4. *Conscience required it.* There is no rest for the soul of man apart from the idea of an atonement. This is an indisputable fact. Ever since the fall, man has been afraid of his Maker. Why is it that mortals are afraid of the invisible world, but a consciousness of guilt? Even the *natural* conscience, though stupefied by sin, must have some real or supposed satisfaction before God to relieve it. But to the *awakened* conscience, how much more necessary does the atonement appear? Look at that man casting his body beneath the car of Juggernaut. Is it because he loves life better than you do? No. See that mother casting her infant into the Ganges. Is it because she loves her child less than you love yours? No. Behold all the self inflicted horrors of heathenism, and ask why all this? They will tell you that the conscience has been awakened, and in the absence of the true atonement, they have been directed to the false. Micah 6: 6, 7. The awakened conscience under the teaching of the gospel, confirms this fact. Some persons have been brought to the very brink of despair; and thus have been unable to follow their callings for a season, being apprehensive of the wrath of God smiting them every moment.

"Till God in human flesh I see,
My toughts no comfort find,
The holy, just, and sacred Three,
Are terrors to my mind."

The soul of man must forever remain wretched, apart from the idea of reconciliation to God. This leads us to observe,

II. THE ALL SUFFICIENCY OF THE ATONEMENT OF CHRIST.

This is indeed the one offering which perfects forever them that are sanctified.—Heb 10: 14. The characteristics of which the scriptures present, under a threefold aspect,

1. *As voluntary.* "He gave himself," "He offered himself." This, the Bible positively and constantly affirms. Dan. 9: 24. Christ distinctly states this truth.—John 10: 17, 18. The facts of the case at his apprehension prove this. John 18: 4–7. And also the circumstance of the great strength of his voice at the moment he gave up the ghost. The apostles confirm this view, Gal. 1: 4, and 2: 20; Eph. 5: 2; Tit. 2: 14. that the act whereby a surety becomes responsible for another be his own voluntary act, is essential to suretyship.—Thus did the Holy Ghost anticipate the scandal of the cross and remove it, and the objection of some founded upon it, and plainly refute it. In this shines the love of the Redeemer's heart. He was under none of those private personal considerations, which move men to become sureties for each other. It was pure, disinterested compassion *alone* that moved him.

"Nothing brought him from above,
Nothing but redeeming love."

2. *As perfect.* "Without spot," therefore all-sufficient. It was required under the law, that the animal for sacrifice should be "without blemish," as typical of the perfect sacrifice of Christ. But as pertaining to the conscience, this was the first, the only perfect offering. "For it is not possible that the blood of bulls and of goats should take away sin." Heb. 10: 4. They were too weak. Rom. 8: 3. Imperfect. Heb. 7: 19. A shadow of good things to come, Heb. 10: 1–3. Merely preparatory. Gal. 3: 21. Therefore they are removed to make way for the one perfect—all-sufficient offering of Christ. Heb. 10: 9–19.

3. *As divine.* It was "through the eternal Spirit (Christ) offered himself without spot to God." Heb. 9: 12. The blood of Christ is called the blood of God. Acts 20: 28. Hence its efficacy. 1 John 1: 7; 2: 2. Well may Peter call it "precious blood." 1 Epistle 1: 19. This offering was made through the eternal Spirit. Isa. 42: 1; 61: 1; John 3: 34; Rom. 1: 4; 1 Pet. 3: 18. The scriptures teach the proper humanity and divinity of Christ,—that he and perfect God and perfect man,—neither confounding or dividing his two natures, — God and man in one Christ. Both natures were necessary to make the one all-sufficient atonement.—Deity could not suffer, therefore his humanity was essential for sacrifice. His humanity alone was sufficient to atone, hence Deity was essential to support, and impart infinite value to the sacrifice of Christ.—Thus "the Messiah was cut off," an everlasting righteousness brought in, the law honored, and God and sinners reconciled.

"Nor dares a creature guess,
Which of the glories brightest shone,
The justice or the grace."

Upon these grounds we conclude, that the atonement of Christ is ALL-SUFFICIENT.

1. *To satisfy justice.* Isa. 42: 21. Here is an infinite price for finite, though numerous and enormous crimes. Here is an inexhaustible treasury opened, so that every insolvent sinner may have his debts paid and go free. In this, justice is not diminished, nor mercy beclouded, but both meet and embrace each other. Ps. 85: 10, and shine gloriously.

2. *To justify the sinner.* So that God in open court, before all worlds, shall pronounce him "not guilty," but clear, just, Acts 13: 39, 40; Rom. 3: 24–26, "without spot," Eph. 5: 27, and accepted in the beloved, Eph 1: 6.

3. *To change the heart.* There is a vital power about the cross, which slays the enmity of the heart and unite God and the pardoned sinner in the bonds of everlasting love, produces a new nature, and "purges from dead works to serve the living and true God." In proportion as we by faith look to the cross of Christ, shall we become holy, die to sin, and rise to newness of life. The apostles drew all their motives more or less from the cross. And here is to be found the heaviest motive power in the Universe to sway the heart of man.

4. *To cleanse and satisfy the conscience.* This was the proposed object in all offerings for sin, whether patriarchal, Jewish, or heathenish. But they all failed. Heb. 10: 1. They did not cleanse the conscience. But the precious blood of Christ is gloriously all-sufficient for this purpose; it cleanses us from all sin. 1 John 1: 7; Heb. 9: 13, 14; 10: 9–18. This precious blood forever sets the conscience at rest, reconciles to God, introduces into fellowship with him. God and the redeemed sinner keep Sabbath in the finished work of Jesus.—The bitterness of death is passed, no more condemnation, Rom, 8: 1. no more separation, 38, 39 verses, but indestructible union, and unspeakable and eternal glory.

This subject should impress upon our minds, the malignity and odiousness of sin,—the infinite holiness of God,—the inflexibility of divine justice, and the power of divine love. R. F.

OLEAN, N. Y. 1852.

Communications.

For the Tennessee Baptist.

To the Anti-mission Baptist Church of Aberdeen, Miss.—No. 3.

BRETHREN:

In our last letter we urged a prayerful revision of your present opposition to Missions, upon the ground of the existence of prejudice against them in your Church.—You do not deny that there *is* prejudice among your brethren, and that your present attitude of antagonism to Missions was taken and is maintained under the influence of that blinding power Is this not wrong in relation to *any* cause whatsoever? Is it not in palpable violation of plain scripture precepts? And did we not show this in our last letter? And we now ask, with the very kindest feelings of our heart, is not such a position taken under the prevalence of such an emotion, and kept up by its continuance, utterly unworthy of you as individuals, and as a Church of Christ? How unenviable is the light in which it presents you in this highly enlightened community, and in the meridian of the nineteenth century! And are you willing still to hold this posture of hostility to systematic benevolent effort for the perishing? Are you reconciled to your names going abroad over the face of the great globe, and down to the latest generation of men as opponents of this good work? You, brethren, are you prepared *in heart* without the *least* misgiving, not only to appear before the bar of present and future ages, but also at the judgment seat of Christ, as opposers of Missions? What! stand at the bar of the Son of God as enemies to organised effort for the spread of his own glorious truth in all lands, in the best version possible? No! You are not ready for such fearful issues! We will not believe it 'till you give us the most indisputable evidence of it. The warm emotions of your souls when you draw near to God in holy prayer, revolt at such solemn results. Your love for Christ, for the souls of dying men, rises up against them. Come, then, my brethren, and let us view the great subject which now unhappily separates you from the main body of your Baptist kindred at home and abroad, as if you had not thought of it before. Let us look at it without prepossession, "without partiality." This you know, brethren, is one, and an essential one, too, of the marks of the wisdom that is from above. Absolute impartiality is required of us by the heavenliness of our religion, and by the great Head of the Church. James 3: 17. Read the context, and ponder it in your hearts, and may the Lord give you understanding in all things. Preparatory to the further consideration of this subject, we propose to occupy the remainder of this letter with some general observations on the antiquity of the Baptist denomination Its ancientness is admitted by the best historians of all parties. Mosheim, a bitter Pedobaptist historian, bitter, we mean, in his feelings towards the Baptists, has confessed that their "*true origin is hid in the remote depths of antiquity.*" And why can it not be found? The historian admits that it is *hid*, and that, too, in the remote depths of antiquity. Why, we ask, can it not be found? Plainly because it is looked for in the wrong place. He who looks for it elsewhere than in the Holy City, and in Messiah's times, looks in vain. He may look 'till his eyes grow dim with years, and will not find it.

The first of our ministers was the harbinger of Christ, who preached in the hill country of Judea, and baptized his converts in the river Jordan. From that time 'till the present, we have had "sentimental brethren" in all parts of the eastern hemisphere; and in the last centuries, in the great western world. We have several lines of Baptist succession, beginning in apostolic Churches, and diverging in various directions. One of these is through the Church in Rome, the constituent members of which were probably "the strangers of Rome," who were converted at Pentecost by Peter's first sermon. Novationists, Donatists, Paulicians, Vaudois in France and Spain, Paterines, Gundulphians, Berengarians, Petrobucians, Henricians, Arnoldists, Waldenses and Albigenses, Waldo and his followers, Hussites, Waldenses and Picards.

Another, we may mention, runs through the Welsh Christians, all of whom are claimed by Baptist historians 'till the mission of Austin, in the year of grace 600. In the principality of Wales, the gospel was planted about 63 years after the ascension of our Lord, and has flourished 'till the present time. It has spread itself like a sheltering vine over its hills and vales, and given a grateful protection to the true people of God in the stormiest and darkest periods of their history. The Welsh Baptists have the fullest confidence that their sentiments have always lived in their mountainous retreats, from the apostolic age to the present time, although the people were not always congregated in Churches.—Their country, in their estimation, was another Piedmont, where the witnesses for the truth found shelter and concealment in times of universal darkness and superstition This is the belief of our Welsh brethren in relation to their high antiquity, and we are ready to adopt it as our own. We believe they are apostolically descended.—It is not necessary for us to say that Baptists have existed in *this* country from the time of its settlement, and that they have passed through scenes both adverse and prosperous. Now we find them in all parts of the land; and find them where you will, they are the same in all essential particulars, and are engaged in the same great work.

We have now completed our remarks on the great age of the Baptist Churches, and shall in our next show that they have *always* been in favor of Missions. 'Till then, adieu, brethren.

L. H. MILLIKEN.

The heavens give rain to the earth, but the earth returns only dust to the heavens.

When the chariot is broken, there are always men to point out the right road.

For the Tennessee Baptist.

A CHURCH CONSTITUTED.

On Monday night after the second Sabbath in October, 1852, Bev. E. H. Osborne of Dallas, [illegible] Montgomery, met in the town of Purdy, according to the request of a number of brethren and sisters, who held a letter of dismission from Clear Creek Church; and after a most thrilling sermon by brother Osborne, founded on Heb. 12: 28, the brethren and sisters who desired to be constituted a Church of Christ, presented themselves, with their letters and Church Covenant, and were constituted a Church by the above named brethren, in the following order:

1. Reading of Church Covenant, by Rev. E. H. Osborne.
2. Prayer, by Rev. D. R. Bryant.
3. Charge to the Church, by Rev. E. H. Osborne.
4. Right hand of fellowship and recognition, by the Presbytery.
5. Benediction, by Rev. E. H. Osborne.

It was a most interesting scene, witnessed by many, no doubt, for the first time.—The little band enjoyed at once a blessing from the Lord. There were twenty-seven members in the Constitution, fifteen whites and twelve colored. It is a feeble band, truly, but the Being whom they serve is almighty, all powerful to help, and He knows those who trust in Him. He will bless His truth, and He will visit in mercy those who keep His commandments; therefore they will hope in His mercy, although the circumstances by which they are surrounded are unpropitious. "The race is not always to the swift nor the battle to the strong."

They have secured a beautiful lot, and have a subscription of some four hundred dollars for building purposes, but they cannot hope for much more aid in this vicinity, because the Pedoes have had the ground here all the time, and Methodists and Cumberlands are now engaged in rearing houses for themselves, and have therefore a very good excuse for withholding their assistance. It is right, however, in justice to them to say, that many of them have subscribed liberally to the Baptists. We wish very much to build a neat house, but do not know where the deficiency is to come from. The brethren here feel confident that if the wealthy brethren elsewhere, and especially in West Tennessee, did fully know how a mere handful of poor Baptists have labored and toiled for years to consummate here what is now in part effected, they surely would fly to their relief, and assist them in building a Baptist House of Worship in Purdy.

A few have struggled here for years without receiving scarcely any attention either from the ministry or the Convention of West Tennessee, except now and then a transient visit, until the past Spring and Summer. The Baptists have almost entirely neglected McNairy county, until the last few years, and yet there is a population here of nearly fifteen thousand, and there is perhaps no little town in West Tennessee in a more thrifty condition than Purdy, nor more beautifully situated; nor is there any more healthy. It is situated, too, within four miles of the great railway from Mobile to Ohio, and the principal mail route from Nashville to Memphis runs through it, and connecting with which is also the mail route from Florence, Alabama, Lexington, Tennessee, Jacinto and Ripley, Mississippi, all at Purdy; so it is a place easy of access, and must, in the very nature of things, continue to grow for some time to come. It is, I have no doubt, the most suitable place for a high school, of any town in West Tennessee. Ought not the Baptists, then, to make an effort here? Will they not lend a helping hand to this little isolated band? If, therefore, any of the benevolent should read this, and should feel for the cause of Christ here, they will gladden the hearts of this little flock, if they will send up their free-will offerings to their pastor, A. A. Sanders, and the amount, however small, will be most thankfully received and faithfully applied. Who now is on the Lord's side? Who will first respond with material aid?

Yours,

ALFRED ****.

For the Tennessee Baptist.

PURDY, Nov. 10, 1852.

BROTHER GRAVES:

Having a few leisure moments, I will employ them in giving you and your readers an account of the meetings held with the Churches to which I have preached the past year.

The first was held with the Unity Church, embracing the fourth Sabbath in August, and was continued through the fifth. Some after the meeting commenced, the Church became aroused. The ministers preaching with great plainness and power, and a glorious revival and a mighty work of grace followed.

Some thirty, it is believed, were hopefully converted. There were nine baptized during the meeting, and two have joined since by letter. A number of the converts united with the Jack's Creek Church, which is in the immediate vicinity of Unity, but is somewhat troubled with opposition to Missionary operations. They are, however, good brethren, and a number of them engage in the work of the Lord with true Missionary zeal. I trust the day is not distant when these two Churches will be one in spirit and one in effort. There are in the neighborhood of these two Churches a number of persons professedly Christians, sufficient to form a commodious Church, who have not joined either, which is owing entirely, it may be, to the position the two Churches occupy. This state of things many good brethren very much deplore, and it would be well for the members of each to reflect seriously about the existing division, and pray about it too, and endeavor to find out and remove the causes of separation. Brethren, the responsibility lies *somewhere*, and let, each one see to it, that it does not lie at his door. May the Lord help you in the search, and assist you in removing every separating barrier. We had the assistance of brethren C. L. Cate, G. W. Day, J. A. Crook, D. J. Franklin, Eli Washburn and W. J. Hodges. Brother Cate did the most of the preaching, and all labored faithfully. We feel to thank God for their labors of love, and pray the great Head of the Church to bless them and their efforts to the salvation of many souls.

Our next meeting was held with Friendship Church, some eight miles west of Unity, embracing the second Sabbath in September, and closed on the Friday night following. The Lord was with us here also, and we had a time of refreshing from His holy presence. Christians rejoiced, sinners wept, and young converts praised the Lord. Some eight or ten, as we trust, found peace in believing in Jesus; and during the meeting, and since, we baptized ten willing converts. We had for our fellow-helpers brother D. J. Franklin and two licentiates of the Church, brethren S. Bray and York.—They all labored faithfully and acceptably.

On the following day we commenced a meeting with Pleasant Ridge Church, seven miles east of Purdy. The Lord heard the cries of his children here, revived their drooping spirits, and healed poor sinners. It was a precious season—we sat together in heavenly places in Christ—we sat under his shade, and his fruit was sweet to our taste. Eight persons professed the good hope during our meeting; fourteen joined the Church; eleven of whom were baptized; and one has joined since, and has been baptised. We had the labors of that faithful old soldier, whose praise is in all the Churches where he is known, E. Hanks of Maury, and brother Lincoln, also of Middle Tennessee, a warm hearted and zealous brother; and also brother J. A. Crook, a devoted brother of Jack's Creek. May the Lord bless these precious brethren. And we had the opposition of an old man named Wynne, of baptismal regeneration extraction, but more recently a keeper of one of the Devil's *fire water shops*, (just on the road side.) He, Elymas-like, tried to turn poor sinners away from the faith! But the place grew too hot for him and he left. However, it is, perhaps, right to state that he has quit dealing out the death drops, having, as it is said, received a fresh warning from the Spiritual Rappers, and perhaps a new call also! He was once a preacher of the "ancient reformation," and it is believed that he is endeavoring to squeeze into the proclaiming harness again, and in this way he may be trying to carry favor with his people.

Yours,

A. A. SANDERS.

For the Tennessee Baptist.

LONG SAVANNAH, TENN.
November 23, 1852.

BROTHER GRAVES:

I proceed to give you an outline of some meetings held with the four Churches which I serve as pastor the present year. The first was held with the Antioch Church, Bradley county, Tennessee, embracing the first Sabbath in October, (commencing on Saturday.) It being the regular time of her monthly meeting, and not anticipating a revival, there was no ministerial aid solicited by the Church. But the Lord, who knows best when to revive his work, was pleased to make this a time of refreshing to his children, as well as his power and willingness to convict and convert sinners. On Sabbath night it became evident that the Lord was in the midst of us, from the number of mourners. Just before the services closed on this night, brethren J. Burke and A. Fitzgerald came to our assistance. The meeting was continued until Thursday, (six days.) The result was eleven added to the Church by baptism; and permit me to say, that of all the baptismal scenes I was ever permitted to witness, this was the most striking and beautiful. Here first was seen brother Burke, a minister who has been long in the service of his master, with a bright gleam of joy beaming in his countenance, leading down into the water the companion of his toils and wife of his bosom, to bury her by baptism into the likeness of his Saviour, who he has so long commended to others. The writer followed next, leading into the liquid grave a lady of near three score years and ten, whose timidity had never before been sufficiently overcome to take up the cross and follow the Saviour. But in obedience she found it sweet to follow the Lord. I think the meeting will result in twenty additions to the Church, two or three were by letter.

The protracted meeting with Pleasant Grove Church came next in order.

It began on Friday before the second Sabbath in October, and continued eight days. Sixteen or seventeen professed faith in Christ, eight were received by baptism and two by letter; and the next meeting after four more were baptised; total, fourteen.

Blue Springs.—A protracted meeting was held with this Church, embracing the third Sabbath in October. Eight or ten found peace in believing. The meeting continued seven days—two were immersed, and the last meeting five more. Ministers present during the meeting, A. Fitzgerald; and part of the time J. Burke and J. Wilson, with the writer.

Shepherd Hill.—A meeting of ten days, held with this Church, commencing on Friday before the fourth Saturday in October. Received by experience and baptism seventeen, by letter four. This Church has been much blessed in the last five years, having grown from nine members to one hundred and eighty.

Yours,

SAMUEL J. BLAIR.

For the Tennessee Baptist.

FRIENDSHIP, Tenn., Oct. 29, 1852.

BROTHER GRAVES:

"The Lord hath done great things for us, whereof we are glad." The Church at Fellowship, Dyer county, Tennessee, was constituted seventeen months ago, with thirteen members. We have gradually increased, (although during the past summer we were under the painful necessity of excluding two,) until we now number 47.

At our last meeting, commencing Saturday, the 16th instant, which was protracted until the evening Friday, we had a season of rejoicing truly. The Church was thoroughly revived, and sinners were enquiring "what they must do to be saved," and six professed to find peace by believing in Jesus. Nine men and women united with the Church by experience and baptism. To God be all the glory. We had the labors a part of the time of brethren Tharmand, Jolliff and Powers, who "came to the help of the Lord" in the right spirit.

Yours in Christ,

WM. P. S. FIELDER.

For the Tennessee Baptist.

LAFAYETTE, Macon Co.,
November 25, 1852.

BROTHER GRAVES:

Permit me to give the result of a meeting held with Bethany Church, commencing Saturday before the fifth Sabbath in October last, which continued nine days.—Twenty were baptised, and eight joined by letter, making twenty-eight additions. We baptised one Methodist and one Campbellite. From Bethany, we went to Liberty, and held a two days' meeting, and baptised twelve. The Lord is doing great things for us in this part of the world. Ministers in attendance, A. Jackson and the writer.

My brother, may God give you grace to bear up under the persecutions of your enemies, and enable you to finish the great work you are engaged in, is the prayer of yours, in Christ,

DANIEL SMITH.

TELEGRAPH TO TEXAS.—An effort is making at New Orleans to extend a telegraph line through the populated and fertile parts of middle and western Louisiana to Houston and Galveston, in Texas. The whole length of wire will be about 425 miles.

CONTRIBUTIONS TO THE WASHINGTON MONUMENT.—The amount put into the hands at Baltimore for the Monument was $1400. At Fall Billets, N. Y., $346 24. At Albany, N. Y., $378 [illegible]. At Louisville, Ky., $305 [illegible].

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, December 4, 1852.

TERMS—$2 00 per annum, invariably in advance.

No names of new subscribers will be received, unless accompanied with the money.

☞ All letters on business, or intended for publication, should be addressed "Tennessee Baptist," Nashville, Tenn., post-paid.

☞ No Letters taken from the Post Office, unless the Postage has been pre-paid.

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

Bank Notes current in the States where issued, will be taken at par.

Persons desiring their paper to be transferred from one Post-office to another, should invariably give the name of the old office. It is an important fact for our book-keepers to be informed of the old Post-office address as the new, to avoid mistakes.

Advertisements will be taken to a limited extent that are not incongruous with a religious newspaper.

Advertisements for Schools are charged for like any other.

Poetry, whether original or selected, appended to Marriage or Obituary notices, cannot be inserted.

☞ At the Tennessee Baptist once the Baptist Book Store and Depository of the Southern Bible Board, on Union Street, two doors from the Bank of Tennessee.

A. NEWTON, D. D.

This corrupt, unprincipled, Presbyterian D. d., (as Dr. Phillips writes it,) a second edition of the notorious Chapman, had the good fortune last Spring to get in company with some gentlemen of respectability, and soon after his friends had the folly to put him up against Rev. J. L. Waller, in a public debate held in Jackson, Mississippi.—The "Southern Star," a leading secular paper, published in that city, and neutral in questions of theology, reported the debate with remarkable fulness and accuracy, though not satisfactory to Dr. Newton.—Those who are acquainted with brother Waller, will readily understand why Dr. Newton was dissatisfied with a correct report of that debate. It shows that he was most signally defeated, and to break the fall, if possible, the Doctor declared that the report was incorrect. This modest declaration of the Doctor our Pedobaptist exchange papers gravely published to the world, North, South, East and West. The Editor of the Star has had but one channel through which to vindicate himself, via: his own paper. So far as the circulation of this paper extends, we are determined that he shall have the opportunity to be heard in his own defence. Below we copy an article from a late number of his paper, showing up the tergiversations of this unprincipled man. S.

Rev. A. NEWTON, (D. D.)

We had hoped never again to disfigure our columns with the name of this dishonored and irresponsible man, and should not now do so, if it exclusively concerned ourself to notice him. We are constrained at this time to deviate from the course, which our readers will bear us witness, we have uniformly observed as a public journalist, (in avoiding even the semblance of personal invective,) in order that truth may triumph, and the great cause of Christianity, which should first command the homage of the human heart, be vindicated against the assaults of the adversary.

It is well known to the people of Jackson that the Baptists are now engaged in holding a protracted meeting at their chapel in this city, and that the Rev. J. R. Graves, of Nashville, is in attendance. His ministrations, aided by the eloquent Mr. Burns, and other pious clergymen, we learn, have been blessed with evidences of divine approbation, which are daily increasing in interest, and will, doubtless, continue to progress as long as the Convocation may be continued. It might well be supposed that no man, who has the cause of the Christian religion at heart, could wish to disturb the harmony of this assemblage or retard its usefulness, however much he might differ with the Baptists in their religious views. We believe it is customary with all Protestant denominations to affiliate in efforts which seek the common advancement of the Christian religion, without reference to their peculiar tenets. But in this community it appears there is one man, at least, professing to be a model of excellence, meekness, and piety, who is not thus disposed to act. Bent, like the Furies, upon his destructive mission, he has thrown a fire-brand upon the altar of God, when the worshippers were the most devoutly engaged—vainly supposing that his infidel arm could vie with the Almighty's, and that amid the desolations of Zion the ignipotent might escape unnoticed and unpunished for his rash presumption. The Samson will be overtaken in his flight, and his forehead branded with marks of living fire, which will sink deeper and deeper into his brainless dome of thought with each renewed effort to efface it.

Braggarts and bullies delight most in charging upon others that of which their conscience accuse themselves. Self-condemned, they would plant the reproachful stigma, which clings to them like the fabled garment upon others. The cry of "Stop thief!" is not unfrequently resorted to by the guilty to escape arrest and condign punishment.

Upon the principle above stated, the author of the doctor, whose name heads this article, did, on Friday last, flood our city with copies of "A Card," in the following words and figures, via:

"A CARD.

"The public will not expect any apology from me for the appearance of this card, when they read the following extracts.—What apology is due from the mendacious authors of those extracts, and to whom, as well as through what channels, justice to themselves and others, demands it should be made known, the parties involved will, of course elect.

A. NEWTON.

Jackson, Miss., Nov. 19, 1852."

From the Tennessee Baptist, July 24, 1852.

J. R. GRAVES, EDITOR.

"The Baptists of Jackson, and all those who attended the debate, are fully satisfied with the result of the discussion. That the triumph of our principles was complete, see the admission of Mr. Newton, that the '*primary, general* and obvious meaning of Baptizo is to immerse,' and see also the characteristic of the leaders of Pedobaptism, when he was called upon to admit the proper or primary meaning of Baptizo in the New Testament, show the impossibility of such a signification; finding he could not give good grounds for a different meaning, HE DENIED HE HAD MADE SUCH AS ADMISSION! The judges *unanimously* settled the falsehood upon him in a *written decision!*"

From the Western Recorder, July 14, 1852.

J. L. WALLER, EDITOR.

"The Flag is still in a mistake. It was *not* a point of order, but a *point of veracity*, which the moderatism decided. Such a decision against us would indeed have [made] us 'sick of Mississippi,' so much so that we should not have waited for the ears, but even that very night, and on foot, if we could not have done better, we should have sought the shortest road out of the State."

JACKSON, August 4th, 1852.

His Excellency Gov. Foote:

DEAR SIR:—I deem it a singular infelicity, that compels me to ask your attention to certain statements in reference to the late discussion in this City. The promptings of your own heart will, I doubt not, find me a ready apology, as soon as you shall have been made acquainted with the following facts:

Mr. Waller, in his Western Recorder of July 14th, after quoting a paragraph from the "Flag of the Union," touching the character of the decision made by the Moderators, says: "It was *not* a point of order, but *a point of veracity*, which the Moderators decided."

Rev. J. R. Graves, Editor of the Tennessee Baptist, in his account of his recent visit to this State, contained in his paper of July 24, writes of "the admission of Mr. Newton, that the primary general and obvious meaning of Baptiso, is to immerse," and adds, "He (Mr. N.) denied he had made such admission!! The judges *unanimously** settled the falsehood upon him in a *written decision*. This virtually decided the whole discussion against Mr. Newton, &c."

I shall offer no comment upon the motives which could induce such a course on the part of those who differ from me. I know you must regret, as deeply as I do, that a discussion which had passed off so pleasantly, upon the whole, and which happily terminated in such apparent good humor, should result in such a *turn* as this.—But justice to both parties, as well as to the Moderators, demands that you should say whether these Editors have given a fair representation of the facts as they occurred. I shall be satisfied with your answer to this question:—*Did you understand me as denying any thing which you understood me as having admitted?*

I must beg your attention to another thing. It has been repeatedly stated that the Moderators have endorsed the synopsis of the debate, as published in the Southern Star; and by some it is added, that such endorsement has been given in writing. Is such the fact?

Please accept the assurance of the very sincere regard and undiminished confidence of your ob't and very humble serv't,

A. NEWTON.

NOTE.—I herewith send you the Newspapers referred to in this communication.

☞ The same was addressed to Judge Fisher.

*There were but two Judges or Moderators, Gov. Foote, and Judge Fisher of the High Court.

JACKSON, Aug. 4, 1852.

Rev. A. NEWTON:

My Dear Sir—In response to your letter just received, I take pleasure in saying that as announcing the decision rendered upon the delicate question which had arisen between yourself and the Rev. Mr. Waller, touching the true character and extent of the admission made by you in regard to the classical meaning of the word *Baptizo*, I did not in the least degree design to call your *veracity* in question. No question of veracity was submitted to me; the question which was decided was recognized by me as one of memory and *interpretation* merely. There was nothing in your conduct on that occasion which did not command my respect, and I cannot but most sincerely regret to learn that a controversy, conducted on both sides with so much ability and learning, and in a manner so decorous and gentlemanly, should have been any where a subject of unkind criticism or serious crimination.

I refer to my explanatory card in the Jackson Star of 29th ultimo, for my reply to your second interrogatory.

I have the honor to be, most cordially and truly, your friend and fellow-citizen,

H. S. FOOTE.

I concur in the above statement as to the point decided by the Moderators.

E. S. FISHER.

JACKSON, Sept. 17, 1852.

Dear Sir—Your favor of the 4th ult. was received only a few days since, and has been duly considered. In answer to your first inquiry, I feel no hesitation in stating that the Moderators decided no question of *veracity* growing out of the debate between yourself and Rev. Jno. L. Waller, at this place.

As to your other inquiry I state, that I heard only part of the debate, and could not therefore speak as to the correctness of the publication. I am certain that I never said that the debate, as published, was either correct or incorrect.

Very truly, &c.,

E. S. FISHER.

Rev. A. NEWTON, Clinton, Miss.

Our attention was first called to the foregoing card by Rev. Mr. Graves, who affirms that he did not make the statement found in his paper of the 24th of July ult., from his own personal knowledge, but from the various reports of the debate, and especially the published report in our paper, corroborated by the testimony of several gentlemen of the first respectability, who were present at the debate, and with whom he conversed while on his visit to this State last June. He has no wish to do Mr. Newton the least injustice, and should it appear that those reports are incorrect, he will take great pleasure in correcting the impressions he may have made in his paper. He regrets that Mr. Newton should, at this late date, take the present occasion to engage him in a public controversy. He is not disposed to turn aside from an interesting meeting to engage in so profitless a controversy.

It will be observed that the letters of Gov. Foote and Judge Fisher, are dated in the months of August and September last, and that Mr. Newton has suppressed their publication until the present time, no doubt, with a view of giving the deadliest stab possible to the cause of religion. Had his pitiful manifesto appeared at another period of time, it would have fallen, like all of his productions, still-born—or, at least, so far as we are concerned, it would not have been noticed. But since Mr. Newton has taken this opportunity of accusing Messrs. Graves and Waller with *mendacity*, (an accusation never made in the most heated political contests by any persons who have self-respect, except in the most extreme cases,) and it appears that it was as much from our published report of the debate as otherwise, that Mr. Graves made the statement he did, we shall now proceed *to establish the truthfulness of the extracts given from the Tennessee Baptist and Western Recorder*, and stamp the "mendacious author," who dares thus calumniate the reputation of gentlemen whose only offence is the respectful notice heretofore given to one who has evidently "stolen the livery of heaven to serve the devil in."

We have been pursued with a remorseless, dogged, and fiendish pertinacity, until, in vindication of truth, it becomes our imperative duty to turn upon our pursuer and administer to him, *nolens volens*, the hemlock so carefully prepared for others.

We charge upon Mr. Newton a series of falsehoods, to which he has been driven to screen himself from the public indignation so generally manifested in this city when convicted of desecrating the sacred altar in the utterance of an untruth before the assembled multitude. The old "fox skin" may vainly strive to elude the effect of the infamy so indelibly impressed upon him, but will ultimately conclude that recrimination and falsehood will not excuse his moral delinquency before a discerning public.

After spending days and weeks in this city, as we learn, vainly striving to obtain some evidences of the incorrectness of our report of the debate, he succeeded, at length, in obtaining the two letters embodied in the foregoing card, neither of which attempt to impeach the integrity of that report, nor do they sustain the allegata of mendacity against Messrs. Graves and Waller, for which they are obviously published. To show that we are correct in this statement, so far as Governor Foote is concerned, a friend called upon him on Saturday last, and called his attention to the card of Mr. Newton. Governor Foote, seeing the unwarrantable use that had been made of his name, very kindly and promptly gave the following explanatory statement:

"A friend of the Rev. Mr. Waller having called my attention to a printed card which has been just issued by the Rev. Mr. Newton, which contains a letter written by me to the latter gentleman, in answer to one by himself requesting me to declare whether or not I '*understood him as denying*,' in the theological controversy which recently took place in this city, '*anything which I had understood him as having admitted*,'—in other words, as I understood the inquiry, whether I had designed, in my decision as Moderator, to declare that he (Mr. Newton) had been guilty of *falsehood*; and it being suggested, in addition, that this letter of mine may, by possibility, be so construed by some not acquainted with all the particulars of the controversy referred to, as intended to reflect, more or less, upon the character of Mr. Waller, or that of the Rev. J. R. Graves, both of whom, as editors, are referred to in Mr. Newton's letter to me; I take great pleasure in stating that I did not design in the least degree to say anything in disparagement of either of these gentlemen, for both of whom I entertain the highest respect.—My letter to Mr. Newton, properly interpreted, simply declares that I did not intend to decide any question of *veracity* between him and Mr. Waller, as I certainly did not. In fact, it was totally impossible that such a question should have been decided by me, because, if my recollection does not grossly deceive me, the *denial* of the admissions alledged to have been made by Mr. Newton was reported to have occurred at night, when I was absent, and another moderator filling my place. I cannot close this statement without again expressing my regret that any unkind altercation should have arose out of this affair, as I cherish a high respect and cordial friendship for both the distinguished disputants, and am resolved, under no circumstances, to have any connection with the asperities which have so unhappily sprung up between them.

"H. S. FOOTE.

"*Jackson, Miss., Nov. 20, 1852.*"

Our readers will observe by reference to the letter of Governor Foote, contained in the card, that "*no question of veracity was submitted to him;* the question which was decided was recognized by him as one "of memory and interpretation merely." From the explanatory statement above given, it appears that no question of veracity could have been submitted to him for the reason that "*the denial of the admission alledged to have been made by* Mr. Newton, *was reported to have occurred at night, when I* [he] *was absent.*" By the use of this explanation, it will be seen how it is that Governor Foote was not called upon to decide a question of veracity. Mr. Newton had, on the evening of the fifth day of the debate, *denied that he ever had said the usual and common meaning of* baptizo, *was to immerse.* At the time this denial was made, Gov. Foote was not present. The question referred for his decision, was not as to the denial, but whether Mr. Newton had, or not, in the course of the debate, admitted that "the usual, ordinary and common meaning of the word *baptizo, was immerse*" (which, he it remembered, was decided affirmatively by him, *in the precise language claimed by Mr. Waller.*) The *denial* of Mr. Newton, in the course of the debate, gave rise to the submission of the question as to his former admissions, and the Moderators having decided that he had made the admissions, (denied by him ever to have been made,) it follows that the effect of the decision of the Moderators, emphatically, in the language of the extract, "*settled* the falsehood upon him."

The veteran coxcomb *dare not*, in the face of this community, with all of his special pleading and dissimulation, *aver that he did deny ever having made the admission that "the usual and common meaning of baptizo was immerse."* Will he do it?

The decision of the Moderators would be senseless and unmeaning had not the question decided by them been submitted for their decision. It will not be said by the Moderators that the published opinions given in our report of the debate are not "faithful to the original," and with all the brass and impudence of the libeller under review, he will hardly go to the extreme of questioning its literal accuracy.

The concluding paragraph of Governor Foote's opinion, "settling the falsehood upon him," is in these words: "It is, perhaps, but just to add here, that Mr. Newton repeatedly complained that Mr. Waller occupied so much time in proving what no one denied, nay, what he would himself have insisted upon, if necessary, and what no scholar, so far as he knew, had at any time undertaken to deny, viz: "*That the usual, ordinary, and common meaning of the word baptizo, was immerse.*"

Here is Judge Fisher's opinion entire, also assented to by Gov. Foote:

"The difference of opinion, or recollection, between Mr. Waller and Dr. Newton, grows out of that part of Mr. Waller's argument, in which he laid down as a proposition, read and cited authorities to prove that in the Greek literature the usual, common, and ordinary meaning of the word *baptizo*, 'was to immerse.' In support of this proposition, Mr. Waller delivered more than one discourse.

"Dr. Newton admitted that the common and ordinary meaning, and he believed the primary meaning, too, of the word was to immerse, that Mr. Waller was wasting time in proving what no scholar, so far as he knew, pretended to deny, and what he had never denied.

"It is remembered that he said on one occasion, in reference to what Mr. Waller called his concession, that it could not be called a concession, for if it were necessary he would contend for it himself.

"But he quoted Dr. Campbell and Dr. Robinson, for the purpose of showing that there was a difference between Greek classic literature and the New Testament scriptures, which they denominated Hebraistic Greek.

"We do not pretend to give the very words used, but only the ideas.

"E. S. FISHER."

It will be seen that the only question determined by the Moderators refers directly to the denial of Mr. Newton, and necessarily implies that he had made such denial, or, as before observed, the decision would be senseless and unmeaning.

By reference to the letter of Judge Fisher, it will be seen that he does not directly answer the question propounded. The question is this: "Did you understand me as denying anything which you understood me as having admitted?" To which he replies: "I feel no hesitation in stating that the Moderators decided no question of veracity growing out of the debate between yourself and Rev. J. L. Waller, at this place." Judge Fisher, *had he given a direct answer to this question*, must have said that the Moderators (who were present and heard the denial) *did* understand Mr. Newton as having denied the admission they certified he had made. He did not, and will not, state that the Moderators *did not* understand him as having denied what he had previously admitted. We challenge the production of such certificate from any of the Moderators. Judge Fisher simply repeats the statement of Governor Foote, that no question of veracity was decided by the Moderators; for the very good reason that it was not submitted to them for their determination. But it will not be said by either of the Judges that the *effect* of their decision was not to "settle the falsehood upon him."

The second interrogatory propounded in the letter of Mr. Newton is answered by Gov. Foote by reference to his explanatory card, addressed to, and published by, us, in our issue of the 11th of June ult. That portion of the card having direct reference to his "endorsement" of the synopsis of the debate reported by us, is in these words: "I did not hear all the debate between Messrs Waller and Newton, (and I had not the good fortune to be supplied, I believe, with the whole report of what I did hear. In regard to certain portions of the report which I read, I doubtless may have said that, as a *synopsis*, it seemed to me to be quite fair and impartial; or, at least, that I had discovered, from a very cursory examination, no material inaccuracy. This is all that I could have said to any one."

On the 22d of June we made use of the following language, succeeding the publication of a letter published by us from Mr. Newton, viz: "We give publicity to the above letter, in order that Dr. N. may have the full benefit of his remonstrance, and with the assurance that we have sought to give a fair and impartial *synopsis* of the debate—while he thus complains, we are happy to learn that the Moderators, and ever members of his own denomination, have stated this to be the case."

This is the only reference ever made by us to the opinions of the Moderators as to our report of the debate; and this is the paragraph referred to in Gov. Foote's letter. In other words, Gov. Foote admits that, "as a synopsis, it seemed in him *quite fair and impartial*." We stated in the editorial quoted, that "we were happy *to learn that the Moderators*," &c., &c. It seems that our information, so far, at least, as Gov. Foote was concerned, (concurred in by Judge Clifton, as will hereafter be seen,) was correct; and while Judge Fisher states that "he never said that the debate, as published, was either correct or incorrect," he certainly does not, and we presume, will not, say, now, that it is not a fair and truthful synopsis.

It is falsely stated in the card of Mr. Newton that "there were but two judges or moderators, Gov. Foote and Judge Fisher." Hon. C. R. Clifton presided, as Moderator, during the entire debate, and was more constantly in attendance than either of the other gentlemen.

Should any of our readers still doubt the fulfillment of our pledge to establish the truthfulness of the extracts contained in the *Western Recorder and Tennessee Baptist*, they will no longer doubt after reading the following correspondence, viz:

OFFICE OF "THE SOUTHERN STAR,"
Jackson, Nov. 20, 1852.

Hon. C. R. CLIFTON.

My Dear Sir: You will please examine the pamphlet copy of "A Synopsis of the Theological Discussion between Rev. J. L. Waller and Dr. Newton," herewith enclosed, and state whether in your opinion, as one of the presiding Moderators, I have or not given a faithful and correct report of the debate.

Your attention is particularly directed to page *seventeen* (17) as follows:

DR. NEWTON: It seems we do not understand each other. His opponent had confidently charged upon him positions that he never had maintained. He here remarked that he never had said that the usual and common meaning of *baptizo* was immerse; but that immerse was simply included in *baptizo*.

Mr. WALLER interrupted, and asked Dr. NEWTON if he was to be understood as denying that he had repeatedly said that the *usual, common* and *ordinary* meaning of *baptizo* in Greek literature, outside of the Septuagint and the New Testament, was to immerse?

Dr. NEWTON responded that he never had said so—that such was not his manner of speaking. That the whole audience would bear him witness that from the beginning he had maintained that *baptizo* was a generic word, like the word *go*, and did not express modal action at all: and again disclaimed having admitted that immerse was its usual meaning.

Mr. WALLER: "Dr. NEWTON did say that the usual, common and ordinary meaning of *baptizo*, in the classics, was to immerse—that he assumed, but made no attempt to prove, that *baptizo* was a generic term in the Hebraistic Greek—the concession with him was unimportant—it could have been proved without his concession, for Prof. Stuart said, 'all critics and lexicographers of any note were agreed in this definition.' But Dr. NEWTON had made the admission and had complained that he (Mr. W.) had wasted time in proving what no one denied, which he himself could prove, if denied."

Dr. NEWTON rejoined that he had never made the admission—that his whole argument was against it; he did not wish to charge his opponent with misrepresentation. That something of the kind might have fallen from him in the hurry of debate: but that it was not fair or honorable to take advantage of what might have been said under such circumstances.

[Here Dr. NEWTON proposed to submit to the Moderators this matter of difference, which was agreed to by Mr. WALLER, thereafter to be determined by them.]

Have I, or not, herein represented the facts which gave rise to the decisions of the Moderators, reported on page 20 and 21, precisely as they occurred? Were you or not present upon that occasion, and acting as Moderator?

Very respectfully,
Your obedient servant,
J. D. ELLIOTT.

{ANSWER.}

JACKSON, Nov. 22, 1852.

J. D. ELLIOTT, Esq.,

I regret you have made to me the application contained in your note of the 20th inst.; but as you have done so, I do not feel at liberty to withhold a reply.

In reading your "Synopsis," I remember illustrations and arguments which are omitted on both sides; but, as an outline of the course of debate, I consider it, generally, faithful and impartial.

I pass over that part of your note which refers to my position, as an answer would embrace statements and explanations not bearing on the question decided by Gov. Foote and Judge Fisher.

I heard the whole debate, distinctly and attentively, and my decided opinion is that, on page 17, as quoted, you have represented with substantial accuracy the occurrences out of which the reference and decision arose.

This statement is to be taken with such grams of allowance as any one may think proper to make, when I add that I entertained a fixed opinion on the question debated, against the side advocated by Dr. Newton, before the discussion began.

To the controversy which has unhappily sprung out of it, I do not propose to make myself a party, as I would be unwilling to question the motives of any of the gentlemen connected with it.

Very respectfully, your obedient servant,
C. R. CLIFTON.

Let the reader first take notice of the denial of Mr. Newton embodied in our letter, and proved to be "represented with substantial accuracy," and then critically examine the opinions of the Moderators given in another place, and if he does not conclude with us that the decision of the Moderators "settled the falsehood upon him," if he will call at our sanctum, we will present him with a well bound copy of "A SHORT METHOD WITH THE BAPTISTS—WORK FOR THE INVENTORS THE NEXT HUNDRED AND ONE YEARS," embraced in twelve compendious pages, and written, as it is believed, either by Mr. Newton or some of his suple toadies. Should the reader be unacquainted with this wonderful production, the following rich morceau, selected at random, will show the value of such a treasure. It is the the 22d bancombe premium, as follows:

"$100. To any one who will produce a solitary passage from the ancient Fathers, or a solitary example from the ancient Mothers, authorizing the use of leaden weights in the dress of candidates for immersion, or for the use of water proof garments upon such occasions."

But, to return from this digression. We have, in Judge Clifton's letter, testimony of a high and unimpeachable character, endorsing our report of the denial made by Dr. Newton, which gave rise to the opinions of the Moderators "settling the falsehood upon him." This testimony is conclusive and irrefutable, and if the arch-dissembler be not yet satisfied of the mark of infamy fixed upon his forehead, the public voice will proclaim him a fool as well as knave.

We beg pardon of the public for the severity of our criticisms upon an individual who is recognized by some as an embassador of God. We know it will be granted, as well from the facts as stated, as from the few additional remarks we, in conclusion, shall make.

It is well known that Mr. Newton has "saturated" (to use a somewhat notorious phrase) "the country" with the vilest Billingsgate, denunciatory of us. That he has accused us of having been *bribed*, and instigated his satellites to repeat it, (as we believe,) and otherwise vilified and traduced us, for no other reason than because we had given to the world "a fair and impartial report" of his discussion with Mr. Waller. This is, we learn, his usual course of procedure when inviting a controversy. Like the gull, he lives in a storm, and the more furious, the better it suits his appetite. And yet,

"So cowardly; but for these vile guns,
He would himself have been a soldier."

We have already shown that he is a disgraced and dishonored man and without the pale of gentlemanly notice. So fond of falsehood is, he, and so little respect does he pay to truth, the pretext offered by him for appearing before the public in his denunciatory card of us, was itself based upon an untruth

He must have known at the time his card was published *complaining that we would not publish his letter, that it had previously been published* by us with editorial comments. His card appeared on Friday and his letter was published in our Tuesday's paper of the same week, and yet he offered as an excuse for the appearance of his card that we "withheld his disclaimer from (his) our readers." Other false statements, equally outrageous were contained in his card, which we deem unnecessary, at this time, to notice.

It will thus be seen by our readers that we have been provoked to defend ourself by administering to our assailant the poison he had carefully prepared for another. We cannot hope to reach the ear of the many thousands who have read his denunciations of us in almost every portion of the Union, but we shall at least have the satisfaction of knowing that this Reverend calumniator will forever hereafter in this State, at least be powerless—we were about to add, —for *evil*,—but this could not be said of one whose life has been devoted, since he first received his parchment, from the School Trustees of a township in the interior, to stirring up broils and strifes and engendering deadly feuds in the most peaceable and quiet communities.

Would that this marvellous d. d., (dubbed doctor, whose scholastic attainments, from his own acknowledgments, are essentially "private") could profit by the language of the poet,

"Oh! that some power the gift would give us,
To see ourselves as others see us!
It would free many a blunder from us."

Revival in Knoxville, Tenn.

The friends of Zion will rejoice to learn that an interesting work of grace has been going on in Knoxville. The particulars we learn from the "Presbyterian Witness," a paper published in that city:

THE MEETING AT THE BAPTIST CHURCH.—This work of Grace, mentioned in our last, is still in progress. The Holy Spirit is still pouring out a blessing upon our village, and getting honor to His great name in the conversion of sinners. This is the fourth week in which daily services have been held the Church. The meeting has been conducted by the Rev. M. Hillman, the pastor, assisted by Revs. R. B. McMallen and James Park. The congregations have been unusually large, the pews and aisles frequently crowded by a solemn and interested throng.

Upwards of fifty persons have professed hope in Christ, as the result of this work, while there are yet about thirty anxiously inquiring the way of life. Day by day, new candidates for heaven, take their places among the young converts, and their places on the anxious seat are filled by new objects of prayer. How long God may continue to be with us, we of course, cannot tell, but there is, as yet, no cessation of interest. The congregations of nearly all the Churches in town, have shared more or less, in the revival though regular services have been held only in the Baptist Church. May we not hope that the Lord, in mercy, will yet refresh all his children here?

One feature of this revival is worthy of special note, viz: the almost entire absence of *animal excitement*. We never saw less of it at any meeting where so much good was accomplished. A deep, still solemnity seemed to pervade every heart. There has been no shouting, and little noise of any description. Yet, the Lord Jesus, by His Spirit, and His Truth, has been present to own the labors and bless the prayers of his beloved. Have we not proof here, that God can and does work most gloriously sometimes, without the shout and the uproar we so often hear. If we had not believed it before, we would now believe that animal excitement is not only useless in times of revival, but dangerous also.

☞ Our brethren in the Churches composing the Duck River Association, would do well to consider the proposition of brother Taliaferro, in another column. We see no reason why the proposed arrangement cannot be made. It would afford a fine opportunity for the delegates of both Associations to become fully posted up in the affairs of the Winchester Female Institute, a noble institution of learning, and in which both Associations have a mutual interest. Such a meeting and commingling of hearts, all animated by the same pious purposes, could not be otherwise than interesting and profitable to all in attendance. It would naturally draw to the meeting large numbers of distinguished ministers from abroad, as visitors, whose presence would add much to the interest of the occasion. We think we know enough of the Harpeth brethren to say, that they will be this year generously give way to the Winchester Church, and take their turn next year. S.

Presbyterian Statistics for 1851-2.

We copy a few items taken from the Presbyterian Herald, (we suppose these will pass for correct?)

The Presbyterian Society, Old School, in the United States have 2,039 ministers and 2,733 societies, and a membership of 210,414. Members received on examination 9,728, members added on *certificate* (baptized children, whose lives are not scandalous, we suppose) 7,541. Adults baptized 2,549, (only,) and infants 11,000.

We see that *believers* baptism is scarcely known among them. It is a society, the practical influence of which, is to nullify the great Commission of Christ. Was it not for Baptist influence in the world, they would do it and banish believers baptism from the world. Will Mr. Hill inform us upon the distinction of receiving upon examination and *certificate*, and under what head baptized children come?

From the Mississippi Southern Star

THE BAPTIST STATE CONVENTION.

This body held its 16th Anniversary at Clinton last week. The attendance was quite large, and characterized by an unusual degree of activity and enthusiasm.—Reports from the various sections of the State represent the denomination as enjoying signal prosperity, and making rapid advancement. The membership now numbers in the State of Mississippi about 40,000. The subject of Education, male and female, engaged a large share of the attention of the Convention. The sum of $[illegible]000 was subscribed towards the endowment fund of $100,000, proposed to be raised for the Literary and Theological Institution located at Clinton, besides many thousands for other interests, home and foreign, under the direction of the sanctuary. The liberality manifested at this anniversary was unequalled by any previous one, and will compare favorably with any similar body in the Union.

There were several distinguished ministers from a distance in attendance, among the number, Rev. Wm. C. Buck and Rev. J. R. Graves, of Nashville, Tenn.; Rev. R. B. Taylor, of Richmond, Va., and T. J. Curtis, of Alabama.

The citizens of Hinds county should fix their eyes themselves upon the location of the Mississippi College in their midst, and they will doubtless manifest it by their liberal contributions and patronage.

Ten poor men can sleep tranquilly upon a mat, but two kings are not able to live at peace in a quarter of the world.

Communications.

For the Tennessee Baptist.

IMPORTANT QUESTIONS.—No. 7.

Do you grow in Grace?

Growth in grace is a phrase which denotes the progress the christian makes in the divine life. That the doctrine of growth in grace is taught in the Scriptures the following passages clearly indicate: "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." The path of the just is as the shining light, which shineth more and more unto the perfect day." "All the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—"Grow in grace and in the knowledge of our Lord Jesus Christ." We read in the apostolic epistles of faith growing exceedingly, of hope abounding, of love increasing, and of patience having her perfect work. Whenever this is the case there is growth in grace. It should be remembered that growth in grace implies a symmetrical development of christian character.—None of the graces of the spirit are so strengthened as to enfeeble others; but there is a proportional improvement in all. The thrifty plant or the vigorous tree grows in all its parts. The well formed body exhibits harmonious proportions in all its various members. So in those who grow in grace the elements of christian character are mingled in beautiful proportions. While they make attainments in knowledge, their faith is strengthened, their love is increased, their zeal becomes more ardent, their hope assumes new vigor, their humility is deepened, their patience is rendered more imperturbable, and they are richly adorned with all the virtues which constitute the ornament of saints. This is the divine arrangement, and it is an admirable one. For knowledge disconnected from faith and love, would be merely speculative—it would "puff up," but could not edify. Faith without knowledge would degenerate into blind credulity. Love and all the graces from their appropriate functions would result in enthusiasm and fanaticism. Indeed, it may be said, that every christian grace, if separated from the hundred graces, would be divested of much of its beauty and loveliness.

I fear the doctrine of growth in grace is very imperfectly exemplified in most modern professors of religion. How many appear more devout at their entrance on the christian course than ever afterwards. How many "run well" for a time, and then move with as tardy a step as scarcely to progress at all. And others seem to be stationary, while others still, make an apparent retrogradation. Reader, are you growing in grace? Say not this question will suit your neighbor. It is intended for you. Revolve it in your mind every day until you can give it an affirmative answer. If you are not growing in grace, what scriptural hope can you entertain of heavenly glory? Perhaps you would like to have some evidences of growth in grace pointed out. If so, wait for my next.

OMEGA.

To the Churches composing Duck River Association.

Dear Brethren:

I trust you will not regard this epistle as of all dictatorial. My object in addressing you, is to elicit from you a response to some suggestions. The brethren of the Liberty Association, at the last session, were greatly disappointed in not being favored with the presence of a delegate from your body to confer with them. Even the pleasure of hearing from you by a letter of correspondence, was a failure, though I have no idea that the failure in either case was through design. Our Association (Liberty) stands adjourned, to meet with the Salem Church, on Friday preceding the second Sabbath in September next. I notice that your Association stands adjourned to meet with the Harpeth Church, Williamson county, at the same time. In selecting Salem as the place of our next session, we were in hopes that your next session would be held at Winchester. These Churches (Salem and Winchester) being but ten miles distant from each other, we have been cherishing the hope that on Monday of the session, the two Associations might hold a meeting together. Having this object in view, we had all contemplated on Monday to go over to Winchester and meet with you. At Winchester is located the Female Institute, the pride and glory of the two Associations, founded as it was under the auspices of the two bodies, and which has already given the two Associations an enviable reputation abroad. Now brethren of Duck River Association, and especially of the Harpeth Church, cannot the proposed arrangement yet be made. Will not the Harpeth Church generously yield this time to the wishes of her sister Churches in the Liberty Association, by consenting to the plan of holding the next session of Duck River Association at Winchester. To this brethren, and I promise you in advance, that if life and health are spared me I will go to your Church at the time appointed, and hold a protracted meeting.—If you consent to this proposition, I have no doubt it will meet the cordial assent of the other Churches in the Association. Our Churches in this (Liberty) Association would be extremely gratified to hear a response from the Harpeth and sister Churches in the Duck River Association, through our denominational organ, the Tennessee Baptist, on this subject. The proposed meeting for one day, of the two Associations, is a cherished object of my heart.—I desire to live to see such a meeting. Let us all meet for once and hold a communion season around the table of the Lord. Let us make it a day to be remembered in the history of the Winchester Female Institute.

I hope the brethren of Duck River Association have not forgotten their solicitude in securing the co-operation of our Association in building up the Institution at Winchester, when at their session held in Rowesville. From the fact that the Winchester Church petitioned for the next session of your body to be held with her, I have no doubt she will give us all a most cordial greeting, if you conclude to go there. I wish, brethren of the Harpeth Church, that I could be at your next monthly meeting for business, I would, with your permission, make you as pretty a speech as I could, and as persuaded, like a young convert, that surely my prayer to your judgment and feelings will prevail.

Yours,

R. H. TALIAFERRO.

For the Tennessee Baptist.

Roan's Creek, Tenn., October 28, 1852.

Brother Graves:

A meeting of days closed at Buffalo Ridge on the 4th of this month, which resulted in the conversion, we trust, of a number of our friends. On the 6th, we buried with Christ in baptism twenty-nine willing subjects—three others were also received on that day, making thirty-two.—Among the number were two Methodists. On the 23d and 24th, we held our regular meeting, at which we received an accession of four promising young disciples, one of whom was a Campbellite—total 36.

This Campbellite sister told us (stated to the Church) that she has been sent to school to a minister of that denomination while she was quite young, and was there persuaded by him to "*obey the gospel*," (i. e. *immersed*,) with the promise of "remission." At first she objected, but she was next told by him that all she need do was to "feel sorry enough for her sins to cry a little," then come on and be baptised, and all would be well—she consented. "was baptised in *her sins*," and continued in her sins until a short time since, she "believed in the Lord Jesus Christ," and *He* saved her. Oh! when will men cease to pervert the way of the Lord! God save us from Campbellism, Pedobaptism, or any other kind of *ism* that will substitute Judaism for Christianity, or salvation by works for salvation by grace.

Yours,

M. V. KITZMILLER.

For the Tennessee Baptist.

Sparta Cavern, Aug. 28, 1852.

Brother Graves:

I have thought that a few lines of revival intelligence would not be uninteresting to your readers. I have attended four meetings recently of much interest. The first at Cane Creek. I never witnessed a more pleasant meeting. The Church was truly revived, acting their part nobly, and with a zeal worthy the cause of God. It was a model meeting; would that all the Churches would profit by the example set them by the brethren of Cane Creek Church, and do likewise.

A number rejoiced, believing in Christ, and as well as I now recollect, sixteen were added to the Church.

Oak Grove, a small Church near Jackson, but a noble little band of brethren, contending earnestly for the faith once delivered to the saints. They have weathered a storm of persecution, but they stand to-day proudly erect, having built on the rock of Christ Jesus the Lord, and the gates of hell shall not prevail against them. Several professed faith in Christ at this meeting; five united with the Church, others will soon follow.

Turkey Creek, five miles from Mount Pinson. Here the Lord revived his work. Many pleasant hours enjoyed at that meeting. There was a running together of souls. To know the brethren there is but to love them. Some professions here, but how many united to the Church I am not informed, having left the day before it closed. May the brethren there continue to find favor with God, and rejoice in his love.

Pleasant Plains.—This was a camp meeting, to which I have many objections; but if all camp meetings were conducted like this, I would be a strong advocate for them. An unusually large congregation was in attendance, but the best of behavior and profound attention paid to preaching. It was nobly sustained. Peace, love and union prevailed until the close. God truly was in our midst—christians rejoicing greatly, sinners crying for mercy, converts praising God. A number of professions here; sixteen united to the Church by experience, and fourteen baptized. Never shall I forget the baptismal scene. All the sisters marched down into the water hand in hand together, the pastor at one end of the line, and brother V. S. Vann, a veteran of the Cross, and a Deacon of the Church, at the other. A song of Zion was being sung—the praise of God was heard aloud on the bank—they then were buried with Christ by baptism. The males all marched down in like manner.

Yours,

R. DAY.

New York Crystal Palace.—The first column of this edifice, designed for the Industrial Exhibition in New York, was elevated on Saturday week, in presence of a large concourse of people, and with an imposing ceremony.

Sir Philip Sydney proved that he knew the world when he said that "doing good was the only certain happy act of a man's life."

To wipe away all tears from all faces is a task too hard for mortals; but to alleviate misfortune is within the most limited power.

"God's Word near as Dear."—A missionary in the West Indies, having called on the colored people for some little aid in disseminating the Gospel, a man with a wooden leg came forward, and putting his hand in one pocket, pulled out some silver, saying, "That's for me massa;" and another parcel from another pocket, "That's for my wife, massa;" and another still, (in all $13,) with "That's for my child, massa." When asked if it were not too much to give, he replied, "*God's work must be done, massa, and I may be dead!*" It is no time now to be idolent, or withhold our labors from false and earthly notions of dignity. "*God's work must be done*"—"*and we may be dead.*"

False Shame.—In Philip Henry's congregation was a pious tanner. Mr. —— occasionally stopped in at the places of business of his hearers, and on one occasion called at the tannery, when his friend was in the midst of some of his dirtiest work. The man blushed, and said, "Sir, I am ashamed you should find me thus."—Mr. Henry replied, "May the Lord find me, when he comes, so doing." "What!" said the man, "doing this?" "Yes," replied Mr. H., "faithful in the duties of my calling."

A Great Mistake.

The sons of the rich so often die poor—and the sons of the poor so often die rich, that it has grown into a proverb; and yet how many parents are laboring and toiling to accumulate wealth for their children, and at the same time raising them up in habits of indolence and extravagance.—This is a great mistake. Their sons will scatter their property much sooner than they can gather it together. Let them have their heads well stored with useful knowledge; and their hearts with sound and virtuous principles, and they will ordinarily take care of themselves. However affluent may be his circumstances, yet every parent inflicts upon his son a lasting injury who does not train him up to habits of virtue, industry and economy.

Chinese Mechanics.—The granite walls of Parrott's magnificent building on the corner of California and Montgomery sts., have been completed, and a number of Chinese workmen are now engaged in dressing the stone. They cleanse it and with chisels cut it until it looks as white and smooth as marble. They appear to be very industrious and cheerful—rather slow and calculating—but sure. An Anglo-Saxon could with perfect ease perform twice the amount of any species of hard labor. Something could be learned from them in the way of making scaffolds for buildings, the one now used by them being simple and substantial, and with little danger of giving way.—*Alta California, Oct. 1.*

☞ P. T. Barnum, it is said, has invested $40,000 in the new illustrated newspaper he is about to start in New York. H. D. Beech is to be the publisher.

A Boston Millionaire.—The Boston Mail states that the yearly income of a certain rich citizen of that city would buy twelve hundred farms. His income—six per cent, on his entire wealth—would amount, daily, to more than the wages of two hundred hard working men. His income would buy a bottle of Schneider or a pair of boots every three minutes. Every breath the old man takes is worth another ninepence. His enormous capital commands the toil of one thousand laborers and mechanics yearly to pay the interest.

Traveling Trunks.

WE have opened a large stock of Superior Sole Leather, Russet and Black Iron Framed Trunks, Philadelphia Manufacture; Ashland Valises; Carpet Bags and School Satchels.—For sale very cheap for cash by

Nov 27, 1852 RAMAGE & CHURCH.

Brownsville Female College,

Under the patronage of the West Tennessee Baptist Convention.

WILL commence the exercises of its third session on the 2d Monday in January, 1853, under charge of Rev. Jonathan B. Warren, A. M, Ex President of Wake Forest College, N. C. Prof. White will be assisted by his lady, Mrs Mary P. White, eminent alike for practical good sense, and her familiar acquaintance with English and classical literature; nor is she less distinguished for her polished address, her interesting and engaging conversation, her easy and winning manners, and her varied and brilliant accomplishments. Educated in part, by the first Mrs Judson, (Ann Hasseltine,) the culture of Mrs. W.'s moral feelings, early received that attention and direction we should expect from that sainted missionary. And the sentiments of piety and religion which season her words and actions, evince that the pupil is not unworthy of her great teacher.

President White will also be aided by the Rev. Jonathan W. Merriam, A. M, who is a graduate of Wake Forest College, and was, for a time, tutor there. He subsequently finished a three years course at Newton Theological Institution, under the instruction of the justly celebrated Professor Hackett. Possessing a natural talent for the musical art, he neglected not the advantages afforded by the renowned masters of Boston; and his skill in vocal music is commensurate with his tasteful instrumental performances. The services of his lady will also be at command, who is said to be no inconsiderable performer.

And what shall we say of Prof. White? His name alone is a guarantee of success to any institution with which he may be connected. He need not to have his qualifications set forth before a newspaper reading public. They are written in unfading characters, on the bright escutcheon of the "Old North State" where he long resided, and their impress indelibly stamped upon the minds and hearts of hundreds of young men dispersed over the Southern and Western States.

With such faculty, and with the advantages of a healthy location, in the midst of an intelligent and church-going people, no Female Institution, South, can offer stronger inducements to parents who wish their daughters thoroughly disciplined for the trials and duties of life, and prepared for breathing into the home circle a spirit of gentleness, and a desire for knowledge, for gracing a parlor with elegance, sweetness and dignity, or for filling their own nurseries with council and wisdom.

Board can be had, convenient to the College building, at $8.00 per month, with brother Henry A. Bass, who has been at considerable expense in providing all suitable accommodations. The kind and maternly treatment of his wife towards the young ladies who have been boarding with him, has secured for his house the entire approbation of her patrons. Board can be obtained in other good families, convenient, on the same terms.

By order of the Board of Trustees,

H. O. WHITELAW, Sec.

Brownsville, Nov. 27, 1852.—3t

Special Notices.

Collecting Agent.—Mr. W. C. Thornton is our authorized collecting agent, and is now on a tour in West Tennessee. We hope our friends in that section will be ready for his coming.

Graves & Shepherds.

F. BROWN'S ESSENCE OF JAMAICA GINGER.

This Essence is a preparation of unusual excellence. In ordinary diarrhœa, incipient cholera, in short, in all cases of prostration of the digestive functions, it is of inestimable value. During the prevalence of epidemic cholera and summer complaints of children, it is peculiarly efficacious; no family or individual should be without it.

Caution.—Be sure to get the genuine essence, which is prepared only by F. BROWN, at his *Drug and Chemical Store, N. E. Corner of Fifth and Chestnut Streets, Philadelphia*, and for sale by all the respectable Apothecaries in the U. States.

Sold by Druggist and Dealers in Medicine everywhere. [Nov. 13, 1852—1y

☞ The Stomach prepares the elements of the bile and the blood; and if it does the work feebly and imperfectly, liver disease is the certain result. As soon, therefore, as any affection of the liver is perceived, we may be sure that the digestive organs are out of order. The first thing to be done, is to administer a specific which will act directly upon the stomach—the mainspring of the animal machinery. For this purpose we can recommend Hoofland's German Bitters, prepared by Dr. C. M. Jackson, Philadelphia. Acting as an alterative and a tonic, it strengthens the digestion, changes the condition of the blood and thereby gives regularity to the bowels.

Sold by Druggists and Dealers in Medicine everywhere.

From South America.—The following letter will show that Earthquakes and Civil Wars are not all the calamities they have to provide against in that quarter of the world. Diseases incidental to our own climate, also find their way there, as will be seen by the remedy they seek for protection.

To Dr. J. C. Ayer, &c.

Valparaiso, Chili, S. A., July 20, 1848.

Dear Sir: We have the pleasure to report on your shipment of Cathartic Pill to our house, the whole quantity sold, and a pressing demand for more, which must await the arrival of further supplies. Its success in curing diseases of the lungs, and its consequent notoriety, has excelled any medicine ever used in this country. Most of our medicines here are imported from England, and some of them are rich and valuable; but no product of medical skill from that or any other quarter has ever won so fully the confidence of our population as this beautiful preparation of yours.

The article has attracted particular attention among our most distinguished citizens, from the fact that General Bulnes, President of the Republic, and the highest officer in the state, was cured of a severe and dangerous affection of the lungs, by its use. He allows us to send his name, and wishes to add the strongest expressions of gratitude for his relief.

We have the honor to be, sir,

Very respectfully,

Your obedient servant,

Carlos Alvarez & Co

Letters Received.

A—A Agee, 2, and remittance in one, all right
R T Anderson
B—D R Bryant and remittance
S J Blair and remittance
C—J. B. Childers
M Crowson
J Carson and remittance
R. F. Coker
J S Cowan and remittance
D—J Davis
F—H B Faulkner
G—T G Ayres and remittance
H—W F M Helm and remittance
J—G R Johnson and remittance
J Jarnagin
J B Justice
L—F S Latham
H B Landrum
Samuel Lane and remittance; list of names entered; all right, thank you
W M Lea and remittance
M—W Morton and remittance; all right
E Martin and remittance; all right
S S Middlebrook
T P Malone and remittance; book &c., forwarded by mail
J. S McLelland and remittance
N—F. R. Norwood and remittance
W W Nash and remittance; names entered
W. C Newell and remittance
P—Post Master, Benton, Ark., and remittance
J. Perkins; attended to
J Q Prescott
Q—J B. Quinn and remittance; all right
R—W. Ramsey
E W Russell
S—J. C. Sparkman
P H Simmons
J. & P. Spurgin and remittance
J. Sims
D Smith and remittance
T—H. Tobey
W—R H Wiseman
J H. Walker

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. 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 Garrisburg, Christian county, Ky.

RO: T. ANDERSON

P. S.—Our school is not confined to the Deaf and Dumb; we teach others also. For the next year, the term will commence on the 15th of January, 1853. Our Sessions commence on the 15th of January, and on the 1st of July of each year.

Dec. 4 1852—3m

RAMAGE & CHURCH,

Wholesale & Retail Boot & Shoe Dealers.

College Street, Nashville, Tenn.

WE have just received, from the MANUFACTORIES, a large stock of BOOTS, SHOES, AND BROGANS. Every description of *Ladies, Misses* and *Childrens* dress and walking shoes, *Boots, Gaiters, Slippers*, &c., consisting in part of

Ladies Kid and French Morocco Buskins and Excelsiors;
Ladies Kid and French Morocco Pump Sole and Welt Boots;
Ladies Kid Pump Soled and Welt Gaiters and Half Gaiters;
Ladies Curacoa Kid Slippers, Plain and welth Rosetts;
Ladies Embroidered P. Leather and Bronzed Slippers;
Ladies Velvet Slippers and French Lasting Gaiters;
" Velvet, Slippers and Italian Cloth Excelsiors;
Ladies Sup Fored and Pump I. Cloth Gaiters;
Misses Gaiters, Slippers, Excelsiors and walking boots and shoes, in great variety;
Childrens fancy Boots, Gaiters, Ankle Ties and Infants shoes;
Boys and Youths Superior Calf and Kid Boots, Shoes and Brogans;
Gents Superior Water Proof Calf Stitched Boots;
" " " " " Double sole "
" " Dress Pump Soled and Stitched Boots and Calf Shoes, Oxford Ties, Patent Leather Gaiters and Congress Cloth Dress Gaiters, &c., &c.

☞ HOME MADE BROGANS, of the very best quality; No. 1, Eastern Brogans and Mad Boots. A large stock constantly on hand, all of which we offer at the very lowest prices, and ask buyers to call and examine before purchasing.

Nov 27, 1852 RAMAGE & CHURCH.

Liver Complaint, Dyspepsia,

Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from a Disordered Liver or Stomach.

Such as Constipation, inward Piles, Fullness of Blood to the head, Acidity of the Stomach, Nausea, Heart burn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Flutterings at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of Heat, Burning in the Flesh Constant Imaginings of Evil, and Great Depression of Spirits.

CAN BE EFFECTUALLY CURED BY

DR. HOOFLAND'S

CELEBRATED GERMAN BITTERS

PREPARED BY

DR. C. M. JACKSON,

No. 120 Arch Street, Philadelphia.

Their power over the above diseases is not excelled, if equalled by any other preparation in the United States, as the cures attest, in many cases, after skillful physicians had failed.

These Bitters are worthy the attention of invalids. Possessing great virtues in the rectification of diseases of the liver and lesser glands, exercising the most searching powers in weakness and affections of the digestive organs, they are withal, safe, certain and pleasant.

READ AND BE CONVINCED.

The "Philadelphia Saturday Gazette," says of Dr. Hoofland's German Bitters: "It is seldom that we recommend what are termed Patent Medicines, to the confidence and patronage of our readers; and therefore when we recommend Dr. Hoofland's German Bitters, we wish it to be distinctly understood that we are not speaking of the nostrums of the day, that are noised about for a brief period and then forgotten after they have done their guilty race of mischief, but of a medicine long established, universally prized, and which has met the hearty approval of the faculty itself."

'Scott's Weekly,' said, Aug 25, "Dr. Hoofland's German Bitters, manufactured by Dr. Jackson, are now recommended by some of the most prominent members of the faculty as an article of much efficacy in cases of female weakness. Persons of debilitated constitutions will find these Bitters advantageous to their health, as we know from experience the salutary effect they have upon weak systems."

MORE EVIDENCE.

J. G. Moore, Esq., of the Daily News, said, October 31st:

"Dr. Hoofland's German Bitters.—We are trying this renowned medicine for a stubborn disease of the bowels, and can with truth testify to its efficacy. We have taken the contents of two bottles, and we have derived more benefit from the experiment than we derived previously from years of allopathic treatment at the hands of our first physicians."

Hon. C. D. Hineline, Mayor of the city of Camden, N. J., says:

"Hoofland's German Bitters.—We have seen many flattering notices of this medicine, and the source from which they came induced us make inquiry respecting its merits. From inquiry we were persuaded to use it, and must say we found it specific in its action upon diseases of the liver and digestive organs, and the powerful influence it exerts upon nervous prostration is really surprising. It calms and strengthens the nerves, bringing them into a state of repose, making sleep refreshing.

If this medicine was more generally used we are satisfied there would be less sickness, as from the stomach, liver and nervous system, the great majority of real and imaginary diseases emanate.—Have them in a healthy condition and you can bid defiance to epidemics generally. This extraordinary medicine we would advise our friends who are at all indisposed, to give a trial—it will recommend itself. It should, in fact, be in every family. No other medicine can produce such evidences of merit."

For sale, wholesale and retail at

THE GERMAN MEDICINE STORE,

No. 120 Arch street, one door below Sixth, Philadelphia, and by respectable dealers generally throughout the country.

Sold in Nashville by W. W. Berry, H. G. Scovel, Ewin, Brown & Co., Cartwright & Armstrong.

In Louisville by Bulcliffe, McAllister & Co., and by Druggists every where.

Nov. 20, 1852.—1y

TO THE PUBLIC.

THE undersigned tenders his services to his friends and the public generally for the treatment of all kinds of Ulcers, Tumors, Cancers, Sore Eyes, Rheumatic Pains, Scrofula, White Swellings, Dyspepsia, &c.

As an evidence of his success in the treatment of the above mentioned diseases he has in his possession a great many certificates and letters from persons who have been permanently cured—some of many years standing. The public is referred to several of the names of my fellow citizens who have witnessed the effects of my medicine on cases who have placed themselves under treatment. In cases of cancer it is essential the patients come to Murfreesboro', my place of residence, and remain until the cancer is killed and the roots taken out. Those who are afflicted with this most fearful disease, if they desire a speedy relief would do well to avail themselves of services as soon as possible. There is one thing connected with this disease that all who are afflicted should understand. When the flesh becomes cancered, to effect a cure, the cancered flesh must all be removed; this my medicine does without giving any pain to the patient, and does not destroy or injure the sound flesh, it is painful only when it comes in contact with the quick where the cancer is removed. The longer the cancer is permitted to spread the greater will be the loss of flesh, and a longer time required to effect a cure.

R. W. JINUARY.

Murfreesboro', Tenn., Nov. 13, 1852.

CANCER CURED WITHOUT PAIN.

This is to certify that there appeared on my left cheek a Cancer Tumor, which had every appearance of a malignant form, causing keen and darting pain, attended with considerable inflammation, spreading for some distance around the place where the Tumor was located; between three and four weeks ago I came to Murfreesboro' and placed myself under the treatment of Dr. January, who has taken out the cancer and healed it up. I now feel that there has been a perfect cure effected. I can with great safety and much pleasure recommend Dr. J. to all those who are afflicted with the fearful disease called cancer—The cure in my case was effected without the least pain or inconvenience from the medicine when applied to the cancered part. To-morrow I leave for my home in Bedford county, Tenn.—Given under my hand, this 7th July, 1852

JAMES GARRET.

MORE TESTIMONY—READ!

I do hereby state that some twelve or thirteen years ago there appeared on my right cheek near my nose, a small sore which did not give me much pain or uneasiness at first, but in the course of some time it increased in size and malignancy. I sought the best medical skill, but found no permanent relief. I went to Cincinnati, Ohio, twice and placed myself under the treatment of a celebrated Physician, and remained there months at one time, but failed to obtain a sure—the disease becoming more malignant until all hopes of a cure had fled. Hearing of the cures made by Dr January of Murfreesboro', Tenn., I was induced to come to see him, and placed myself under his treatment, when he commenced applying his medicine, the disease extended from the mucous membrane of my upper lip embracing my nose, the right cheek and running like such up my forehead. Dr. J. has, as I firmly believe, destroyed the disease, and the wound is now in a healing condition and a cure has been the result of my visit to the city of Murfreesborough. To-morrow morning I leave for my home in Marion county, Ky. Given under my hand, July 12, 1852.

WALTER HAMILTON.

Murfreesboro', Tenn.

More New Carpeting.

WE have just received an additional supply of Carpeting, which makes our stock complete, from 30 cents to $2 75 per yard, which we are anxious to sell.

W. & T. H. GREENFIELD & CO.

Nov 27, 1852

NEW PIANOS.

WE have commenced receiving our new stock of Pianos, and will be regularly supplied from the best makers with all the various styles and sizes, all of which will be sold very low for cash, and warranted to give satisfaction.

W. & T. H. GREENFIELD & CO.

Nov 27, 1852

GRADUATED Magnetic Machines, Galvanic Curatives. For sale by H. O. SCOVEL.

Queensware, Glass and China,

AT "HICKS' CHINA HALL."

NOW in store a fresh and heavy stock of every article usually kept in similar establishments, all of recent Importations and purchased directly from manufacturers in France and England, and will be sold cheaper at Nashville than Retail, than ever before offered in this city. We engage ourselves to sell at lower prices than the same style and quality of Ware can be bought in any city North, East or South, and brought to this place. Merchants wishing to duplicate bills bought in any other city, can test the matter by bringing on their "original documents," and will convince them they can buy as cheap and as low in this matter than any other. ☞ The best of Packers always engaged.

A. H. HICKS,

Next door to Cheekers' Bank, Public Square

Nashville, July 31, 1852.

Walnut Hills Baptist Female Institute.

Grenada, Mississippi.

THIS Institution is just entering upon the second year of its existence with the most flattering prospects. The number of pupils during the past year was 77. The following is the efficient and able Board of Instructors.

Rev. W. S. Webb, A. M., Principal and Professor of Mathematics and Ancient Languages.

S. J. Wakefield, A. M., M. D., Lecturer on Anatomy, Philosophy and Hygiene.

Mrs. A. W. Webb, Teacher of Modern Languages.

Miss Mary A. Gass, Instrumental and Vocal Music.

Mrs. Frances D. Livingston, Piano, Guitar and Harp.

Miss Mary L. Mackie, Preceptress of the Primary Department.

Miss Delia R. Wheeler, Ornamental Needle Work, Embroidery and Oil Painting.

Mrs. E. B. Strauss, Matron and Nurse.

The Institute is not designed to be *local* in its character. The state imperatively demands a Female Seminary of the highest order, this Institution was originated to supply that demand. With this object in view the Trustees are erecting the largest, the most commodious and the most beautifull College Edifice in the whole South, at a cost of 30,000 dollars; which when completed will easily accommodate ——— 150 boarders. This building is to be neatly furnished and the grounds around it so arranged that in beauty and fitness it cannot be excelled.

An appropriate Philosophical and Astronomical Apparatus has been secured—the Reflecting Telescope, measuring fourteen feet in length, and twelve inches in diameter—being the largest probably in the South-west.

An extensive Reading Room is connected with the Institute, in which may be found some of the choicest periodicals of the day.

The location is such that in salubrity of climate it can hardly be surpassed. Its healthfulness is indeed proverbial. Its central position also makes it easy of access from all parts of the State.

The Institute is conducted on the broad principles of the gospel, without sectarian bearing.—Each pupil attends church on the Sabbath with any of the religious denomination in the place which the parents or guardian may designate.—The intercourse of the pupils with each other, and with their teachers, is, on all occasions reformed to the usages of refined and educated society.

The Boarding Department is under the superintendence of the Principal and his lady, who use every effort to make it, as far as possible, the HOME of those who enter it. The manners and habits of the pupils are sedulously cared for, and such principles inculcated as are calculated to fit them for the duties of the social and domestic circle.

The scholastic year is divided into two sessions. The first commences the first Monday in September, and continues four months. The second commences the first Monday in January, and continues six months. There will be a short vacation in Winter, including the Christmas holidays—and a long one in Summer, including the months of July and August. It is very desirable that all should be in attendance on the first day of the session. Those present on that day secure a place in the Institute, and seats in the school room.

Monthly examinations are held which are open to the immediate friends of the pupils; and monthly reports of the scholarship and standing of each pupil are sent to parents and guardians.

With no extra studies, the board and tuition amount to 190 to $140 per year; with the extra studies the expense will of course be somewhat increased. Bills payable one half in advance, the remainder at the close of the session, and persons must not expect credit because the school is dependent entirely upon the tuition for support.—For further particulars see Catalogue, or address the Principal.

L. ALDRIDGE,

President of the Board of Trustees

Grenada, Aug 9, 1852. [Aug. 14.

Mossy Creek Baptist Seminary,

Jefferson County, Tennessee.

Rev. H. Lee, Principal Collegiate Department.
Mr. R. R. Bryan, " Preparatory "

THE Board of Directors take pleasure in announcing to the public that the above named Institution will be opened on the first Monday in October next, under very flattering auspices. A commodious and handsome building is now nearly ready, and will be improved by new additions at an early day, so as to compare favorably with any College in the State.

The location, in many respects, cannot be excelled. It is in the country, near the line of the Tennessee and Virginia railroad, surrounded by prosperous and high-minded planters, and, consequently, free from the temptations to vice, idleness and extravagance, common to village and city locations; there being no intoxicating liquors made or vended within several miles of the place. Mossy Creek, from which the Institution takes its name, gushing up in one great fountain, a short distance above, washes the base of the eminence on which the edifice is situated. No place in the world can be more beautiful.

TERMS, VACATIONS AND ARRANGEMENTS.

There are two Sessions in each year. The Fall Session commences the first Monday in October, and continues twenty-one weeks. The Spring Session commences the first Monday in March, and continues twenty-one weeks.

A vacation of one week will be allowed at Christmas; and another of nine weeks at the conclusion of the Spring Session.

The Annual Examination will commence on Thursday in the last week of the Spring Session.

EXPENSES—BOARD

Including washing, fuel, lights, &c., in excellent private families $1 25

TUITION.

In Preparatory Department, for Orthography, Reading, Penmanship, Arithmetic, begun, per session 5 00
Arithmetic, &c., continued, Geography, English Grammar, History of the United States, &c 8 00
All the remaining branches to the collegiate course 10 00
Collegiate Department, uniformly 15 00

Tuition payable for each session in advance, each session considered, unless the parent or guardian resides in the neighborhood, then at the close of each Session; but in cases of protracted sickness, it will be refunded for the time lost.—Otherwise, no deduction made for absence, and no pupil received for a less term than one session.

Young men designing to take up the christian ministry, who come properly recommended by their churches, will receive the tuition throughout the course free of charge.

The expenses in the Collegiate Department, for Board and Tuition, will be $72 50 per year, when the pupil spends his vacations at home; or $95 if he remains on the ground a full year.

Books will be furnished at reasonable prices for cash.

COURSE OF STUDY AND GOVERNMENT.

The course will be extensive and well arranged. Dr. Anthon's editions of Latin and Greek authors, and Davies' Course of Mathematics—Andrews & Stoddard's Latin, and Valpy's Greek Grammar, will be preferred.

The regimen will be strict but paternal, daily accounts being kept against each pupil, both in regard to his literary and moral standing, which will be submitted to parents and guardians at least once a Session, and as much oftener as they may desire.

A partial course will be allowed in special cases.

JAS. H. CARSON, Ch'n Board
Dandridge, Tenn.
W. M. P. Hale, M. D., Sec.
Morristown, Tenn.

Mossy Creek, Aug. 25, 1852.

The Howell Institute.

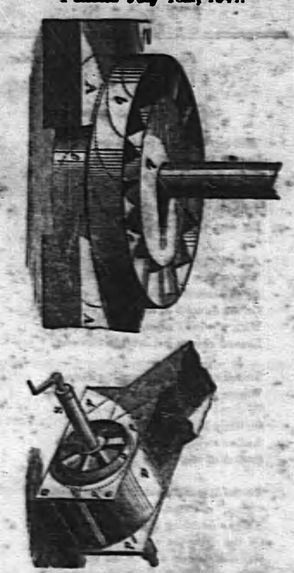
THE commencement of this Institution will open in the new and elegant edifice erected for its use, on the first Monday in October, under the superintendence of its former and unpopular instructors. It is respectfully urged that the pupils desiring to come to the Institution will do so at the commencement of the session.

JNO. WEBB, Sec.

Lexington, Aug. 27, 1852
Sept. 11, 1852—3m

Conger's Turbine Water-Wheel

Patented July 10th, 1847.



THESE Turbines are made of any size from 20 inches to 10 feet diameter, with from 48 to 30 guides or buckets, and discharge from 5 square inches to 15 feet of water, from under any head, from one foot to any height. They are constructed on scientific principles and will do a greater business with the same quantity of water than any other wheels in use. They are simple and simple in construction, and may still—by having the necessary instructions—can construct them. A thorough knowledge of the construction and principles of action of these wheels may obtained by consulting the Scientific American, No's 33, 50 and 51, Vol. 8; and No. 27, Vol. 7. The undersigned attends to the construction of them any where near Jackson, but he would like to get mill wrights at a distance to engage in the business. Any person wishing to do so can get farther information, &c., by addressing

J. S. CONGER.

Oct. 2, 1852—3m Jackson, Tenn.

CHERRY PECTORAL

For the rapid Cure of

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

TO CURE A COLD with headache and soreness of the body, take the Cherry Pectoral as nothing to bind, and wrap up warm to sweat during the night.

FOR A COLD AND COUGH, take it morning, noon and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this remedy when they find it can be so readily cured. Persons afflicted with a severe cough, by taking them off their rest at night, will find, by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequently refreshing rest. Great relief from suffering, and an ultimate cure is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

From two eminent physicians in

Fayetteville, Tenn., April 16, 1851.

Sir—We have given your Cherry Pectoral an extensive trial in our practice, and find it to surpass every other remedy we have for curing affections of the respiratory organs.

Drs. DIEMER & HAMPTON.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

Rev. Dr. LARKIN, of Brooklyn, N. Y., says: "I have seen in the Cherry Pectoral cure each case of Asthma and Bronchitis as leads me to believe it can rarely fail to cure these diseases."

FOR CROUP, Give an emetic of ipecacuanha, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

WHOOPING COUGH may be broken up and soon cured by the use of Cherry Pectoral.

THE INFLUENZA is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors, without the Cherry Pectoral, were suffering from the disease.

Barre, Ohio, June 11, 1851.

Dr. J. C. Ayer: I write to inform you of the truly remarkable effects of your Cherry Pectoral in this place, and in my own family. One of my daughters was completely cured in three days of a dreadful Whooping Cough, by taking it. Dr. Means, one of our very best physicians freely states that he considers it the best remedy we have for pulmonary diseases and that he has cured more cases of Croup with it than any other medicine he ever administered.

Our clergyman of the Baptist church says that during the run of the Influenza here this season, he has seen cases from your medicine, he could scarcely have believed without seeing.

Yours respectfully, J. D. SINCLAIR,
Deputy Postmaster.

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

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

PARKER CLEVELAND, M. D.

Br

Poetry.

From the New York Recorder.

CLARA BELL.

BY MRS. EMILY C. JUDSON.

'Mid her spring's first roses lying,
Lately Clara Bell was dying:
Golden ripples from her head
Mantled half the snow white bed,
And the violet of her eyes
Lit with rapture from the skies.

All enduring death's dark river,
Turned her spirit to its Giver,
As the infant to the breast,
Or the devotee to its nest;
With a saint's calm, meek behaviour;
Leaned she on her trusted Saviour.

Treading thus the dim lit valley,
Where death's sluggish waters daily
Wind pale, drooping lily bells,
Or the morning asphodels,
Smiles went flitting o'er her face,
Smiles of more than human grace.

To the lovers ones round her sighing,
"Sing," she said, "while I am dying!"
And as faltering voices chanted
Of the shore for which she panted,
Her clay fetters downward flinging,
Clara stood with angels singing.

From the Boston Olive Branch.

THE WORLD AS IT IS.

This world is not so bad a world
As some would like to make it;
Though whether good, or whether bad,
Depends on how we take it.
For if we scold and fret all day,
From dawy morn till even,
This world will go'er afford to us
A foretaste here of heaven.

This world in truth's as good a world
As e'er was known to say
Who have not seen another yet,
And these are very many.
And if the men, and women too,
Have plenty of employment,
There surely must be hard to please
Who cannot find enjoyment.

This world is quite a clever world,
In rain or pleasant weather,
If people would but learn to live
In harmony together;
Nor seek to burst the kindly bond
By love and peace cemented,
And learn the best of lessons yet,
To always be contented.

Then sure the world a pleasant world,
And pleasant folks were in it,
The day would pass most pleasantly
To those who thus begin it;
And all the nameless grievances,
Brought on by borrowed troubles,
Would prove, as certainly they are,
A mass of empty bubbles.

Selections.

North British Review on Infant Baptism.

After the rupture of the Presbyterian church of Scotland, resulting in the organization of the Free Church, the necessity of a quarterly review to urge the claims of that independent body, to advance its distinctive tenets, to defend its men and measures, and discuss the leading questions of the day, religious, political, and ecclesiastical was felt. To supply this want, the North British Review was established under the immediate personal supervision and sanction the of learned, eloquent and able Dr. Chalmers, one of the most strenous and ingenious advocates Pedobaptism ever had. Dr. Hanna the son-in-law of Chalmers, was, and is yet the Editor of that periodical. He is a pedobaptist, and always takes occasion in the papers of the Review to manifest his peculiarity of belief concerning the doctrines and ordinances of christianity.

In the number of the North British Review for August, is an article entitled 'Scriptural Revision of the Liturgy, a remedy for Anglican Assumption and Papal Aggression.' It says;—

"Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed; but there is not one word which asserts its existence. Nay more, it may be argued that 1 Cor. vii. 14, is incompatible with the supposition that infant baptism was then practiced at Corinth. The Apostle in this passage seeks to remove the scruples of the Christian partner in mixed marriages, who believed that a conjugal union with a heathen was a state profane and unholy to God's sight. He reassures them by an argument founded on a reductio ad absurdum. You admit, says he that your children are holy, than be persuaded that the marriages from which that sanctity is was derived is holy also. For, were it otherwise, if, as you can imagine, the marriage is unholy, then it would follow that the children who are the fruits of it could be unclean and unholy also;—whereas you know and admit the reverse; you confess them to be holy. It is absolutely indispensable for the validity of this argument that the sanctity of the children should have been exclusively derived from the sanctity of the marriage; for on no other hypothesis amid the sanctity of the children have furnished a proof of the sanctity of the marriage. Had the children been baptized, they would have been holy in their own right, as members of Christ; and a father, who had had his children baptized, would have effectually demolished the Apostle's reasoning by the simple reply, that the holiness of his children, as members of Christ's church, was no reason for thinking the marriage holy, or his not putting away his unbelieving wife. Many indeed, have explained the word holy as meaning, "have been admitted to baptism," making the verse say, that if the faith of believing partner had not sanctified the marriage, the children would not have been admitted to baptism, whereas they had been baptised. But this is to rewrite scripture, not to interpret it.

"History confirms the inference drawn from the sacred volume. Infant baptism cannot be clearly traced higher than the middle of the second century; and even then it was not universal. Some, indeed have argued that in the silence of scripture, it is fair to presume that a custom whose existence is seen in the 2nd century must have descended from the apostles: but the presumption is wholly the other way. Baptism appears in the New Testament avowedly as the rite whereby converts were incorporated into the christian society; the burden of the proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious act of faith. The example of circumcision is appealed to as justifying the practise. We do not doubt that this example had, as it deserved, immense influence in causing the extension of baptism to infants; and we are quite willing to accept it as an authority for the institution, provided that the two rites are placed on the same level. The authority is valid, provided it is not pressed beyond the identity of the analogy. Circumcision dedicated the child to God, and was a sign and pledge that he should receive from time to time such blessings as were suited to his capacity and circumstances. Infant baptism may be and is a repetition of all these things. But no one ever asserted that circumcision renewed the child's mind at eight days old; nor that its omission would have made him liable to eternal perdition. Circumcision, therefore, is a warrant only for an external, though holy relation being established toward God by infant baptism. The truth, then, is clear. The language of Scripture regarding baptism implies the spiritual act of faith in the recipients.—When infant baptism is now spoken of, the necessary modification must accordingly be made in supplying language used in Scripture concerning Spiritual baptism only.—Inextricable confusion has been the inevitable consequence when language used of adults, of persons possessed of intelligence, and capable of spiritual acts, was gratuitously applied to unconscious infants; and it cannot be a matter of wonder that a totally new conception of the ordinance should have been created by such a perversion.—So great was the difficulty felt by Luther, who retained infant baptism, and assumed that the language used of baptism in scripture applied to the baptised infant, that in order to fence out priestly superstition, he imagined that God, who bestowed regeneration, bestowed also, by a direct miraculous act, that intelligent faith which the spiritual nature of Christianity demanded. Our age is not likely to acquiesce in such a solution.

Liberality of a Burman Convert.

Sometime since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to take leave, when the poor old woman bid me remain a little longer. She crept along to another part of the house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? "This is very little," replied, "but it is all I have, and it is to help in the cause of Christ."—But you are old, and infirm, and poor. "Yes, but I love Christ, and this is very little." Surely, I thought, here, in the midst of poverty and decrepitude, is a converted heathen exercising the enlightened faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression, "This is to help the cause of Christ." When I thought of the withered hand and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.—*Rev. Mr. Kincaid.*

Singing in Family Worship.

We believe the tenderest and most endearing of all our recollections of the home of our childhood is the *singing at family worship.* Nothing more cherishes the devotions of the parents, or binds the hearts of the children to the family circle, while it early impresses their minds that there is a sacred pleasure in worshipping God.—We knew a little girl seven years old, who was recovering from sickness, and as her strength increased she preferred the request, "Father, wont you attend family worship up here?" The request could not be denied. "[illegible] tive land, I love thee?" It was beautiful to see the feeble child, as she sat in her bed supported by pillows, with her little hymn book before her, exerting her exhausted powers in joining in all the verses of the hymn, which implies an entire consecration to the missionary work.

Singing to an Infidel

He was a fine, intelligent Virginian, in the vigor of life; and during a residence of some years at the west had been an avowed infidel, blaspheming the name of God. The reading of *Some Jesus* had convinced him that the Bible could not be the work of man—he acquiesced in its truths, but could not appropriate the blessings of the Gospel to himself. He was attacked with a lingering and fatal disease, which gave him opportunity for reading, and reflection, and prayer, but often rendered it difficult to converse. Three of us sometimes went in to beguile the tedious hour by singing. We had entered his room one day, and almost without any remarks sung the hymn, "There is a fountain filled with blood," &c., and then "The voice of free grace," &c. Said he, "There is nothing I so much delight to hear as the first hymn you ever sung to me, "Jesus, lover of my soul." We began to sing it in the tune here annexed, and found the solemnity which had reigned in the little circle, while singing the two former hymns, began to be changed to weeping. We struck the touching strains of the second stanza, and the weeping became loud; the heart of him who had reviled Christ broke, and we feared to sing the remaining stanza would be more than he could bear.

When singing in his room, a few days after, he said very sweetly, "I don't think I shall ever hear 'Jesus, lover of my soul,' sung again; it excites me so, my poor body cannot bear it."

This divine art is given to us in great kindness—why shall we not use it? Let *all children* be taught to sing, (for facts show that, beginning early, they can learn,) let it be introduced into every family and school; and make a part of our private as well as social and public worship.

Sleeping in Jesus.

This expression, "sleeping in Jesus," is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the Gospel so proclaimed it. The image of sleep, indeed, as of a stern, interminable state of inactivity and silence, had been long known, but that of sleep, as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection dawn, was first announced in the Christian revelation. Death is now only a brief repose; the body resting from its labors, and the soul being present with the Lord in holiness and felicity.—*Rev. Daniel Wilson.*

A WIFE.

When a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and dance. It is a being who can comfort and counsel him; one who can reason and reflect, and feel and judge, and discourse and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother and the mistress of a family. A woman of the former description may occasionally figure in a drawing-room, and excite the admiration of the company; but is entirely unfit for a helpmate to man, and to train up a child in the way he should go.

Obituaries.

From the Southern Baptist.

DR. MARMADUKE THOMAS MENDENHALL.

Dr Mendenhall is no more, was a sad announcement to him who writes, when, on Wednesday, 5th Nov., at Camden, it first fell on his ear. Still it presents itself to his recurring thoughts in enduring sadness. Farewell, friend, brother, and co-laborer! This world has been passed, and your journey to other and brighter worlds on high has been completed. May we there, in God's appointed time, meet in never-ending joy.

To die as to live in well remembered honor and glory, is the just reward of him who has lived in usefulness and virtue. This great meed has been earned and won by him whose home is above.—Few men lived to better purposes than he did.

Dr. Mendenhall was born in Guilford county, North Carolina, in the society of Friends, on the 18th of December, 1798. His father, James Mendenhall, is an elder in the society of Friends; he still survives at the great age of eighty two years. His mother, Miriam, was an eminent and gifted speaker among them; she died in 1845, aged seventy-one years. He received a tolerably good classical education, and having selected medicine as his pursuit, he graduated at Philadelphia, in February, 1822. Soon after, he became acquainted with Phoebe Kirk, the only child of Isaac Kirk, (deceased,) of Bush river, Newberry District, South Carolina, who, like himself, was born and raised a Friend. They were married on the — day of March 1824, and soon after he removed to, and settled on, his wife's fine real estate, four miles south of Newberry. The mills on Bush river he thoroughly rebuilt, and made them merchant mills indeed. He here practiced medicine for several years successfully. Here were born their only two children, Pauline Eliza and James Kirk. In February, 1830, he removed to the town of Newberry, and there he and his wife became the subjects of converting grace, and in Sept., 1831, were immersed, and became members of the Baptist church in Newberry, which was constituted in the October following out of the many converts under the preaching of Elder Hodges and his assistants Furman, Barnes, and Chiles. He there resided until 1837, practising medicine, and siding in every good word and work. In 1835 he was set apart as a deacon.

In 1837, he removed to Charleston to engage in the mercantile business, under the firm of Fort, Townsends & Mendenhall. The beautiful brick building in Granite Row, corner of Hayne and Meeting streets, was their house of business.—They did a large and extensive business. Fort, the Georgia partner, died the second year, and the firm, thus reduced to the Townsends, of New York, and Mendenhall, of Charleston, pursued the business. He became, while thus engaged, a Director of the Bank of the State, and had the entire confidence of its President, the late Judge Colcock, for several years. Upon the dissolution of the firm, Dr. Mendenhall retired a considerable loser, and entered upon a new field, that of a Commission Merchant. He was sustained by many friends, and apparently fortune smiled upon him. But, confidence in a brother, who removed to New Orleans, and a participation in his large hazardous speculations, and securityship for a brother director in the bank, and so, apparentally, wall doing man, but who suddenly disappeared from South Carolina, compelled him to close his doors in 1846.

Notwithstanding that bankruptcy thus came down upon him suddenly, and like a strong man bound him, yet he neither lost the confidence of his creditors, nor his self-respect. He soon heard the shackles which were around him, and in peace and virtuous honesty was taken by the hand, and sustained by the community in which he lived.—He was elected, on the resignation of Mr. Lehre, to the Ordinary's office. At the expiration of his term, he was re-elected. The duties of that great office he performed admirably well. Although having no knowledge of the law when elected, he soon made himself master of all those points which usually were made in his office. His decisions on contested questions were remarkable for the clearness and perspicuity with which he stated and argued the case. The lawyers of Charleston often spoke of him as an accomplished Ordinary.

He joined, on removing to Charleston, the First Baptist Church, and became a Deacon in it. He sustained Dr. Brantley in the trying circumstances attending a portion of his ministry. He has been the intimate friend of Mr. Kendrick since he had the charge of the Church.

In 1842 or '43, he became a member of the Charleston Total Abstinence Society, and on the retirement of Benj. G. Howland, its first and never enough admired President, he became his successor. For several years he discharged most faithfully the duties of President. He early became a Son of Temperance, and in October, 1849, he became the G. W. P. He was from first to last an ardent, working and eminently useful *Totteller.* He was from its organization the President of the Southern Baptist Publication Society, and contributed much to its success.

Upon the resignation of A. J. Lawton, he became the Treasurer of the Baptist State Convention. He was from an early day a member of the Board of Trustees of the Furman Institution and from the beginning of the Furman University.—He was a liberal contributor to every good work both in money and labor. He performed faithfully his various duties in the offices to which he gave himself in the promotion of religion and temperance. He lived to educate and to see his children settled for life. Pauline married Benj. Scott, Esq., and lives near Chattanooga, in the enjoyment of the independent comforts of a farm. James Kirk Mendenhall is the pastor of the Camden Baptist Church. His father attended his ordination in October, and soon after his return to Charleston, was struck down with country or yellow fever, and in a few days closed his useful life. He died on Tuesday evening, the 2d of November, 1852.

With good old Jacob he could have exclaimed, "Few have been the days of my pilgrimage *here.*" Yet notwithstanding he was cut down while yet the summer of life was upon him, he was ripe for the harvest. His life had been one of active pious usefulness, and he was to be gathered early as rich fruit into the garner of everlasting righteousness and peace.

Weep not parent, wife, children and friends although dead he lives, yes *lives here*, and *lives in eternal life.* He has experienced the value of the great Scripture truth, "Blessed are the dead who die in the Lord," and his survivors will realise that "his works do follow him." No man has died in South Carolina, whose death has excited more real sorrow. Every body was ready to drop a tear on his tomb, and say "a good man has been gathered to his Fathers."

Dr. Mendenhall was rather less than the common size, his hair was sandy, his complexion ruddy, his eyes blue, and his features regular and betokening great intelligence. He was a kind hearted, benevolent man. His purpose was to do good, and he gave himself up to carrying it out. His disposition was social; he enjoyed his friends and family. Hospitality was a part of his nature. At his house his brethren and friends always found a hearty welcome. He was an exact and ready accountant. He wrote a good hand. He composed and wrote easily; his letters and other compositions were remarkable for their perspicuity and force. He spoke plainly, forcibly and well. He made no pretensions to oratory; but yet he never failed to secure an attentive auditory whenever he chose to speak. In all the relations of life, as a friend, child, parent, husband, and master, he was good, just and true. As a citizen and an officer he was never found wanting. Few, very few such men live or have lived amongst us as Dr. Mendenhall. His death has made a great void—still we must not mourn. With the poet let us say:

"Servant of God well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

O. N.

H. G. SCOVEL.

DRUGGIST AND APOTHECARY,

North side of the Public Square, three doors west of the Nashville Inn.

WHOLESALE and Retail Dealer in Paints, Powder, Fancy Articles, Glass, Brushes, Oils, Shot, Glass Ware, Perfumery, Dye Stuffs, Varnishes, Lead Surgical and Dental Instruments, Utero Abdominal Supporters and Trusses, Washita Oil Stones, Drugs, Medicines, Chemicals, Wines Brandies and Porter, exclusively for Medicinal purposes

Clover, Timothy, Orchard Grass, Blue Grass, Herds Grass, Hemp, Canary, and Flax Seeds.
1,200 lbs Refined Salt Petre;
5,400 lbs Spanish Whiting;
1,400 lbs Epsom Salts;
2,000 lbs Venitian Red;
200 lbs Gum Camphor;
5,500 lbs Copperas.
200,000 Percussion Caps;
1,000 lbs Washita Oil Stone;
250 bxs Window Glass, assorted;
1,900 lbs Blake's Fire and Water Proof Paint;
175 gals Winter strained Sperm Oil;
250 " Refined Tanners Oil;
450 " Linseed Oil;
1,000 lbs Rosin;
1,100 lbs Printers News, Book and Col'd Inks,
1,000 of Dr. Alcock's Pivot, Plate & Gum Teeth;
300 lbs of Paris Green, Chrome Green, dry and ground in oil;
10 bbls Eddies Chemically Refined Lamp Black;
60 bbls Hydraulic Cement, (best);
1,500 lbs Alum;
500 lbs Indigo, (warranted);
1,000 lbs Madder, (prime);
In store and for sale, low for cash, by
Sept 18, 2852 H. G. SCOVEL

GENUINE Graefenburg Medicines, for sale by H. G. SCOVEL

Dr. HOWELL'S BOOK.

EVILS OF INFANT BAPTISM.

Second Edition. Revised and Enlarged.

JUST received, this very popular and valuable work by R. B. C. HOWELL. Send on your orders, accompanied with 65 cents, and we will send you a copy, if not over 500 miles. Address TOON & RUTLAND

Better than Silver Dollars

ARE THOSE BEAUTIFUL

DAGUERREOTYPES

EXECUTED BY

F. N. HUGHES.

Union street, 4 doors west of College street,

AND acknowledged superior to any ever before taken in Nashville. They are not only "good pictures," but decidedly gems of art—and yet this fact is no special credit to us, for we have been long in the business, and enjoyed a privilege at the North of acquiring the great improvement in the art as they have been developed, and then we have the best machinery for the purpose ever put into operation, including a "Camera Obscura," selected expressly for us, and imported at great expense from Vienna, (Germany.) Hence, we have been enabled to fix prices just where they should be, to-wit: From $1 to $15, according to size and style of case.

Artists supplied with all kinds of material, chemicals, &c., of the best quality. Instructions carefully given, embracing all the recent improvements.

N. B. In no case will our status be opened for business on the Sabbath.

Nashville, Nov. 13, 1852

ESSENCE of JAMAICA GINGER—Brown's received direct from the manufacturer, For sale by H. G. SCOVEL

RHEUMATISM CURED!!

THE undersigned has obtained the agency for the sale of

MORTIMER'S RHEUMATIC COMPOUND AND BLOOD PURIFIER,

that celebrated remedy which has cured so many thousands, during the past year. These companies cases of every morning form of this dreadful disease, of from 10 to 40 years standing—ample testimony of these facts can be furnished by the agent. Price $5 per single bottle, or *three* bottles for $10. H. G. SCOVEL, *Agent.*

North side of the Public Square, Nashville.

ALSO

Mortimer's Bitter Cordial and Blood Purifier.

THAT justly celebrated *vegetable aperit*, a delightful *cordial*, very pleasant to take, and decidedly the most superior *Blood Purifier* ever known. This cordial will not *reduce* the blood, but will purify and enrich it, impart vitality, reinvigorate the debilitated or enfeebled—strength en the whole nervous system, and produce a *clear of health* and *beauty of complexion.* And is highly prized in the treatment of all diseases arising from *vitiation* of the *blood* or a morbid and inactive state of the *liver.*

This Cordial is being used by thousands of Ladies and Gentlemen, and all are delighted with it. It is denominated the "LADIES' OWN MEDICINE or COMMAL OF LIFE," while thousands of GENTLEMEN know how to appreciate it. Price $1 00 per bottle.

A fresh lot just received and for sale by H. G. SCOVEL, *Agent.*

North side of the Public Square, Nashville.

May 8, 1852.—1y

ROBERT D. CLIFTON, *Philadelphia, Pa.* GEORGE R. 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 superintendence 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 to purchasers than has ever been offered before in this city.

jan 11—tf

Sommerville Book Store.

POINDEXTER & HOTCHKISS 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

POINDEXTER & HOTCHKISS.

May 8—tf Booksellers, Sommerville, Tenn

Valuable Books for Ministers, Deacons and Families.

NOTES EXPLANATORY AND PRATICAL ON THE BOOK OF REVELATIONS.—By Albert Barnes.—Price $1 00 Also: Barnes' Notes on Gospels, Acts and Epistles, 11 vols. 12 mo; $1.00 each.

CHARITY AND ITS FRUITS; or Christian love, as manifested in the Heart and Life.—By Jonathan Edwards, 1 vol, Price $1.25.

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EXAMPLES OF LIFE AND DEATH.—By Mrs. L. H. Sigourney. 1 vol Price 90 cents.

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This is an exceedingly interesting book, and should be in the library of every family.

BURDER'S VILLAGE SERMONS; or one hundred and one Plain and Short Discourses on the Principal Doctrines of the Gospel. Intended for the use of families, sunday-schools, or companies assembled for religious instruction in country villages. By George Burder. To which is added to each Sermon a short Prayer, with some general Prayers for Families, Schools, &c., at the end of the work. 1 vol., octavo. Price $1.50.

A COMPLETE DICTIONARY OF POETICAL QUOTATIONS: Comprising the most excellent and appropriate passages in the old British Poets; with choice and copious selections from the best modern British and American Poets. Edited by Sarah Josepha Hale.

As nightingales do upon glow-worms feed,
So poets live upon the living light
Of Nature and of Beauty.—*Bailey's Festus.*

Beautifully illustrated with Engravings. In one super-royal octavo volume, in various bindings.

COMPREHENSIVE COMMENTARY, embellished with five portraits, and other elegant engravings, from steel plates; with several maps and many wood-cuts, illustrative of Scripture Manners, Customs, Antiquities, &c. In 6 vols. super-royal 8vo. Including Supplement, bound in cloth, sheep, calf, &c. The whole forming the most valuable as well as the cheapest Commentary published in the world. Price $15.

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THE LEGISLATIVE GUIDE: Containing directions for conducting business in the House of Representatives; the Senate of the United States; the joint Rules of both Houses; a Synopsis of Jefferson's Manual, and copious Indices; together with a concise system of Rules of Order, based on the regulations of the U. S. Congress. Designed to economise time, secure uniformity and despatch in conducting business in all secular meetings, and also in all religious, political, and Legislative Assemblies. By Joseph Bartlett Burleigh, LL. D. 1 vol. 12mo. Price $1.25.

This is considered by our Judges and Congressmen as decidedly the best work of the kind extant. Every young man in the country should have a copy of this book.

Our stock consists of a great variety of Standard, Theological, Medical, Literary, and Classical works.

School books of every variety, such as are used in the Colleges, Academies and Common Schools throughout the country.

We respectfully solicit orders from Teachers, Merchants and all who want good books at moderate prices. TOON & RUTLAND,

Union st., 2 doors from Bank of Tennessee,

July 17, 1852

Nashville and Memphis U. S. Mail Packets.

Sligo No. 2 and Embassy.

SLIGO No. 2, will leave Nashville for Memphis every Monday at 6 o'clock, P. M., and leave Memphis for Nashville every Thursday at 10 o'clock, A. M.

EMBASSY will leave Nashville for Memphis every Thursday at 6 o'clock, P. M.; Memphis for Nashville every Sunday at 10 o'clock, A. M., delivering the mail at the several Post Offices between the above points. They will also touch at all points between the Post Offices.

Persons travelling southward will find it to their advantage to take this line, as it is from two to three days quicker and equally as cheap to N. Orleans, meeting at Memphis with every facility to take Southern Steamers: also connecting with the Arkansas and White River Mail Line. Every pains will be taken to render these who call as one comfortable. For freight or passage, apply at the U. S. Mail Office.

Jan. 17 A. L. DAVIS.

CITY HOTEL,

EAST SIDE OF THE PUBLIC SQUARE,

Nashville, Tennessee.

SAMUEL M. SCOTT,

PROPRIETOR.

Jan. 1, 1852.

NEW WHOLESALE DRY GOODS HOUSE,

In Charleston, S. C.

THOS. H SHEPHERD, late of Samuels & Gaston & Co., Nashville, with ROBERT and FRANCIS M'CREERY, are about establishing themselves at 122, Meeting Street, Charleston, as

Importers and Wholesale Dealers in Foreign and Domestic Dry Goods.

UNDER THE STYLE OF

SHEPHEERD, M'CREERY & Co.

They will be prepared by 1st February, 1852, to offer to their friends and the trade generally a new and inviting stock of Staple and Fancy Goods, upon invariable terms, for cash or punctual paper, and respectfully solicit a call from buyers visiting that city. Jan. 17

THE INFALLIBLE COUGH REMEDY!

DR. C. WILLIAMS'

Compound Pulmonic Balsam of Wild Cherry and Wood Naptha,

FOR THE CURE OF

Coughs, Colds, Hoarseness, Hooping Cough, Croup, Bronchitis, Spitting of Blood, Asthma, and CONSUMPTION.

NO medical preparation has ever been presented, to the public, under such favorable auspices as this medicine. It has been received with the most marked approbation by thousands, and its celebrity as a remedy for all diseases of the Lungs, is now becoming notorious. Language cannot describe the promptness and efficacy of its action: indeed its salutary effects are truly wonderful. It has been known to cure the most hopeless cases after the best medical skill, and all known remedies had failed.

Testimony the most convincing is constantly being received, certifying to the superior excellence of *Dr. C. Williams' Compound Pulmonic Balsam of Wild Cherry and Wood Naptha.* It is becoming very popular wherever it has been introduced, and has secured an enviable reputation; indeed it has been emphatically pronounced the greatest remedy for all diseases of the CHEST and LUNGS, that has ever been presented to the public.

The following communication is from Dr. Jas. M Conner, an eminent Surgeon Dentist, who is well known throughout North Alabama:

COURTLAND, Ala., Sept 4, 1850

Dr. C. Williams—Dear Sir: I believe it becomes my duty to speak of the medical virtues of your "Pulmonic Balsam of Wild Cherry and Wood Naptha." In the early part of last week I was afflicted with a very bad cold and cough, and having many professional engagements to attend to, I neglected paying my case proper and timely attention, until my cough got so bad I could scarcely speak; attended with a great difficulty of breathing; and all my friends thought my case a very bad one. I sent for a bottle of your "Pulmonic Balsam," and commenced taking it as directed; in about half an hour I felt greatly relieved and was in a gentle perspiration, and in about one hour I was nearly clear of the cough and my breathing entirely relieved, and was enabled to attend to my professional business on the following day; when I found myself entirely relieved from all the distressing symptoms.

I must, therefore, unhesitatingly declare that your Pulmonic Balsam had the most happy effect in my case, and proved itself superior to any remedy I ever used before, and from my experience declare it to be the most prompt and effectual remedy for affections of the chest and lungs, ever presented to the public. It produced in my case free expectoration and a gentle perspiration, relieved the great difficulty of breathing and coughing, and allayed all the soreness and burning in my breast, in a remarkably short space of time, acting like a charm.

Yours with high esteem,

J. M. CONNER.

HUNTSVILLE, Ala., Aug. 1, 1850.

Dr. C. Williams—Dear Sir: Your Pulmonic Balsam of Wild Cherry and Wood Naptha, is in great demand with us, and gives every satisfaction. It is the leading remedy for diseases of the Lungs here, and is superceeding all other medicines. Most truly yours,

J. F. DEMOVILLE, Druggist.

FLORENCE, Ala., Dec 19, 1849.

Dear Sir: I take the present opportunity of bearing testimony to the medical qualities of your Pulmonic Medicine. The Rev B B. Barker had a cough for about three or four weeks. It not only was distressing to himself, but such was the severity of the paroxysms that all around sympathized with him. I advised him to try your Compound Syrup of Wild Cherry and Wood Naptha. He did so, and took one bottle, and it stopped the cough almost immediately, and has not since returned, nor has he had any symptoms of it since.

I remain yours, T. J. KILPATRICK.

Principal of the Florence Male Academy

Sold Wholesale and Retail, and on Agency, by

J. M. ZIMERMAN,

Wholesale Druggist, who is the General Agent for this Popular and Valuable Preparation for the city of Nashville and the surrounding country.—

It is also for sale by the following Druggists:

Ewin, Brown & Co.,
Cartwright & Armstrong,
W. W. Berry,
George W Hendershott,
Beach, Fleming & Co.,
David Saffarans,
H. G. Scovel,

Also: for sale by all Druggists in the State of Tennessee, and all the Southern and Western States.

July 31—3m.

UNION HALL,

Market Street, Nashville Tennessee.

DAVID Y. WINSTON, Proprietor.

SINCE the fire this house has been thoroughly repaired, and is now ready for public accommodation.

The Ladies' Apartments are large and comfortable, and no pains shall be spared to satisfy all who may give us their patronage.

Attached is a well kept Stable for the accommodation of horses.

BILL OF CHARGES.

Board per day	$1 00
Board per week	3 50
Single Meals	25
Lodging per night	25
Day Boarders per week	2 75
Horse per day	50
Single feed	25

April 17, 1852—1y

Bargains for the Ladies

In French Pinated Jaconets.

I HAVE just added to the Fancy department of the "Market Street Cheap Cash Store," one hundred patterns *Super French Jenanets.* The advantage in the purchase of these goods, enables me to offer them at least 50 per cent. less than similar goods are usually sold for. Every variety of colors and styles. Warranted colors fast or no sale.

June 5 W. W. HINKLE.

ANDREW ANDERSON,

SUCCESSOR TO S. S. ANDERSON & CO.

Brass and Iron Founder, Market Street,

NASHVILLE, TENN.

KEEPS constantly on hand all kinds of Mill Irons, Wagon Boxes, Lathe Heads, Hollow ware, and a variety of Machines, Castings, &c., and is prepared to fill any orders in his line at short notice. Old Brass, Copper and Iron taken in exchange.

Jan 3, 1852.

BONNETS, Bibbons, Flowers, Embroideries, Parasols, Fans, Fringes, Laces and Trimmings, cheap at W. W. HINKLE.

Market st., 2 doors below Union Hall.

June 5, 1852

PIANO FORTE—Toon & Rutland have an excellent one for sale on very cheap terms.

June 26

A DESIRABLE STOCK FARM FOR SALE.

INTENDING TO MOVE SOUTH, I offer for sale my farm in Warren county, Tennessee—It contains by the actual survey 1507 acres, (laying on both sides of the stage road from Murfreesborough to McMinnville, six miles from the latter place,) most of which is good and very good land, producing well—well adapted to grass and tobacco—for health, beauty and water, will compare favorably with any place in the State. For dyspeptics it has to recommend it a fine Mineral Spring about two miles distant, of much celebrity for curing that disease. There is an abundant supply of blue limestone on the tract. As a tavern stand, it is believed the receipts would more than pay the interest on the purchase money. As I am determined to sell, an early applicant can get a bargain.

Nov. 29—tf WM. H. MORGAN.

RAMAGE & CHURCH.

Wholesale and Retail Dealers in Boots and Shoes, Hats, Caps, Trunks, Valises, Carpet Bags, &c., &c., &c.

College st., between Union and the Public Square, NASHVILLE, TENN.

ARE now receiving from the Northern Manufactories, a heavy and complete stock of *BOOTS AND SHOES*, for city and country trade, and solicit a call from all in want of goods in their line. The following comprises a part of their late purchases:

Ladies' fine kid and Morocco Slippers and Buskins
" " " " Bootees, thin and thick soled;
" " Velvet Slippers;
Misses' and children's kid, morocco, and calf skin Bootees;

An extensive assortment of rubber Boots, Buskins, and Slippers for Ladies, Misses and Children's wear. Also, Gents, fine Overshoes. Gentlemen's best pump soled, stitch'd and peg'd
" French calf boots;
" stitch'd and peg'd water proof do.
" best cloth Congress Gaiters;
" " lasting and enmelled do
" " new'd and peg'd calf and enmelled Shoes, Oxford Ties and Winter Bootees, tapestry and enmelled slippers, &c.

Which with our assortment of Trunks, Valises, Carpet bags, Satchels, Hats and Caps, etc., and our *heavy stock of Negro Brogans and Boots* and Shoes of almost every quality and style usually kept in this market, enables us to offer superior inducements to country *dealers and planters.* We are determined not to be undersold by any house in the trade. Please call and examine our stock before purchasing.

RAMAGE & CHURCH.

Dec. 13, 1851—3m

VALUABLE AND IMPORTANT PUBLICATIONS.

THE KNOWLEDGE OF JESUS THE SOUL EXCELLENCE OF THE SCIENCES

"A charming book, and we could wish it read in every Christian family."—[Lutheran Observer.

"A book of vigorous thought, worthy of careful study."—[Rel. Herald.

"Would do honor to any pen that ever wrote."—[Troy Budget.

PROVIDENCE UNFOLDED; by Carson.

This volume comprises the history of Providence, as unfolded in the book of Esther; also,

THE GOD OF PROVIDENCE THE GOD OF THE BIBLE. And also,

THE TRUTH OF THE GOSPEL DEMONSTRATED FROM THE CHARACTER OF GOD MANIFESTED IN THE ATONEMENT.

This is among the best of Dr. Carson's writings. It has had a very extensive circulation in Great Britain, and will be found worthy of universal attention.

THE HISTORY OF PROVIDENCE AS MANIFESTED IN THE SCRIPTURE; by Carson.

THE BAPTIST PULPIT OF THE UNITED STATES; Consisting of Eloquent and Instructive Passages from the Sermons of 200 Baptist Ministers, by Joseph Belcher, D D. Embellished with fine Portraits.

"The Portraits are worth more than the cost of the entire work. It cannot be otherwise than gratifying to every Baptist, to find that the leading minds of his denomination hold "truth as it is in Jesus" with such a vigorous grasp, and commend it to others with as much power. The passages are generally short, but they are pure gold."—[Baptist Messenger.

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FOSTER ON MISSIONS: with an Essay on the Skepticism of the Church By Rev. Joseph P. Thompson, Pastor of the Broadway Tabernacle Church.

"This is the substance of a discourse pronounced by its celebrated author, and subsequently prepared by him for the press. It is one of the most able and comprehensive discussions of the subject of missions that has ever been written. It contains that remarkable fragment of Foster's, entitled, "God Invisible," conceived in the spirit of the old Hebrew prophets. The valuable Essay, by Rev