The Tennessee Baptist

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Communications.

For the Tennessee Baptist.

ON ELECTION.

Brother Graves:

The feelings and gracious affections of Paul, in view of the mysteries of God's grace, whereby the salvation of the church is secured, have been stated in my last letter. The same truth, which filled the soul of the Apostle with adoring ecstacy, was appointed of God, to furnish solid consolation to the regenerate in all generations.—How is this done by the inspired writer?—First: by reciting the *marks* or characteristics of the "sheep for whom the good shepherd laid down his life," and then revealing the connexion between the predestination, which had apprehended them, and their CERTAIN salvation. No wonder that any, who *could* receive that saying, were filled with "Joy unspeakable and FULL of glory." How can an awakened mind be happy so long as it is an unsettled question, whether he is to live forever in glory, or be the victim of eternal despair? How can the poor, if he has any, be *full of glory*, while his spirit is divided and distracted by the fear wherein is torment? False, carnal, animal joys, not only delude, but are necessarily followed by a moral collapse, which is in itself misery, and the prelude to eternal ruin. True happiness, that which exhilirates, strengthens and imparts real *moral health*, is to be realized only when the soul is replenished with God's truth, and, of course, truthful apprehensions of God's *revealed* character. It is thus possible for him to "Joy in God"—a state of things eternally opposite to the ignorant, unmeaning and noisy effervescence of carnal presumption, which arminianism creates. "The wise will understand."

As I am writing with the design of comforting and strengthening the children of our household, (and none else are susceptible of Bible consolation,) let me advert to the concatenation of *links* of divine manufacture, which bind the christian to the glory that awaits him.

Having been the *objects* of the "determination, purpose or decree," originating in the divine mind, and for reasons known only to God, they were, in time, the time appointed of the Fathers "CALLED." Now, what is meant? Much modern theology answers, it means "they were *externally* invited to come to Christ;" that is, they read the Gospel preached to them. I ask, is that all? Impossible! for the persons Paul speaks of, were somehow, or in some way, so called, that *in fact* they were justified. Does that effect or result uniformly and necessarily follow the *external* call?—far from it. But the Apostle's argument proceeds upon the principle that the connexion is *certain and fixed*, so that the call most infallibly follow the Predestination.—If that is not the Apostle's statement and intention, the whole argument is nugatory, and falls short of the design. "Calling," must, to be of any real advantage, be internal—an operation of grace upon the soul—an influence of the Holy Spirit, called the spirit of Faith; by which the moral bias of the mind is changed, and, (to use the language of a more orthodox age,) "the root of the matter is planted in the heart." If the plant be expected to grow and thrive, it must have a *root*—the very thing that is so often wanting; as Christ said, "they have no root in themselves." In fact, it is the reason why the word takes effect, so as to beget *faith* in one and not in another. A. and B., both in their sins, hear *externally* the same Gospel. And be it remembered, it is equally needful and adapted to them both; and yet A. is *called* and converted; while B. neglects the invitation. Now, who has made A. to differ? Truth replies, "God has done it," and from that hour A. is the "workmanship" of God. Metaphysics will explain it. Men's wisdom talks of reasoning—early education—self-determining power of the will—and at last has only to say, "A. was willing and B. was not." Great discovery! to be sure. And what, pray, made A. so wondrous willing? A better heart, says one. The powerful sermon, says another. The singing and shouting made him think of Hell and Judgment, says a third, &c., &c., *ad infinitum*.

Now, can any Bible student be satisfied with such silly impertinence? How consistent and strictly philosophical the Bible account. The soul asleep has been awakened; the dead has been quickened and made alive; the blind made to see, &c. It is not a dead man who eats the hidden manna, but a man who at the *bidding* of Christ has arrested and came forth. From the beginning to the end, then, is consistency—causes adequate to effects—divine power, producing a new *creation*, and the same *word* that originally spoke *Light* into being, has spoken again, and the man who was "darkness, is now Light in the Lord."

Is not THAT the New Testament CALL? or, in the New Testament, as Socinians say, a production crowded with bombastic phrases of no certain signification? I dare to assert that there is not a gospel-enlightened soul in the land but what rejoices in perfect sympathy with my statement; and I conclude, for the present, by presuming to notice the fact, that the Pulpit is degenerating yearly and monthly. Instead of the Evangelism of Paul, we hear the foul croakings of every various *Ism* that Enmity against God can suggest. All varieties claiming to be the Gospel of Christ, and promising their respective votaries *salvation*—THEY ARE LIES; and so long as it continues true, that a circle is not a square, nor a square a triangle, so long shall it be true that the heart of man can be satisfied ONLY by the truth of God. If any man think with equal favor of error, falsehood and nonsense, he is to be pitied and prayed for.

JOHN FINLAY.

Memphis, 1852.

For the Tennessee Baptist.

Brother Graves:

I wish you would take this matter in hand yourself, and whilst you attack error outside, that you will not neglect inside. I certainly go with you, in all your home thrusts at the errors in the Pedobaptists societies. I admire your fearlessness, and would pray you to attack error, even in our own houses. Be the fearless champion. I will not promise, not to desert thee, for when blows come hot and fast, I might be caught—running. Yet I believe, error should be attacked any where, and I say above all, in our midst.

I really believe much of error lies at the door of our preachers. And I'll tell you why. Preachers desire popularity too much. They fear to tell their flock what is their whole duty. They do not press home upon the young convert all his duties. They do not teach their church the importance of sustaining their preachers. They do not refuse to serve churches who do not pay according to their ability. And thus we find some few preachers called everywhere—and more too—because they work cheap. Do they reflect upon this injury? I may err, but I think there is evil done, thinking as I do, that a church encouraged in parsimony, dwindles in religious feeling. Are preachers afraid they will not be paid if they urge the Bible cause, the Indian Mission cause, the Publication cause, Education cause, Home, Foreign and Domestic Mission causes? I find the churches most liberal in these causes; are most liberal in paying the preacher, and the most liberal have the best attendance. People who pay well for preaching and for benevolent operations will always attend regular to get value received.

Do ministers inculcate harmony? Do they prefer giving up the charge, where they know a few are not satisfied, thus give place for unity, or do they work on their friends against the disaffected? I put home questions, and I ask a calm, dispassionate examination. Is it the duty of elders, overseers, and superintendants, to visit their charge? Who does it? Or have preachers only a duty of ministration from the pulpit to perform? Do they encourage Sabbath Schools by their attendance? And pray how often is it convenient to attend? I do not ask them to take a class, only to encourage by their presence—as is the duty of every church member. Do they aid in prayer meetings? The very life's blood of every church, the corner stone. Oh! brethren, why are there not greater exertions in the cause of our blessed Zion?

Do preachers endeavor to keep down little jealousies? Or are they like a spirited Miss, who cannot bear to hear another Miss praised for beauty, or talent, without feeling she is overlooked? When a stranger is invited to fill our pulpit, must I not love and praise the discourse, without saying he is not as good as our —— preacher? Fie on it! Can man never lay aside envy? Ought a preacher to refuse, through EMULATION, to accept a call, because he knows the former pastor deserves the place or he would not take it, that another would accept?

And again, is it right that a church should be as it were compelled to employ even a very excellent brother, merely because it suited him to live there, where he could keep a boarding house, or a school, or a store, or any other calling? This looks to me very much like the clergy were ruleing the church. I do hold, that in certain cases, where a pastor is treated ill, that the church might suffer, but where no such thing has been done, and the church only requires a change, that no one man should thus rule. A church may call a worthy brother, and be well pleased for a year or for five years, yet that brother may probably become careless, from being fixed in his own property, and yet the church compelled to employ him. Is this Baptist usage, or is it a remnant of the old one?

I have seen and heard of just such things, and I cannot, for the life of me, give it any other name than Priest-craft. Because I employ a boot-maker this year, should I be forced to employ him the next, whether he made a good fit or not? If preachers would devote themselves to study, and would devote themselves to the ministry—all pastoral duties, I very much doubt if any church would consent to a change.—The pastor would improve as fast as his hearers, they would become more and more attached to him, and thus a unity would be established.

I have dwelt longer on this than I thought for, when I began, but I am not half done yet—although I must quit. I wish to be searching. The honest and faithful surgeon will probe deep and searching. I desire to be plain, to be useful, yet not to be any more offending than one who desires reform should be. I am for reform every where; yea, let it commence in my own heart, my own acts, let the ministers each one reform,—but should the leader, the overseer, the shepherd, not reform?—They are crying evils, and they must be reformed. I am not averse to using the pen, if it will do good. It is time; I fight a "*homme de guine*," yet if I do not think my name would be of any benefit—though I do not withhold through fear—only from prudence. May God our father sanctify the means, to the end, that good may result, is the prayer of your brother,

LINDSAY.

For the Tennessee Baptist.

HAVE YOU PAID YOUR PASTOR?

Brother Graves:

My mind has been much exercised recently, in reference to the treatment Pastors receive at the hands of churches and individuals, whom they serve.

I have just been examining a ministers memorandum, with whom I am very intimately acquainted, and the facts learned therefrom, are such that ought to make Christians think very seriously, in reference to the promises they make the minister, in order to secure his services as Pastor.

The minister to whom I have reference, keeps a memorandum of the services he renders, together with the amount promised him by the churches and individuals, and I will proceed to state some facts found upon his memorandum. For his services in the year ——, a Bapist, worth some $100,000, said to him, (for this was the commencement of his ministry,) you ought to go out into the work fully. But, said the young man, I don't see how I am to be supported. Give yourself no trouble on that subject, said the wealthy Bantist, for I will see to it, that you are well sustained. And upon this promise, this young minister relied, and went into the work.—The first year of his ministry and after the years labor was performed faithfully, what did that man do for the minister, whom he had promised to support? Just nothing at all.

In the year ——, a church promised him $100, and when he had served them according to engagement, they paid $5,50 instead of the $100.

In the year ——, another church promised to pay him $100 for his services, and when the labor was performed, he was paid $7,00.

In —— year, an individual pledged himself to pay this minister $50, to preach at a certain place, and when the minister had performed the services, at great sacrifice, did that man pay him what he had promised? No, not one cent of it.

I have given a few instances only, as found on this memorandum, and might go on instancing cases, until I should extend my article too much. If all our ministers were to keep such a memoradum, and we could have access to them all, we might be astonished at the injustice done to them, and we might be made to wonder how they bear so much maltreatment, and yet complain so little.

Would any of us be willing to spend our time in laboring for others, and deprive our families of that which is their due, and make ourselves poor and penniless, and still think that those who had received all the benefits of our labor—were under no obligation to remunerate us for our services? Let us look at the subject as it is; let us reverse the matter, and place ourselves in the situation of our ministers, and them in our own, and what would we think of a minister, would employ us, and and promise to pay us for our services, and after the services were rendered, refuse to pay us according to contract? Would we be willing to engage in his service again, while he failed to pay us for services already performed?

Now, my brethren, let us think of this matter, and act the part that honor and justice demand at our hands. By a careful reading of Matt. 25th, we might feel the importance of this subject, for we learn that in the judgment, Christ will regard an injury done to his disciples, as having been done to himself. We are responsible for our contracts in this life, and the particulars of his life, will enter into the account we shall meet, in the great day of final audit. Brethren, let us reflect what an awful account we shall have to meet, in wrongs done to our ministers. In some cases the grocery keeper is paid for his liquor, by church members, and the minister goes unpaid, and our promises violated.

Now, brethren, let me say, in conclusion, that we ought to act differently. If we do not intend to do any thing for our Pastors, let us just say that we dont intend it, and then we shall not disappoint them, nor violate our promise, and thus involve our character for honor, justice and christianity.

A MEMBER.

January 31, 1852.

For the Tennessee Baptist.

Revival in Hopkinsville, Ky.

Brother Graves:

From private correspondence with my friends, I learn that a glorious revival of religion has lately been enjoyed by the Baptist Church in Hopkinsville, Ky. Bro. A. D Sears, assisted by brother N. Lacy, held a meeting which continued for about eight weeks. For about five weeks prayer meetings were held nightly, and this was followed with continued preaching for about three weeks. The meeting gradually increased in interest, without much excitement, until at last, in answer to prayer, there was exhibited the most powerful display of God's converting power. About fifty professed religion during the meeting, thirty-seven or thirty-eight of whom united with the Baptist church, five or six joined the Methodists, and six or seven others who professed, belonged to Presbyterian families. The displays of God's converting power were such that many of the unconverted seemed to be absolutely afraid to attend the meeting, and the results of the revival have given a powerful check to the cause of infidelity in that town. Brother Sears is a faithful and laborious pastor, and his heart has been made to rejoice that his labors have not been in vain in the Lord.

A short time previous to this revival in Hopkinsville, brother Lacy held a protracted meeting with the South Union Church, Christian county, Ky. The result of this meeting was fifteen professions, and twelve or thirteen baptisms.

Yours in Christ,

SAMUEL BAKER.

February 3d, 1852.

For the Tennessee Baptist.

Brother Graves:

On last Sabbath, brother William H. Haile, of Shady Grove Church, Smith county, Tenn., was officially set apart by solemn ordination, to all the duties and privileges of the Gospel Ministry.

The Presbytery consisted of Rev. E. W. Haile, J. Wiseman, H. Rowark, and John Weathered, (Deacon.)

After an examination of the candidate on his christian experience, call to the ministry, his views of the doctrines of the gospel, the organization of the church, the requisite qualifications for membership in the church, the laws of the kingdom, its government, its ordinances with their design, &c., &c., an ordination sermon was preached by Rev. J. Wiseman, from 1 Cor. 1: 21, at the close of which, the ordination prayer was made (with the laying on of the hands of the Presbytery) by Rev. H. Rowark.—Charge and presentation of the Scriptures by Rev. E. W. Haile. Hymn and the right hand of fellowship by the church. Closing prayer by Dea. John Weathered. Benediction by the candidate.

It was truly a solemn and effecting time; Christians rejoiced to see a new laborer enter the great harvest field, and to witness the affectionate embraces of these two brothers in the flesh, and their mutual prayers for each others prosperity and success, in advancing the glorious cause of the blessed Redeemer. It was truly impressive. May the Lord bless our newly ordained brother, and all his faithful ministers, and prosper them in their labors of love.

Yours, truly,

J. W.

February 2, 1852.

For the Tennessee Baptist.

YELL co., Ark., JANUARY 26, 1852.

Brother Graves:

Believing the friends of the Tennessee Baptist like to hear of the progress of Zion, I avail myself of the opportunity to inform you that we have just closed a two days meeting at Mount Carmel Church. On Saturday our business was transacted with fervency of spirit and serving of the Lord. On Sabbath I preached to an attentive audience, second Corinthians, fifth chapter and first verse, which was followed by an exhortation from our aged brother Rev. L. Autry, when the Spirit of the living God seemed profusely poured out upon the Saints of God and sinners trembled. I hope that days labor will result to the salvation of immortal and never dying souls. The Baptist cause is advancing in the West and I pray God that the time will speedily roll on when Bible truth shall prevail and that many yea, very many may be caused to drink from the river the streams whereof makes glad the City of God.

Your Brother in Christ

R. S. HOLDERBEY.

For the Tennessee Baptist.

Brother Graves:

The executive board of the Central Association met at Spring Creek, Madison County, Tennessee, Nov. 29th, 1851. Present, Elisha Collins, Samuel P. Clarke, Jeremiah P. Haughton, John R. Woolfolk, Alexander Askew, Micajah Fly, and Reuben Day.

Rev. E. Collins appointed President pro. tem. and R. Day clerk pro. tem. Prayer was offered by the President invoking the blessing of God to aid the board by his Holy Spirit in their deliberations and crown with abundant success the efforts that are now being made by the churches of the Central Association in sending the gospel to the Red-man.

The Board took into consideration the resolution of the Association of sustaining a Missionary among the Indians for ten years. Rev. Wm. M. Lea was presented to the Board as a suitable and qualified person to go as a Missionary under the patronage of the Central Association. The nomination was approbated by the Board. Bro. Lea being present was requested to say if he would accept of the appointment if made by the Board. He answered that a subject of such vast importance required time for reflection and begged further time to answer; granted.

The Board then adjourned to meet at Spring Creek, January 10th, 1852.

JANUARY 10, 1852.

The executive Board of the Central Association met according to adjournment; present, S. P. Clark, J. P. Haughton, J. R. Askew, M. Fly, and R. Day. The Throne of Grace was addressed by J. P. Clark, returning thanks, to God for past blessings and the preservation of our lives and for His blessings upon the efforts of the Board.

The Board then proceeded to the election of officers. S. P. Clark, was chosen President, R. Day, Recording and Corresponding Secretary, J. R. Woolfolk, Treasurer.

The unfinished business of the last meeting taken up, to wit—that of appointing a Missionary to the Indians. A communication was received by the Board from Wm. M. Lea, declining to serve as Missionary for the Board.

The following resolution was offered and accepted.

Resolved, That the Corresponding Secretary be directed to correspond with the Rev. Sidney Dyer, Corresponding Secretary of the Indian Missionary Association at Louisville, Ky., requesting information in relation to the Indian Mission.

Resolved, That the Clerk send a copy of their proceedings to the Tennessee Baptist, for publication and append a few items expressive of the desire and intention of the Board.

Adjourned to meet again at New Hope Chuch, Carroll County, Saturday, before the fourth Lord's day in April 1852.

J. P. CLARK, *Pres.*

R. DAY, *Re. Sec.*

In compliance with the above I would state that the Board has strong faith in the promises of God and heartily believe the declaration of the Apostle Paul to the Romans, that the Gospel is the power of God unto Salvation to every one that believes.

Therefore the Board is desirous to send *the Gospel* of the Son of God to the poor Indian in the West, whose claims upon us are great and sublimely so when we take into consideration the obligations resting upon us as the followers of Christ. With His commands to preach the Gospel to every creature.

To carry out the noble design the Board is desirous to procure the services of some faithful and devoted minister of the Gospel to go as a Missionary to the Indians, under the patronage of the Central Association of Baptist in West Tennessee.

Who of our ministers in the District or elsewhere has the love of God burning upon the main altar of his heart and a desire for the salvation of our race West of the Mississippi in his wigwam or in the chase that will say "here am I, send me and let me go and bear the Words of life-immortal to the far off Indian."

Let such correspond with the Board and their claims shall be duly considered. Those that the Board are not personally acquainted with must come well recommended, a single man is prefered. May the God of Mission put it into the heart of some brother to go.

R. DAY, *Re. Sec.*

For the Tennessee Baptist.

Brother Graves:

This is an age of investigation and controversy, and many suppose that the Baptismal controversy is one of modern date; but history shows that we have, as Baptists, had to contend for the Apostolic practice on this subject ever since the corruption of the early churches by the "Man of Sin." Would it not be very interesting to have the works that have been writen on the subject, for centuries put before the people of the nineteenth century?

Below I send you a list of works on the subject, published by Dr. John Gill, and his opponants during the eighteenth century, many of which no doubt would be worthy of a re-publication, if they could be obtained. The object of this communication is to call the attention of *Antiquarians* and *Publishers* to the subject.

Dr. Gill was numbered among the most learned of his day. He was distinguished as a schollar and divine at an early period of his life. He was a laborious student all his days, and lived to the advanced age of seventy-four years. During this time it is said he wrote and published more than *ten thousand folio pages*. He was esteemed for his learning and piety, even by many of the learned and eminent of other denominations. Doubtless many thousands would be pleased to see his works, here ennumerated, revived.

Will the Baptist Press favorable to these suggestions, give this and the accompanying article an insertion, and oblige

AN ENQUIRER.

WORKS ON BAPTISM.

Published During the Eighteenth Century.

1st. 1726.—The manner of Baptizing with water, cleared up from the Word of God, and right reason, &c., (in dialogue by Marthias Maurice, an independent minister of Rewell, Northamptanshire, England.

2d. 1726.—The ancient mode of Baptism by Immersion, &c., by Dr. John Gill, in answer to the above.

3d. 1727.—Mr. Maurice replied to the above in a pamphlet, the title of which is not given.

4th. 1727.—Dr. Gill replied in a Tract called "A Defence of the Ancient Mode," &c., &c.

5th. Mr. Cogan, a member of Mr. Maurice's Church, replied to Dr. Gill's rejoinder in a most virulent and defamatory manner.

Several of Mr. Maurice's pamphlets were sent to the North American. The Baptists in America hearing of Dr. Gill's replies, wrote for some of them. The remaining part of the impression was sent over at the expense of the Baptist Fund.

6th. 1746.—Jonathan Dickinson, of Elizabethtown, New Jersey, wrote a pamphlet entitled "A Brief Illustration and Confirmation of the Divine Rite of Infant Baptism." It is supposed that this was written on account of the increase of the Baptists in New England, and parts adjacent. It was published in Boston, and other places: was boasted of and circulatad extensively. At length the Baptists sent a copy to Dr. Gill, requesting a reply to it.

7th. 1749.—Dr. Gill replied in a treaties called "*The Divine Rite of Infant Baptism Examined and Disproved.*"

8th. 1752.—Peter Clark, A. M., pastor of a church in Salem, replied to Dr. Gill in a book of more than 450 pages, entitled "*A Defence of the Divine Rite of Infant Baptism.*"

9th. 1754.—Dr. Gill replied to Mr. Clark in a letter to a friend in Boston, which was printed there with a *fourth* edition of a sermon of the Doctor's preached at Barbican, upon Baptism, Nov. 2d, 1750.

10th. 1751.—A pamphlet appeared which was boasted of as being unanswerable, bearing the title, "*The Baptism of Infants a Reasonable Service, Founded upon Scripture, and Undoubted Apostolic Tradition.*"

11th. 1751.—This year Dr. Gill has published "*The Argument from Apostolic Tradition in favor of Infant Baptism, with others enforced,*" &c. With which was printed "*An Answer to a Welch Clergyman's Twenty Arguments for Infant Baptism,*" and to the whole were added, "*The Dissenters' Reasons for Separating from the Church of England,*" written chiefly for the use of the Baptist churches in Wales, and translated into the Welsh language, as they had been occasioned by the reflections the said clergyman had cast upon those of the principality.

12th. 1753.—A pamphlet by an anonymous writer being published, entitled "*Pedobaptism, or, a Defence of Infant Baptism in point of Antiquity,*" &c. Dr. Gill replied in a Tract, called "*Anti-pedobaptism; or, Infant Sprinkling an Innovation.*"

14th. The same anonymous writer made a rejoinder to this, but as it was of but little force, the Doctor gave it no notice.

15th. 1765.—This year Mr. Clark's "*Defence of the Divine Rite of Infant Baptism,*" was re-published in England.

16th. The same year Dr. Gill re-published his reply to the same, together with a reply to another treatise just re-published in London, called—

17th. "*A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism;*" being the substance of several discourses from Acts 2: 39, by David Bostwick, A. M., late minister of the Presbyterian Church in the city of New York.

Soon after this, the Rev. Mr. Carmichael, a minister of the Gospel in Edinburgh, being convinced of the truth of believers baptism by immersion, came to London to enjoy the institution, and was baptized by the Doctor at Barbican, who also preached a sermon on the occasion, from 1st John 5: 3, which was reflected upon in one of the public newspapers.

This obliged him, contrary to his inclination, to publish his sermons, which he declares was not designed for the press.—It is further declared of Dr. Gill, that in all his controversies on the subject of baptism, that he did not "*renew the dispute.*"—He was opposed to *unnecessary controversy;* had resolved never to write on the subject only in self-defence, when attacked, or when the controversy was renewed *by others.*

18th. The other works by the Doctor, were his sermons, entitled, "*Baptism a Divine Commandment to be Observed.*"

18th. His work on "*Jewish Proselyte Baptism,*" published with his body of Divinity.

20th. "*Infant Baptism a part and Pillar of Popery.*"

The above make up the list of works on this controversy with which the Doctor had anything to do, so far as I have been able to ascertain. Only two of these are accessible to the American people, so far as I know. "Infant Baptism a part and Pillar of Popery;" has recently been published by the Baptist Publication Society. His Jewish Proselyte Baptism, said to be the ablest work ever published on that subject, is only to be found in connection with the few copies of his Body of Divinity, now extant.

For the Tennessee Baptist.

Brother Graves:

At a regular meeting of Society Hill Church, Haywood county, Tennessee, on Saturday, the 31st day of January, 1852, it being announced that our beloved bro., Rev. C. C. Conner, was about to remove from this neighborhood, and assume the Pastoral care of the Baptist Church at Brownsville, Haywood county, Tennessee.

On motion of bro. H. I. Anderson, the following resolutions were unanimously adopted:

Resolved, That Society Hill Church, in parting with the Rev. C. C. Conner, acknowledges the loss of a zealous, faithful and able minister of the New Testament; the friend of missions, and advocate of every "good word and work."

Resolved, That this church cordially commends bro. Conner to the brethren at Brownsville, and elsewhere; and should it suit his convenience at any time to visit us, we hereby tender him an affectionate welcome, and invite him to a pulpit which he graced so long by arguments aptly urged; eloquance seldom equalled, and pathos always thrilling; in short, by ministerial fidelity to the "good cause," always sustained by a devotion unfaltering, and an ardor unsurpassed."

Resolved, That a copy of these proceedings be inserted in the Church book, and also, that a copy be sent to bro. Conner, and the editor of the Tennessee Baptist, with a request that it be inserted in his paper.

JOS. H. BORUM, *Mod.*

H. I. ANDERSON, *Clerk.*

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, February 21, 1852.

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

☞ On and after the 1st of March next, no names of new subscribers for the Tennessee Baptist, will be entered on our books, unless paid in advance.

On the 1st of May next, all who are twelve months or more in arrears, will be stricken from the list, and accounts forwarded for collection.

GRAVES & SHANKLAND.

The Anti-Clerical Revolution in England.

This Revolution is still going forward. We have, from its first appearance, taken a lively interest in it. We rejoice to see the Methodists of England revolting and hurling from their galled necks, the yoke of a clerical despotism,—we hope its effects will not be lost on their brethren this side of the water. We will keep our readers posted ap on this subject.

PROGRESS OF THE METHODIST DISRUPTION.—The London Patriot says that there are now not fewer than seven regular ministers in open opposition to the Wesleyan Conference. They are, the Rev. Messrs. Everett, Bromley, Dunn, Griffith, (expelled,) Rowland and Burnett, (suspended,) and Manly, who has resigned.—Mr. Manly has been for many years a missionary in Jamaica. His quarrel with the Conference originated in local matters; but, he avows, and with distinguished ability maintains, the same principle as the other gentlemen. We understand that several missionaries are deemed not unlikely to follow his example. In Jamaica, in New Zealand, at Natal, and in other quarters, much dissatisfaction exists.

The following is an extract from the "Reasons for renouncing the Conference" which are published at length in the Wesleyan Times. It gives a statement of the spiritual despotism practised in the connection that is most fearful. After giving his views of a gospel church on the scriptural model, he goes on to state some of the special grievances under which he and his brethren lie:

"With Scriptural Churchism the Wesleyan polity is in fearful discordance.—There may be intimations in the New Testament of the presbytery, the collective eldership, or seniority, of a church, whose hand-laying publicly indicates the church's choice; but there is nothing whatever of an authorized or authoritative confederation of churches or elders, in post-apostolical times. The convocation in Jerusalem of apostles, elders, and brethren, belonged to the formative era of the Church, and derived all its authority from the presence and participation of inspired men; and can be no model or sanction for the conclaves, synods, councils, and conferences of consecutive eras and of uninspired men. Pastors may voluntarily associate, and so may churches, but not so with authority, and not for the purpose of unduly segregating or erecting the clergy, or of subordinating, fettering, or overriding the churches.—Nothing can be more alien and repugnant to the spirit and letter of the New Testament than for a confederation of ministers, like the Wesleyan Conference, to claim and wield the supreme and, practically, the sole legislative and executive power of thousands of churches at home and abroad.—The incorporation of laymen, arbitrarily and clerically chosen, with Conference Committees, and the veto of circuits on Conference enactments, are not merely faulty in form, but futile in fact. Combination, the law of Wesleyan ministers, is considered an unpardonable sin in the Wesleyan people.—The degenerate developments of modern Methodism have disclosed a practical conspiracy against the rights and liberties of Christendom. Such a clerical monopoly and despotism as the Wesleyan polity, revolutionises the Christian commonwealth to the extent of its prevalence, and creates a spiritual oligarchy, if not, at times, a spiritual dictatorship. Nothing parallels and illustrates it but Popery in general, and "the Society of Jesus," or the Jesuits in particular. Where, in the New Testament, does Christ authorize any one or more of his Church's ministers to degrade or expel at their pleasure, or for silence under their questions, either a minister or private member of the Christian brotherhood? Only the Church that appoints can cognosce and dismiss. "Tell it unto the church,"—not the Conference or clergy,—is the commandment of our Head. It was the church of Corinth in its convocation—not the bishops and deacons—that was divinely directed to put away from among them, not the silent and the suspected, but "that wicked person." The Wesleyan Conference is either the mere successor of a man, John Wesley, and a mere conventional gathering, or it is a violator and despoiler of the rights and privileges of Christ's elect. Claiming and exercising powers which neither God nor man has conferred—which Mr. Wesley neither did nor could bestow and under which many in the connection are now writhing and groaning, drooping and dying.—it has become a trebly-entrenched and elaborated despotism. 'Let no man or number of men,' it says, 'do any thing new till WE consent.' No one but a nominee of the clergy can become an officer in the connection, or a lay member of a Conference Committee. The laity, the people,—the great bulk and body of the connection,—have no voice or vote in the framing and enacting of laws. Even the nominees of the clergy, in quarterly meeting assembled, can only suspend a new law for one year, in their own circuit; any new law confirmed by a second Conference is binding on the whole connection. And even the right of petitioning, the right of begging, respecting general legislation and administration, can be exercised only by such nominees, not by the churches themselves, and not even by all the nominees, for the class-leaders and local preachers of less than ten years' continuous standing, and the stewards of any Society under fifty members, are excluded; so that begging belongs only to the connectional aristocracy. Besides, the meeting for even this restricted petitioning can take place only at the instance of a majority of the circuit and society stewards, in only three days of the year, (days of grace,) with three days' previous notice to the Superintendent of the precise subject to be considered (days of strategic device)—only on subjects that are general, and consistent, in the Superintendent's estimation, with 'the essential principles and established constitution of Wesleyan Methodism,'—only by the individual signatures of the majority forthwith suffixed to the petition,—and only under the chairmanship of a travelling preacher. But the members may individually petition; for the Conference, which is itself such a close and compact corporation, dreads nothing so much as lay confederation and hence its aversion to the Local Preachers' Association, and to the Reform Delegation.

"The Conference, since 1849, has expressly claimed the right of propounding, at its pleasure, any question respecting the moral, ministerial, or religious character of any of its members, with no restriction as to the time or manner, and with no appeal from itself as to the right interpretation and enforcement of this law; and has resolved, that no accused member of society shall have his right of trial conceded, unless he first consents to be put to the question.—Such power as this is absolutely intolerable. No man or number of men is fit to wield it, or can be safely intrusted with it. It is the many-headed beast of Popish tyranny. No man should succumb to it for a moment that has any regard for truth, righteousness, and liberty. Not only has the point of the wedge of prelacy been inserted, but the wedge itself is being fast driven home. The very Vatican is rivalled and eclipsed by Wesleyanism, which, it has well been said, is 'the Popery of Protestantism.'—The office of Superintendent, and, above it, the office of Chairman of the district, and above it, the office of President of the Conference, have been gradually expanded and aggrandized, so as to approximate a perfect pyramid of priestly power. The liturgy is forced upon reluctant congregations. The chairmen of missionary districts are magnified by the unconstitutional and undefined appellation of "General Superintendents," which may screen and subserve any encroachments; and one of them, if not more, is directed by the Missionary Committee not only to visit the Quarterly Meetings of solitary stations, but, without any authority from the Conference, to take the chair, and thus virtually nullify the resident pastor, unless he has the moral strength and courage to resist such an innovation and usurpation. The codification of the connectional laws is neglected and discountenanced, because it is more convenient to despotism to have the laws shut up and scattered in several large and costly volumes of 'Minutes,' a complete copy of which cannot be obtained. The various powers of enacting, interpreting, and executing laws, are lodged in the same hands; so that the boasted appelate jurisdictions of the connection are utterly vain. The key-note of the connection is struck in City Road or in Bishopsgate street within; and whoever refuses to repeat and prolong the sound becomes marked and marred.

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"I have not made the service of Methodism a stepping-stone to another sphere of labor, or hoarded and invested the clippings of its salary to sustain me in my severance. My conduct bids defiance to the suspicions and whispers of evil-minded or cold-hearted men; and, whatever be the place or circumstances of my future days, I hope and purpose to be always acting consistently with my principles, honestly towards men, and humbly and obediently towards God."

☞ Mark the bold declarations of Mr. Manly, touching the organization of Methodism and its influence.

Wesleyan polity in fearful discordance with scriptural Churchism!

"Pastors may associate and so may churches, but not as with *authority*!"

"The degenerate developments of modern Methodism have disclosed a practical conspiracy against *the rights and liberties of christendom*!" Have we not said it? Such a clerical monopoly and despotism as the Wesleyan polity revolutionizes the Christian commonwealth to the extent of its prevalence, and creates a spiritual oligarchy if not a spiritual dictatorship. Nothing parallels and illustrates it but Popery in general and the "Society of Jesus," or Jesuits in particular!!!

Exercises power which neither God nor man has conferred!

That become a doubly-entrenched and elaborated despotism!!

"Such power is absolutely intolerable!"

"It is the many-headed beast of Popery and tyranny!"

"No man should succumb to it for a moment that has any regard for truth, righteousness and liberty!"

"Not only has the point of the wedge of *prelacy* been inserted, but the wedge is fast being driven home.

The very Vatican is rivaled and eclipsed by Wesleyanism [Methodism] which it has well been said, is "the Popery of Protestantism!!"

Such, reader, is the language of an eminent Methodist minister in England—one who is seeking, with others, to arouse the Methodist laity of England to an abolishment of the despotic features of Methodism.

Have we ever need more severe language—have we ever? Have we not been publishing the same sentiments years before the agitation commenced? If these declarations are *facts*—ought not such a system to be exposed—ought it to be countenanced by an American citizen, much less by an American Christian?

We recommend the following declaration to those lawyers in Jackson who were called upon to decide upon the proposition we discussed with Mr. McFarland at Trenton, and we would call the attention of the citizens of Trenton to it also, "NO MAN SHOULD SUCCUMB TO IT FOR A MOMENT THAT HAS ANY REGARD FOR TRUTH, RIGHTEOUSNESS OR LIBERTY."

Don't file or destroy this paper until you have secured its reading by every candid Methodist in your neighborhood. We propose these articles, not so much for Baptists as for Methodists, and we hope to get them before Methodists through Baptists.

A SCATHING AND MERITED REBUKE!

Brother Waller replies to McFerrin's brotherly *fawning* and *sickening* praises, with which he sought to secure the regard, or at least silence of bro. W., while he slandered us. His languagewith respect to us is libellous. From Mc, a libel and slander is the highest sort of praise.

"Dr. McFerrin—we believe he sports the D. D., now a *very common* appendage of ministerial names (if he does not, however, we will stand corrected and make the *amende honorable*.)—Dr. McFerrin, we were about to say, who presides as chief scribe over the editorial department of the Louisville and Nashville Christian Advocate, appears to have had the smooth current of his temper rather rudely disturbed by the perusal of our article, a few weeks ago, on *Methodism and Politics*. We are not at all surprised at this. Methodist Church Polity is a very sore place—the most tender part of Methodism—and the slightest touch or the most gentle pressure produces exquisite pain. And perhaps we have not quite enough sympathy and sensibility in our composition to perform an operation in ecclesiastical surgery, the best calculated to promote the comfort and quietude of our patient. At least, they are wont to cry and complain very much while under our treatment. In the instance complained of by Dr. McFerrin, after examining the whole case to the utmost of our professional ability, we came to the deliberate and settled conclusion, that the Methodist church polity was a *religious* and might become a *political* gangrene; and hence for the temporal and spiritual welfare of our Methodist brethren (the laity especially) we decided that amputation was the only true practice to be resorted to. Hence the deep wounds inflicted; and *hinc illae lachrymae*, by our excellent brother in Nashville. But we hope he will be convalescent ere long. He will be in a better humor then, and in a better frame of mind to understand and appreciate our treatment.

The mob in Ephesus had no better argument against the ministry and miracles of Paul, than the deafening laudations of their favorite divinity-" "Sirs," exclaimed Demetrius, a silversmith, to his brethren, "ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no Gods which are made with hands. So that not only this our craft is in danger to be set at naught; but also the temple of the great Goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians! All with one voice, about the space of two hours, cried out. Great is Diana of the Ephesians!"

"And our Nashville friend, for about the space of half a column in his large paper, felt it necessary to shout the praises of Methodism, preparatory to his notice of our article. Take the following specimen; and Demetrius is wholly eclipsed by the magniloquence of Dr. McFerrin, in behalf of the craft by which he has his wealth:

"'But Methodism moved on. Her progress was marked in every direction. Her ministers were seen traversing every hill and every vale. The city and the deep wild forest were alike their field of missionary enterprise of toil and triumph. The poor and the rich were alike converted through their ministry. Their chapels were seen rising in every city and ornamenting every village in the land. Their camp grounds were seen here and there in the wild woods of the great west, or erected on the margins of the beautiful rivers and lakes of the east. The men of education and polish were struck with their zeal and fervor, and were overwhelmed with the power of divine truth as proclaimed by the sons of Wesley, who, like Jesus of Nazareth, went about doing good. Men in the uncultivated wilderness beheld their devotion to Christ, and won by the powerful appeals of these sons of thunder, submitted to the cross of Christ, and were converted to the faith of the gospel.—Farmers, mechanics, professional men, statesmen, and politicians, all ranks, classes and conditions were converted through their instrumentality, and the little one became a thousand, and the "few weak false prophets" grew to a mighty army. In little more than half a century these despised Methodists became the most numerous denomination of Christians in America. Her ministers were called to preside in literary institutions, and to chaplaincies in our State and national legislatures, and the bigoted priest and aristocratic CLERGYMAN, who were wont to look with contemptuous sneer upon "the Methodist circuit rider," was forced, by the power of his success, to regard him as a genuine minister, and the church he represented as orthodox.—And now, who is more respectable and respected than a Methodist minister, who has devoted himself to the cause of God, and made himself able to defend his doctrines?'"

"'Great is Methodism!' of course, the Methodists will all shout upon reading the above; and will forget the ecclesiastical bonds by which they are held in thraldom!! But it is in this strain, that Dr. McFerrin indulges through most of the article which he puts forth in reply to us! Of course we have no answer to make to "mere words and nothing else." We are not silly enough to suppose, even with a Damascus blade, we could "wound the trenchant air;" or that it would be a great feat, to pierce a bag of wind.

"But our Nashville brother felt it important to do more than declaim of the glories of Methodism and John Wesley, and hence deemed it expedient to make a show of a response to our facts and argument. Our readers shall have the full benefit of his reply. We are anxious that they should see the best answer which one of the most shrewd, adroit and able Methodist editors in the land, could make to our article.—Here it follows in full:—

"'We have been led to these remarks by the articles which we have recently read in some of our exchanges. Among the most bitter, we notice the Western Recorder, a Baptist paper published at Louisville, Ky., and edited by the Rev. John L. Waller, a man of talents. Had we seen similar declarations in a slanderous sheet nearer home, we should have passed them by in silence. The false and malicious pen of a certain little editor in these hereabouts, though dipped in gall is harmless. The mind that dictates, and the hand that wields that pen, are known to be so corrupt that his missiles fall harmless at our feet. So full of deadly poison are his arrows, that they infuse the virus of death into the vitals of him who bends the bow or gives direction to the arrows. But when we read of such false statements and false misrepresentations of the polity of the Methodist Episcopal Church, as we find in the Western Recorder, we feel ashamed of poor human nature, and regret that one of our common race, descended from old father Adam, and blessed with the intellect of Mr. Waller, should so far forget himself and give currency, through his paper, to statements and sentiments so at variance with the truth of history, and the existence of facts.'

Mark the following, which we copy from his paper of the 31st ult.:

"'It is well known that the dominion of the "ministerial aristocracy" in the Methodist Episcopal Church, is as supreme and absolute as that of the hierarchy in the Papal church. In both instances, the ghostly rulers are wholly beyond the reach of the people, and in no way responsible to those whose religious privileges and interests they control. In both cases the church is composed of ecclesiastics, having all authority and all power in their hands—absolute in their possession of the keys—they can open and none can shut, they can shut and none can open. The Romish hierarch, in this country, can only banish and bar his cringing vassal from the privileges of Papism—a punishment which is weighty or worthless just as the individual may estimate the moon-struck mummeries of the Mother of abominations. Our 'ministerial aristocrat' possesses just the same power, and can excommunicate whom he will from all the glories of Methodism, just when and how he pleases; and there is none among the people to hinder or make him afraid. If a lay brother esteem Methodism as the paragon of all religious excellence, as Methodist lay brethren generally do, then must he feel a cringing servility towards him who can, at his sovereign pleasure, deprive him of its blessings. His fears of his ghostly superior will necessarily be in exact proportion to his tender regard for Mr. Wesley's 'old ship of zion.' In a word, the people can be Methodists only by the gracious permission of their 'ministerial aristocracy.'"

"'We should like to be able to attribute the above misrepresentation to the ignorance of the writer, but this we cannot do; Mr. Waller is a gentleman of intelligence, and is, perhaps, the most talented Baptist minister in the South-west. He must know (if he penned the article) that he has grossly misrepresented our government, and has ascribed to the minister of the Methodist Episcopal Church a power which they claim not which they cannot exert, and which is pointedly contradicted by the discipline, the very constitution of the church. Every intelligent Methodist in the land, who may chance to read the above statements, will at once know that the writer is either ignorant of Methodist polity, or wicked and malignant in his false charges upon our ministry and the rules of our Church.'"

"'You are right, Dr. McFerrin, in not putting in the plea of ignorance in our behalf. We scorn the plea. If we have in aught misrepresented the Methodist polity, we seek no escape on the score of ignorance. It may be our weakness and imbecility, but certainly not our ignorance.—We have studied, with whatever of intellect a beaign Providence has been pleased to bestow upon us, the history of Methodism in England and the United States, from its inception to the present hour. We have examined, with the utmost care, the discipline of the Methodist Episcopal Church, in all its changes and modification, and we have again attentively weighed every sentence of the extract from our article quoted above, and in the face of Dr. McFerria's denial, we now emphatically re-affirm all that he denies; or rather all that he has quoted from us. He mistakes his man, if he supposes that we are to be terrified by his empty denunciations. We have seen too much of "Protestant Jesuitism" not to know what degree of importance to attach to such idle threats, and what value is to be placed upon such sweeping and infinite disclaimers. Our Nashville friend has promised "more anon." Let it come.—We will rejoice to see it. Let him enter upon an exposition of Methodist polity, if he dares. We will aid him in his undertaking. He will find us prepared for him at all points. We too have in contemplation a full examination of this subject, and we rejoice in the prospect, that it will undergo a thorough investigation by the assistance of so practised a controversialist as the editor of the L. & N. Christian Advocate.

"We need not say any more at present. We reserve further remarks for the "more anon." But we cannot conclude without expressing our regret at the lofty and supercilious tone which our Nashville friend has deemed it expedient to adopt towards the editor of the Tennessee Baptist, to say nothing of ourselves. The antic airs which it is so common for the Methodist "Ministerial Aristocracy" to affect towards their opponents, like the "fantastic capers" of the silly ape, fill the mind of all sensible people with emotions of unmixed loathing and contempt. However, the Methodist laity may cringe and cower before such manifestations, they are utterly powerless of awe and terror to the free and unfettered members of other denominations. Especially are they supremely despised by the Baptists.

Early Persecution of the Baptists.

We take the following account of the persecution to which our ancestors were exposed, from the Minutes of the Philadelphia Association, for the year 1770. It is extracted from letters received from New England at that time, and demonstrates conclusively that the alliance of Church and State in Massachusetts was no less tyrannical and despotic than in the mother country.

"The laws of this province (Massachusetts) were never intended to exempt the Baptists from paying towards building and repairing Presbyterian meeting-houses and making up Presbyterian ministers' salaries; for, besides other insufficiences, they are all limited, both as to extent and duration.—The first law extended only five miles around each Baptist meeting house; those without this circle had no relief, neither had they within, for though it exempted their polls, it left their estates to the mercy of harpies, and their estates went to wreck. The Baptists sought a better law, and with great difficulty and waste of time and money obtained it; but this was not universal. It extended not to any parish until a Presbyterian meeting-house should be built, and a Presbyterian minister settled there; in consequence of which, the Baptists have never been freed from the first and great expense of their parishes; expenses equal to the current expenses of ten or twelve years.

"This is the present case of the people of Ashfield, which is a Baptist settlement. There were but five families of other denominations in the place when the Baptist church was constituted; but those five, and a few more, have lately built a Presbyterian meeting house there, and settled an Orthodox minister, as they call him, which cost them £200. To pay for both, they laid a tax on the land; and as the Baptists are more numerous, the greater part fell to their share. The Presbyterians in April last demanded the money. The Baptists plead poverty, alledging that they had been twice driven from their plantations by the Indians in the last war; that they were but new settlers, and cleared but a few spots of land; and had not been able to built commodious dwelling houses.

"Their tyrants would not hear. Then the Baptists pleaded the ingratitude of such conduct; for they had built a fort ther at their own expense, and had maintained it for two years, and so had protected the interior Presbyterians, as well as their neighbors, who now rose up against them; that the Baptists to the westward had raised money to relieve Presbyterians who had, like them, suffered by the Indians, and that it was cruel to take from them what the Indian had left.

"But nothing touched the hearts of these cruel people. Then the Baptists urged the law of the province; but were soon told that the law extended to no new parish till the meeting house and minister were paid for. Then the Baptists petitioned the General Court. Proceedings were stopped till further orders, and the poor people went home rejoicing—thinking their property safe; but had not all got home before said order came; and it was an order for the Presbyterian to proceed.

"Accordingly, in the month of April they fell foul on their estates and left them hardly any but a wilderness. They sold the house and garden of one man, and the young orchards, meadows, and cornfields of others; nay, they sold their dead, for they sold their graveyard. The Orthodox minister was one of the purchasers. These spots amounted to three hundred and ninety-five acres, and have since been valued at £363 8s., but were sold for £53 10s. This was the first payment. Two more are coming, which will not leave them an inch of land at this rate.

"The Baptists waited on the Assembly five times this year, for relief; but were not heard, on pretence they did no business; but their enemies were heard and their business done. At last the Baptists got together about a score of the members at Cambridge, and made their complaints known, but in general they were treated very supercilliously. One of them spoke to this effect: "The General Assembly have a right to do what they did, and if you don't like it you can quit the place.' But alas! they must leave their all behind! The Presbyterians are not only supercilious in power, but mean and cruel in mastery.—When they came together to mangle the estates of the Baptists, they diverted themselves with the tears and lamentations of the oppressed. One of them, whose name is Wells, stood up to preach a mock sermon on the occasion; and amongst other things, used words to this effect: 'The Baptists, for refusing to pay an Orthodox minister, shall be cut in pound pieces, and boiled for their fat to grease the devil's carriage.'"

It seems incredible, now-a-days, that such outrages should ever have been practised on American soil; and systematic efforts are made by men like Dr. Ely, and Dr. Parsons Cooke, to cover up or palliate the despotic persecutions of the New England Puritans. But the truth cannot be concealed, and religious tyranny has no apology. The Baptists of this country have ever been both the apostles and martyrs of religious liberty. Had they been silent, the whipping-post and the pillory might still have flourished, and a State Church have extended its despotic sway over all classes of citizens.—*Chris. Chron.*

Baptist ministers and members, we hope, will save the above for their scrap-books, as it shows conclusively that 85 years ago there was no "open communion" offered us by Pedobaptists, but *"open prisons"* were the hobby. Only 80 years ago Pedobaptists sought to destroy us by prisons and persecutions, and now with the honeyed hypocritical *cant* of "open communion." Their table is not the Lord's Supper. For by what authority have they changed the design, by adding as they do the test or mark of Christian fellowship?

ITALIAN TYRANNY.

In the *Liverpool Standard* we find the following: "By the steamer Arno, which arrived at this port from Italy last week, we had transported to our shores an interesting refugee, in the shape of a mere boy, sixteen years of age—whose name, for obvious reasons, we are not permitted to mention—who literally had to 'run his country to save his neck.' Half an hour before the Arno left Leghorn, he was brought on board, concealed in a sack, and placed for safety among the provisions in the lazaret. The person in charge of 'the parcel' paid his passage-money to England, and thus far was all Captain Haram knew about the matter at the time. On getting clear of the port, however, it turned out that 'the sack,' like many of those occasionally dropped into the Bosphorus, contained a living freight, and a dark-eyed boy made his appearance to claim the protection of the master of the vessel. His only credentials were an appeal to the sympathies of human nature in assisting a fellow-creature in distress, and a letter of introduction to the Messrs. McKean, McLarty, & Co., of this town. It appeared that this young gentleman and a number of other precocious spirits had formed themselves into a secret society or club for the printing and circulation of religious and political works, among which the distribution of the Bible, and pamphlets on the 'Freedom of Italy,' formed a prominent part. The authorities having got wind of their proceedings, several of teh members were arrested and summarily shot; and, to escape a similar fate, our hero was embarked on board the Arno.—His parents knew nothing of his connexion with the affair until startled by the appearance of the soldiers to demand the person of their son; and for a couple of days previous to the Arno's arrival at Leghorn, he had been removed from house to house to escape detection. What would the supporters of our Bible societies here think if they ran such a risk in Protestant England?"

CHURCH POLITY AND DISCIPLINE.—On Lord's day afternoon a number of brethren met in the lecture room of the Second Baptist Church to form themselves into a class for instruction in the government and discipline of the churches as developed in the New Testament. Rev. Wm. Crowell was voted chairman of the meeting.

After a brief explanation from the chair of the object of the meeting, it was resolved to adjourn until next Friday evening after the prayer-meeting. Much interest was taken in the subject by those that attended. The pastor and the *working* men in the church have taken hold of it.

After the class adjourned, the stated prayer-meeting was observed. A chapter was read and remarks made to illustrate the necessity of understanding the relations which individuals sustain to the church—the body of Christ. This train of thought called forth much feeling from the brethren. It was good to be there.—*Western Watch., St. Louis.*

We are delighted with this move in our St. Louis brethren, and we suggest that such a Bible class be started in our large churches in the south-west. The question of church government is the great question of the age, and the least understood.

The Baptist Preacher—January, 1852.

This number contains a Funeral Discourse preached by Rev. Wm. T. Brantley, Professor of Belles Lettres, Oratory and Ecclesiastical History in the University of Georgia, on occasion of the death of the Rev. C. B. Jennet, late pastor of the Baptist Church in Augusta, Georgia. The Discourse contains some brief but interesting notices of the religious history and character, and of the zealous and successful labors of a servant of Jesus Christ, called at an early age from his labors on earth to the Paradise of God. The sermon contains an affecting narrative of some of the principal events connected with his departure.

R.

THE ADVOCATE'S APPEAL.

We call attention to another appeal from the Editor of the Methodist Advocate of this city, to its patrons. If this paper is so embarrassed in its sixteenth year, with its thirteen thousand subscribers, its large capital, and doing all its own work, how much more our own, without one half its list, and paying a large price for press work. The Ladies Companion has advertized its patrons that it will be compelled to stop, in March next, unless they pay up.

Brother, as you read this, reflect, and send us the little you owe for the Tennessee Baptist.

"OUR PRESENT PROSPECTS.—We need not conceal from our brethren the present condition and prospects of the Advocate. We have a handsome list of subscribers—a patronage sufficiently large to meet the expenses of the publication, and yield an annual profit to the church, *provided* all were *punctual*. But it is a melancholy fact, which we record with pain and publish with regret, that many of our readers are very delinquent, and seem not to consider they are under obligations to pay their annual subscriptions. Shall we say to the world, that our friends owe the establishment here not less than FORTY THOUSAND DOLLARS, much of which we never expect to realize. And what will the world think of the integrity of the friends of the church, when they learn that an amount so large is due to one branch of its publishing interests, and for the want of which the establishment is compelled to borrow funds, pay interest, beg indulgence, and hazard the personal credit of the editor.

We have an apology. They FORGET they owe the printer; or, if they do not *forget*, they conclude "the sum is so small that the publisher can get along without their little subscription;" they say, "other subscribers are punctual and we will forward our dues after a while." Thus they put off the payment till death comes, and they depart to the world of spirits, and leave the account unsettled, or they move to a new country, forgetting to pay before they leave for "parts unknown." Such *"forgetfulness"* is to the publisher a source of embarrassment, and often cool the zeal of an editor in preparing articles for its columns. Yea more, this policy has bankrupted a large portion of the religious periodicals which have been set on foot in the United States.

"Now, to our friends and patrons, we will frankly state, that if they will bestir themselves, and will continue their patronage and be more punctual in meeting the just claims of the publishers of the Advocate, we will be able still to furnish the church with its weekly issues; but if they become lukewarm and indifferent, it will share the same fate of many of its predecessors and former compeers, and find its end in a signal failure. We know whereof we affirm, and speak the words of truth and soberness, and sound no false alarm to stimulate our brethren to renewed effort."

Advantage of Having Two Editors.

Where a modest man, like ourself, is the sole editor of a paper, he is almost lost sight of by his readers. His achievements in behalf of the great cause which he loves, and has at heart, must go unheralded.—But our more fortunate colemporaries, which are able to support two editors, labor under no such disadvantages. Take for example the Nashville and Louisville Christian Advocate, a very excellent and widely circulated paper of the Methodist Church South, which has an editor in Nashville and another in this city. They met at the late Louisville Conference, and in the Nashville column of the last paper, we find the following in reference to the Louisville editor:

"Sunday morning, at 10½ o'clock, Rev. Dr. Parsons preached at the Cumberland Presbyterian Church. Though spacious, as an early hour the house was crowded to overflowing, and many could not obtain seats. The aisles were filled and a crowd stood around the doors. The Doctor preached from Rom. xiii, 10, "Love is the fulfilling of the Law." The sermon was one of peculiar excellence, distinguished for its perspicuity, soundness of doctrine, elegance of style, majesty and power, a vein of Christian catholicity, soft and sweet as the breath of heaven, like the brightness of a sunbeam, ran through the whole discourse. I should judge this to be a leading trait in the character of this distinguished and eloquent divine. A gentleman, who listened to his sermon, said the Doctor preached the breath out of him; he called him "the Gothic Orator." It was an overwhelming flood of divine and lovely truth falling upon the ear in sweetest tones."

In the Louisville column of the same number, we find the following in reference to the Nashville editor:

"Dr. McFerrin preached, and held one of the most crowded and numerous congregations we have seen almost breathless with the delivery of one of the most powerful and thrilling discourses delivered during the session. The Doctor almost left himself in this effort, and carried his attentive hearers (by faith) far on their way to the promised land. The visits of bro. McFerrin to the Louisville Conference have always been acceptable, but at this session peculiarly so."

Did these editors ever hear of the game called "You tickle me and I'll tickle you?"—*Presbyterian Herald.*

Remember, it is not a baptist who says this, but an Old School Presbyterian.

What *consummate* assurance does the above discover! Yes, Dr. Parsons and Dr. McFerrin, bah!!

Items and Clippings.

IF THE HEART IS ALL RIGHT.

BY W. B. M'CALLA.

Should the darts of misfortune
Around you be hurled,
Should the dark flag of fate
O'er life's bark be unfurled;
Your brightest hopes vanish,
Your day turn to night;
You yet may feel happy,
If the heart is all right.

Should friends all desert you,
And those proffered most,
Like the rainbow's hues vanish,
Their love's but a boast.
Should they leave you forever,
Like the meteor's light;
You'll be happy without them,
If the heart is all right.

Let the foul tongue of slander
Seize you for its aim,
Let envy and malice
Assail your fair name;
Persecutions surround you,
Oppress you with might,
Your soul rises o'er them,
If the heart is all right.

Let death, with its horrors,
Come to claim you his own,
Away to that dream-land
Whose realms are unknown;
His decree has no terror,
You welcome his sight,
Dying peaceful and happy,
If the heart is all right.

Be you poor—be you wealthy,
Be you lowly or grand,
Be you on the wide ocean,
Or safe on the land;
In health or in sickness,
Mid darkness or light,
You still can feel joyous,
If the heart is all right.

The Religion of Paying Debts.—One of our religious exchanges has the following strong remarks on this subject. They drive the nail in to the head and clench it:

"Men may sophisticate as they please. They can never make it right; and all the bankrupt laws in the universe cannot make it right for them not to pay their debts.—There is a sin in this neglect as clear and as deserving church discipline as in stealing or in false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly" it is not worth having."

"DON'T FRET."

Has a neighbor injured you?
Don't fret—
You will yet come off the best;
He's the most to answer for.
Never mind it, let it rest;
Don't fret.

Has a horrid lie been told?
Don't fret;
It will run itself to death;
If you let it quite alone,
It will die for want of breath;
Don't fret.

Are your enemies at work?
Don't fret—
They can't injure you a whit;
If they find you heed them not,
They will soon be glad to quit:
Don't fret.

Is adversity your lot?
Don't fret—
Fortune's wheel keeps turning round,
Every spoke will reach the top,
When, like you, is going down:
Don't fret.

Use of Commentaries.—Rica made a visit to the library of one of the French Convents. Writing to a friend, concerning what conversation passed between him and the librarian, he says, I inquired, "Father, what are these huge volumes that fill the whole side of the library?"

"These," said he, "are the interpreters of the Scriptures."

I replied, "there is a prodigious number of them. The Scriptures must have been very dark formerly, and very clear now.—Is there anything still contested? Are there any doubts now?"

"Are there!" said he, with surprise, "are there!" Why, there are almost as many as there are lines."

"You astonish me," said I, "what then have all these authors been doing?"

"These authors," he replied "never searched the Scriptures for what ought to be believed, but to prove what they already believed. They did not consider the Bible as a book, which contained the doctrines that they must receive, but as a work which must be made to authorize their own belief, and harmonize with their own creed."

Life a field of battle is;
Thousands fall within our view;
And the next death-bolt that flies,
May be sent to me or you.

The following queries, in substance, were presented to the Red River and Soda Lake Associations.

1st. Query. Is it expedient or right for the Baptists to invite the Ministry of the Campbellites, or Reformers so called, to preach, or to take part in our religious services, or to preach in Baptist churches?

Answered in the negative.

2d Query. Should the Baptists receive the Immersion of the Campbellites, or Reformers, so called, or that of Pedobaptists?

Answered in the negative.

Answered right—consistent with scripture, with reason and with common sense. Baptists are agreeing in this.

"See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—Eph. 5: 15, 16.

Remington's Patent Coffee Boilers

This is truly a valuable improvement, and one in which every house-keeper is interested. Below we subjoin a notice, much more extended than we have time to prepare, which we copy from the West Tennessee Whig, with the remark that we can verify all that is said in relation to it, having ouselves given it a fair trial.

"Remington Coffee Pots.—These pots have been introduced into this market, and are for sale. The principle and philosophy of the Condensing Pot is the same as that of a common Still. The spirit or aroma of the berry is more volatile than water, and rises first and passes off. In a still it is received at the top and conducted through a condensing worm, kept cold by water, the spirit obtained being comparatively free from water. With the ordinary coffee pot the aroma is lost in the atmosphere—a fact verified by the odor which always attends the making of coffee without the condenser. The Remington Pot arrests, condenses and returns the arroma to the pot, which otherwise would be lost. The condensed linquid dropping down from the top into the body of the pot, being colder, and consequently heavier than the surrounding coffee sinks to the bottom, carrying with it a portion of the sediment, and to some extent does digest. This point will be clear to those who settle their coffee by pouring a little cold water into the pot when the coffee is made. It is evident that the coffee will remain hot for a much longer time when taken from the fire; for if the steam be allowed to pass off with 212 degrees of heat, the whole of that amount is lost to the body of the coffee; whereas, by condensing it but a degree or two, by contact with the top, the residue of heat will be returned to the pot. There is no complexity whatever, in this, more than in the ordinary pot, the only difference being, that the condenser is double."

The agent is in our city, and of whom County Rights for the manufacture and sale of the utensil can be purchased.

S.

A cobler at Leyden, who used to attend the public disputations, held at the Academy, was once asked if he understood Latin. "No," replied the mechanic; "but I know who is wrong in the argument." "How?" replied his friend. "Why, by seeing who is angry first."

The above is of great practical use. In the discussions that have occurred, and many hereafter to take place, who are the parties that get angry?

Let all notice that—when Baptists get angry, we give it up that they are "whipped."

Rain from Heaven.—A little girl in Yorkshire, England, living in a neighborhood where water was scarce, saved as much rain-water as she could, and sold it to the washerwomen at a cent a bucket; and by this means obtained nearly five dollars for the Church Missionary Society.—When she brought her contribution to the Secretary, she did not wish her name attached to it; but he told her that it must be recorded as coming from some one.—"Call it then," said she, "rain from Heaven."

The Austrian Government has taken another step in its despotic march, in having expelled from Vienna and the Austrian territory the correspondent of the London Daily News, whose bulletins were certainly not complimentary to the proceedings of the Government; but, we are afraid, contained too much truth to be acceptable.—The powers of Prince Schwartzenburg were equally influential in Saxony, and the gentleman endured the rigor of the Austrian surveillance at Dresden quite as much as at Prague.

Communications.

For the Tennessee Baptist.

The Signs of the Times.

Brother Graves:

The signs of the times surely indicate that some great revolution in the Christian world is at hand. Men professing godliness, holding the high claims of ministers, are stooping to the low and vulgar resort of the most abandoned of our race. Only notice the sheet styled Memphis and Arkansas Christian Advocate. One of its favorite contributors, comes out over the signature of B., then as R., then, lest he should not be noticed, appears in his true character, R. B. Jones, of Lexington, and treading in the footsteps of one illustrious "Periwinkle," he opens a tremendous volley of slander and invectives on our esteemed brethren, Bundy and Collins.—Bundy can, and I imagine will speak for himself. Brother Collins washed his hands of this filthy creature some months since, as unworthy of any further notice; knowing that this B. could only buzz, but had no sting. To cover his design, he says that "towards this venerable old man, I have no spleen to gratify;" while it is well known, he has harbored the most inveterate hatred towards him, ever since he (Jones) was detected in such absurd contradictions and falsehood in the Cazort case, and his sad defeat of office about that time. He remarks further, that he knows no good of him—i. e., we suppose, no good be has ever done the Methodist cause; for surely he would not dare, in the face of a committee of twenty-three most intelligent and honorable men, who have certified on a former occasion, in the following language: "We have carefully and impartially enquired into all the rumors and insinuations brought against said Collins, and can find nothing worthy of censure in his course of life; that we regard him as a useful, zealous and persevering minister of the Lord Jesus Christ, and deserves the confidence and support of the whole community."

Now how can these base, envious, malignant calumniators stand before such an array of testimony as this, published in the Tennessee Whig, and spread out on the face of five hundred hand-bills, seen and read by thousands. Had not this man Jones better return old Mr. Parsons, the sheet that disappeared so mysteriously at his (Jones') gin, and return to the Sons of Temperance, the six dollars he dragged out of their treasury, on account of his sore toe, and cease his foolish scribbling, or he is by this as he is by trying to preach, in which his chief excellency is in the gift of continuance! He complains of being treated with silent contempt, and who that knows him would treat him otherwise. But perhaps he has selected this as a hobby upon which to ride into office. Now, the whole secret of this entire affair is this, Mr. Collins was honored as Chairman of the Mass Meetings, and took an active part in those hateful resolutions; and these low, vulgar Arabs are trying to destroy his influence, and rear their ambitious pride upon the ruins thereof; for the only ground of their slanderous charges, is based upon a letter written by Mr. Collins to J. R. Alexander, and copied (as they say) and embodied in the "Periwinkle" essay.

Now, will the honest reader mark well the following certificate, taken from the Tennessee Baptist, Vol. 8th, No. 14th, Dec. 6th, and published in that paper without any knowledge, expectation or request on the part of said Collins. In word and form as follows:

"FALSEHOOD!

"Dancyville, Nov. 14th, 1851.

"I have noticed in the Memphis and Arkansas Advocate, a letter signed Periwinkle, purporting to give a true copy of a letter written to me by Bishop E. Collins. I have the original letter, and have compared them, the copy is grossly false. It seems strange that so short a letter could have been so misstated; but what can we expect from such a source."

Now, I ask the honest and candid reader, what do you think of the like of this? An innocent man is made to speak in public print, what he never said; a short note to a friend is grossly, falsely copied, and thrown to the four winds as his own language, and then on this grossly false copy, they found an accusation of lying, and by insinuations and fiendish arts, try to blast forever his moral character that has passed untarnished for some sixty years. How much better is this than the spirit that prompt the Roman Inquisition? And is this the work of the Rev. Mr. Gamewell, under the title of "Periwinkle," now Superintendant of a Male Academy at Dancyville, and R. B. Jones, the present aspirant to the office of Circuit Clerk? Heaven save the world from such demagogues as these. Are they not truly the legitimate children of the Mother of Abominations? Well might the Apostle repeat the language of the Lord, and say, "Wherefore come out from among them, and be ye separate saith the Lord." 1 Cor. 6: 17.—Again: Rev. 18: 4, "And I heard another voice from heaven saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "And still they come," and will come, no doubt, until the last saint has left. For who that breathes the spirit of Christ, could live in such an atmosphere as this?

I shall take no further notice of the unmanly and unchristian like insinuations of R. B. Jones. If he has any thing to say of the moral character of Rev. Mr. Collins, let him speak it out like a man, that the people may judge righteous judgment. If there is any thing in the whole course of his useful life, wherein Pedoism was not concerned, to be proven, let it come—let it come. But we enter now our appeal from the decision and evidence of all heated and ambitious zealots of Pedoism, or anti-Temperance men, in whose hands the reputation of no uncompromising Baptist minister is safe; no reference, however, to the many high minded and honorable men and women among them, for whom we now tender our heartfelt sympathies. We know that it is a great condescension to notice the execrable insinuations and low Billingsgate, that characterizes the contemptible essays of such modern Solomon's; or even pay to them common civilities of life.

But in reference to such characters, the Apostle Paul speaks in this wise, Titus 1: 10–11, "For there are many unruly and vain talkers and deceivers; especially they of the circumcision, whose mouth's must be stopped." Let this serve as my apology, while I remain a friend to truth and justice.

W. M. LEA.

[Extract from a private letter.]

To the sentiments of the following we respond a hearty *amen*.

"Brother Graves:—I am an old man, upwards of sixty, and the more I think of it the more I see the necessity of the Baptists seperating themselves as much as possible from all *manisms*; yet, as we are to be a peculiar people, do let our mark of distinction consist in our zeal for good works, and not to accommodate the whims of the world for the sake of a little gain, or a small advantage to be gained, even at the hurt of weaker brethren, who, by the by, may be more acceptable with God than ourselves, and if we err, we must let it be on the side of Truth, and in earnestly contending for the faith, as I honestly believe you have been doing, and I think to the glory of God, and to the promotion of His kingdom here on earth. Then, if our master requires us to forsake all for him, let us not keep back a part of the price, but give God the glory. Then hold on to the end, is the earnest desire of yours, &c.,

THOMAS W. BOLTON,
Newnan, Georgia.

Commercial.

Tennessee Baptist Office,
Nashville, Thursday, Feb. 19,—P. M.

REVIEW OF THE MARKET.

The weather, yesterday, was clewdy and cool. The river was falling fast—about 10 feet water on the shoals.

Business was brisk—Cotton and Tobacco coming in and going forward freely; the Grocery market active, and prices of floor, coffee, and sugar, advancing. See quotations.

Cotton—The rise of about ½c on Tuesday, upon average qualities, was sustained yesterday, and sales were made, to a moderate extent, at 6 20a6¾—as follows: 25 bales at 6 35a6¾; 30 bales at 6 20a6½; 23 bales at 6 35a6¾c.

Tobacco—The market is becoming more animated as the season advances, without any perceptible change, however, in average prices. Johnson & Horne sold yesterday 13 hhds at $2 30a$4 60. A. Hamilton sold 25 hhds at $2 25a$4 80. The crop of J. Ogilrie, of Bedford county, brought $3 50 to $4 60.

Flour—The stock is very good. Tennessee brands held at $4 00; St Louis $6 00; Cincinnati $4 00 to 4 25.

Sugar—The stock of Sugar in the market is full. Sales at 5½a6½ per bbl.

Molasses—There is a good demand for this article—stock full. Sales at 27a30 for N. O., and 35a40 for Sugar House.

Coffee—Stock very good—Rio 9a10—Laguyra 10:50a11—Java 15a20.

Candles.—No change. Tallow 10a12½c; Star 21a23c; Sperm 45c.

Bacon—Very little in market at wholesale.—Operations confined to the retail trade. Price 7a8c.

Lard—Scarce and in demand. Retail price 7a8 cts.

Butter, 12c per lb.

Feathers, 29a30c. Good demand.

Beeswax, 18a20c.

Ginseng, 25a28c;

Corn Meal, 40a50c per bushel.

Corn, $2 00 per barrel.

Oats 30c per bushel.

Goober Peas, 60a65c per bushel.

Flax Seed, 75c per bushel.

Lead, pig 5c; bar 5½c.

Dried Peaches, $1 75a2 50.

Dried Apples, $1 25.

Wool, 23a25c.

Soaps, 5½.

Rags, 2¼.

Bagging, 44 inch 16a18, 48 inch 20c.

Rope, 9c.

Shot, bag $1 50a2.

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

Iron.—Common Tennessee bar 4c: Pittsburg 3a3½.

Special Notices.

The public are respectfully informed that Mr. J. H. Shepherd, the former Treasurere of the Bible Board of the Southern Baptist Convention, in Nashville, having resigned his place as Treasurer, and removed to Charleston, S. C., Mr. C. A. Fuller has been appointed to fill his place. All persons, therefore, having business with the Treasurer of this Board, will please address Mr. C. A. Fuller, Nashville, Tenn.

WM. C. BUCK, *Cor. Sec.*

☞ Wm. H. Poindexter is an authorized Traveling Agent for the Tennessee Baptist.

GRAVES & SHANKLAND.

☞ Mr. Joseph Harrell, of Austin, Texas, is our authorized Travelling Agent for the Tennessee Baptist.

Graves & Shankland.

Mr. W. C. Thurston is our collecting agent, and is now on a tour in Arkansas. He will promptly adjust all errors in accounts, if any such has been made in drawing them off.

Graves & Shankland.

The Deaf and Dumb.—The Tennessee Institution for the instruction of the Deaf and Dumb in this place is now in successful operation, under Mr. Morris, who has been many years connected with the Institution in New York, as Principal, assisted by Mr. Bronson, a graduate of the Ohio Institution.

The Trustees have appointed a matron for the females, and a curator who has charge of the boarding, &c. We hope the benevolent will exert their influence with parents, Guardians, &c., of the deaf and dumb between twelve and twenty five years of age, to induce them to avail themselves of the provisions of the law by which their children may be instructed, and send them to the school.

The regular term commences on the first of October, and continues till the fifteenth of July, but pupils will be received at the present session until the first of May next.

Knoxville, Jan. 22, 1852.

☞ A number of the friends of the proposed Revision of the English Scriptures, from the States of Mississippi, Arkansas and Tennessee, having assembled in the First Baptist Church, at 11 o'clock, they proceeded to organize themselves into a "Preliminary Convention," by election of Rev. John Finlay, President, and J. H. Branham, Secretary.

The following resolution was offered by Rev. T. S. N. King, of Arkansas, and unanimously passed.

Resolved, That owing to the very inclement weather, and the extraordinary state of the Ohio and Mississippi rivers, (they being filled with ice,) from which we are induced to believe that our brethren, who have been expected to take a prominent part in the proceedings of this Convention, have been prevented from attending at this time: therefore, that when this Convention adjourns, it adjourn to meet in this place on Friday the 2d day of April next, at 11 o'clock.

On motion of Dr. B. F. Hall, it was

Resolved, That the Secretary be requested to send a copy of the proceedings of this meeting to the several religious papers in the West, friendly to the proposed Convention.

On motion of Mr. Blackwell, the Convention then adjourned.

Prayer by Rev. P. S. Gayle.

J. H. BRANHAM, *Sec'y.*

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

Southern Baptist Almanac, and Annual Register for 1852.

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

TERMS.
10 cents per single copy.
$1 per dozen.
$8 per hundred.
Orders respectfully solicited.
GRAVES & SHANKLAND.

Sept. 6, 1851.

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

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

For the Cure of
COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

This invaluable remedy for all diseases of the Throat and Lungs, has attained a celibrity from its remarkable cures, never equalled by any other medicine before. Other Preparations have shown themselves *palliatives*, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of Physicians, Patients, and the public at large.

See the statements, not of obscure individuals and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Doct. VALENTINE MOTT, of New york City, says:

"It gives me pleasure to certify the value and efficacy of 'Ayer's Cherry Pectoral,' which I consider peculiarly adapted to cure diseases of the throat and lungs."

DR. PERKINS, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes, the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. JNO. D. COCHRANE, a distinguished Clergyman of the English Church, writes to the Proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

Hear the Patient.

Dr. J. C. Ayer, Lowell,—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions.—I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M.,
Principal of Mt. Hope Seminary.
Hanover, Ohio, April 3, 1850.

Dear Sir: I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefitted by the information. I had a long fever which left my lungs weak and inflamed. Being very feeble and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at nights. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours, with respect,
JULIA DEAN.

I hereby certify that the above statement of my wife is in conformity with my own views of her case and her cure by Ayer's Cherry Pectoral.
JOSEPH DEAN.

The above named Joseph Dean and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement.
SAMUEL C. VAN DERWENT,
Pastor of the Baptist Church

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

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

Feb 14—3m

Nashville Female Institute.

THE next Session will commence on Monday, January 5th, 1852.

Teachers: Rev. T. B. Ripley,
Miss Louisa Moulton,
Miss Clara Moulton.

Lessons on the Piano, the Guitar, and the Harp, will be given by Mr. C. Baldwin, a gentleman distinguished in his profession.

Ten or twelve young ladies can be furnished with board in Dr. King's family where the Misses Moulton reside, and will be favored with the special advantage of the constant care and attention of those ladies.

It is desired that pupils enter the Institute at the commencement of the session, or as soon after as possible. The terms of tuition will be the same to those who enter at the commencement of the session, and those who enter at any time during the first month. In cases of protracted illness, there will be a deduction of tuition in proportion to the time of the pupil's absence.

T. B. RIPLEY.

Nashville, Dec. 13, 1851—3t

Central Female Institute.

McMinnville, Tenn.

THE third Session of the Central Female Institute will commence, Jan. 22, 1852.

JOHN POWELL, *Principal.*

Dec 5, 1851—6t

FRESH DRUGS, &c.

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

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

PERFUMERY, SOAPS, &c.

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

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

Sept. 6 EWIN, BROWN & CO.

Crowley's Celebrated Needles.

THE uniform prices of the above are established as follows: to merchants and dealers by the M $175; by the single M. $2 00; by the hundred (four papers) 25 cents; single paper ten cents.

W. W. HINKLE.
Sole Agent for Nashville.

JUST RECEIVED,

THE Church Member's Hand Book, by Crowell.
The Church in Earnest, by J. A. James,
Earnest Ministry, by "
Knowledge of Jesus, by Carson.
Religious Progress, by Williams.
The Listener, by Caroline Fry.
Ripley's Notes on the Gospels and Acts.
Mason's Sacred Harp, vols. 1 and 2.
Foster on Missions.
For sale by
June 7 TOON & RUTLAND.

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

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

VERMIFUGE.—52 gross McLane's and Fahnestock's Vermifuge, in store and for sale by
Sept. 13 EWIN, BROWN & CO.

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

NEW WHOLESALE DRY GOODS HOUSE, In Charleston, S. C.

JOS. H SHEPHERD, late of Shepherd & Gordon, and THO. A. M'CREERY, late of Ewart & 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
SHEPHERD, 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 inviting terms, for cash or punctual paper, and respectfully solicit a call from buyers visiting that city. Jan. 17

Pianos.

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

June 14—7m IRA H. MORTON.

Toon & Rutland.

Wholesale and Retail Dealers in Books, &c.

HAVE just received one of the most desirable Stocks of *STANDARD RELIGIOUS WORKS* ever offered in this market. They would say to their friends and the public, that they now have a rare opportunity of supplying themselves with choice Literary and Theological works—such as

Fuller's works, complete
Neander's Church History
Comprehensive Commentary—Baptist edition
Scott's and Clark's Commentaries
Kitto's Popular Encyclopedia of Biblical Literature
Burkitt's Notes
Religious Cyclopedias
Pulpit Cyclopedias
Benedict, Jones & Coleman's Church Histories
Mosheim's Church History
Ripley's Notes on the Gospels and Acts
Barnes' Notes on the Gospels and Acts
The works of Dr. Williams, including his Miscellaneous, Religious Progress and Lectures on the Lord's Prayer
Sacred Rhetoric by Ripley
The Baptist Manual
Text Book and Treasury
Bunyan's works, complete
Payley's works, complete
Newton on the Prophecies
Cyclopedia of Moral and Religious anecdotes
Pastors Hand Book
Church Members Hand Book
Church Members Guide
Life of Roger Williams
Foot Prints of the Creator
Way of Salvation
Howell on Communion
" Deaconship
" Evils of Infant Baptism
Curtis on Communion
500 Sketches and Skeletons of Sermons; with a great variety of other Books.

Jan 24, 1852

DR. BANNING'S Patent Lace or Body Brace, for the relief of vocal, pulmonary, nervous and spinal, digestive, female and locomotive debility. Braces sent to order, as per measurement; cash accompanying the order. (Price $15 each.) For sale only by H. G. SCOVEL, Druggist and Apothecary, North side of Public Square, three doors west of the Nashville Inn.

WHITE LEAD, pure, in oil, Putty, Linseed Oil, Litharge, just received and for sale by H. G. SCOVEL.

DENTISTS GOLD FOIL, of superior quality, just received and for sale by H. G. SCOVEL.

TORTOISE SHELL, Buffalo, Ivory, English and American Horn, Fine Tooth and Dressing Combs, received and for sale by H. G. SCOVEL.

BRUSHES—Hair Cloth, Flesh, Tanner's, Printers Lye, Comb, Scrub Broom, Paint, Varnish, Window, Counter, Jewelers, Teeth, Nail, Shoe, Hearth and Bath Brushes, for sale by H. G. SCOVEL.

GRAEFENBERG MEDICINES, from the celebrated New York Graefenberg Company; viz: Graefenburg Vegetable Pills,
" Dysentery Syrup;
" Green Mountain Ointment;
" Sarsaparilla Compound;
" Eye Lotion;
" Health Bitters;
" Childrens Panacea;
" Fever and Ague Pills;
" Marshall's Uterine Catholicon;
" Lilley's Pile Ointment;
For sale, wholesale and retail, by H. G. SCOVEL.

INSTRUMENTS—Dissecting, Surgical, Dental; Speculum Vag., metal and glass; Syringes: Ear, India Rubber, Metal and Bone; Turn Keys, Forceps, assorted, superior; Utero Abdomino Supporters, assorted; Trusses, assorted; Catheters and Bougie, Gum Elastic and Silver; Chest Expanders; Dr. Fitch's Inhaling Tubes, for *diseased lungs*; Stethescopes, Flexible and Metalic; Lancets: Spring, Gum and Thumb, &c., &c. For sale by H. G. SCOVEL.

PERFUMERY.—Colognes; Fine French Extracts, Pomade, Philacome, Ox Marrow, Bears Oil, Cedrat, Rose Hair Oil, Bogle's Hyperian Fluid, Hair Gloss, and Hebeacoma for the skin. For sale by H. G. SCOVEL.

DRUGS, Medicines, Paints, Oils, Dye Stuffs, Fancy Articles, &c., &c. For sale, wholesale and retail, by H. G. SCOVEL.

PARLOR and Solid India Rubber Balls, Erasive Soap, for removing grease, paint, oil, tar, varnish, &c., from cloth and fabrics of every kind, for sale by H. G. SCOVEL.

BREAST PIPES—India Rubber, very excellent: also, Glass Breast Pipes, Nursery Bottles, Nipple Glasses. Money Belts, India Rubber and Buck Skin; for sale by H. G. SCOVEL.

SEEDS—Clover, Timothy, Millet, Blue Grass, Herds Grass, and Orchard Grass Seeds, with a large assortment of Garden and Flower Seeds, for sale by H. G. SCOVEL.

New Arrangement.

Greenfield & Curry and A. A. Freeman & Co.

HAVING blended their business in the name of GREENFIELD, CURREY & Co. will keep at their large Ware Rooms opposite the Sewanee House a general stock of Furniture, Chairs, &c. &c., made in Nashville and the Eastern Cities, thus affording a choice of Eastern or Home Made work, and as we have a number of the very best workmen in our employ, hope to give universal satisfaction, as our aim is to do a permanent business.

Orders for Coffins, or any thing in the UNDERTAKER'S line, left at our Ware Rooms or Shop, near the Railroad Depot, will be punctually attended to.

Jan. 17 GREENFIELD, CURREY & Co.

Piano Fortes,

OF the very best makers, from plain 6 octave to splendid 7 octave, warranted to give satisfaction, and sold low for cash.

GREENFIELD, CURREY & CO.

Jan. 17

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

The Howe's Cough Candy.

THE most effective as well as pleasant remedy for Coughs, Colds, and affections of the throat and lungs. A fresh supply received and for sale, wholesale and retail, by H. G. SCOVEL, Druggist and Apothecary, north side of the Public Square, and three doors east of the Nashville Inn. Jan. 17—3m

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 those who call on me comfortable. For freight or passage, apply at the U. S. Mail Office. A. L. DAVIS.

Jan. 17

640 GALLONS Linseed Oil, just received and for sale by H. G. SCOVEL.

Robert P. Clifton, *Philadelphia, Pa.* George H. Abbott, *Nashville, Tenn.*

CLIFTON & ABBOTT,

Cedar st., near the Post Office, Nashville, Tenn.

Dealers in Gentlemen's Apparel and Furnishing Goods.

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

jan 11—tf

Muffs, Muffs.

A small lot of Belgian and Coney Muffs on hand, which can be bought at a bargain to close. W. W. HINKLE.

Prints, Prints.

A choice lot of small neat figured Prints, fast colors, at only 10 cents per yard.
Jan 24 W. W. HINKLE.

LINING SILKS—Florence, Sincare, Glass and Gro de Rhine Silks, in a great variety of colors, cheap. W. W. HINKLE.

GLAZED PIPES.—80 gross glazed Fancy Pipes, received and for sale by
Sept. 13 EWIN, BROWN & CO

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

Primary Department, first Division,	$10 00
Do. do. second do.	12 00
Preparatory Department, and English branches through the whole course,	20 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	2 50
Ornamental Needle-work,	12 00
Drawing, with Painting in Water colors,	20 00
Wax work, (per lesson,)	1 00
French, German and Italian, (either or all,)	12 00
Latin, Greek and Hebrew, do. do.	12 00
Board, including fuel, washing, lights, bed and bedding, per session of twenty one weeks,	40 00
Incidental tax, each scholar, per session,	1 00

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

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

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

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

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

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

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

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

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

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

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

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

W. WOOTEN,
President of the Board of Trustees.

James L. Mabry, *Sec'y.*

ma 17—6m

Union College, Sumner county, Tennessee.

BOARD OF TRUSTEES.

John Weathered,	Jos. A. Jones, Esq.,
John Wilks,	N. M. Adams,
Wm. Carr,	Wm. Lockey,
Benj. Pierce, Esq.,	Samson Stubblefield.
John Johnston,	

BOARD OF INSTRUCTORS.

Rev. O. J. Fisk, A. M., President and Professor of Ancient and Modern Languages, in connexion with Moral and Mental Science

Rev. Wm. H Cooper, A. M., Professor of Mathematics, Natural Philosophy, Chemistry, &c.

Jas. L. Cassom, Instructor in the English Department.

Terms of Tuition—English Department.

Orthography, Reading, Writing, &c.,	$6 00
Arithmetic, English Grammar and Geography,	8 00
History, (Ancient and Modern,) Geography of the Heavens, Philosophy and Rhetoric,	10 00
Natural and Moral Philosophy and Chemistry,	12 00

Languages—Preparatory Department.

Per Session	$15 00

Terms of Tuition—College Department.

Freshman Class,	$20 00
Sophomore Class,	20 00
Junior Class,	20 00
Senior Class,	20 00
Board, including washing, per Session,	$30 00

The school will go into operation on the first Monday in January, 1852.

JOHN WEATHERED,
President of Board of Trustees.

Dec 6, 1851

Saques and Cloaks,

JUST received, a few of those beautiful French Marino Saques, in various colors, trimmed with rich Silk Plush to match, for sale low by W. W. HINKLE.

Uniform and Established Prices

ON the following unsurpassed and exclusive articles—J. & P. Coates' genuine 200 yards Spool Cotton at only fifty cents per dozen; five cents per Spool in any quantity less than a dozen. I would call the attention of the trade to this rare opportunity of buying this celebrated Thread at the above figures. I have made permanent arrangements to keep constantly on hand a large supply. Just received 200 dozen in all sizes from 1 to 24. W. W. HINKLE.

Superior New-Orleans Linens.

THESE Linens are well deserving the attention they are beginning to attract, for their superiority of finish and the remarkably low prices at which they are sold. No deviation from the prices as follows: Nos. 364, 40 cents; 365, 45 cents; 366, 50 cents; 367, 55 cents; 368, 60 cents; 369, 70 cents; 370, 80 cents; 371, 90 cents; and 372, $1 00. By sending your orders for any of the above numbers, they can be had at the prices specified. W. W. HINKLE.

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

20 dozen empty Medicine Chest Vials
5 pairs Medical Saddlebags.
Sept. 6 EWIN, BROWN & CO.

VOL. VIII. THE TENNESSEE BAPTIST. FEB'Y 21, 1852.

Poetry.

For the Tennessee Baptist.

A PILGRIM'S REFLECTIONS.

BY JOHN H. THURMOND.

There is a calm for those who weep,
A rest for pilgrims found—
They softly lie and sweetly sleep
Low in the silent tomb.

The storm forth from the wintry sky
Disturbs not their repose,
No more than evening's latest sigh
That fans the blooming rose.

I long to rest this weary head
This aching heart resign,
To him who saved me from the dead
And gave his life for mine.

For misery stole me at my birth
And cast me off to die:
I perish! O my mother earth
Take home to thee thy child.

Take home to thee that mortal part;
But O, my soul I give,
That when drear death has done its work,
My soul with Christ shall live.

I know that when this mortal frame
Within the tomb shall lie
Angelic hosts, immortal train,
Shall waft my soul on high.

And as it takes its distant flight
To worlds unknown to men,
It takes a last and parting sight,
And bids this world farewell.

Jerusalem, my home, I'll view,
In every shining bright,
The angel host their songs renew,
Which fill me with delight.

And now I see the gates of pearl,
The streets of shining gold,
Celestial beauties that unfurl,
With rapture I behold!

In their midst the glorious lamb,
Who for my sins was slain,
And there a host, with palms in hand,
Shout glory to their King!

Lauderdale, Jan. 12, 1852.

THE PAUPER'S DEATH-BED.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With holy reverence bow:
There's one in that poor shed—
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! death doth keep his state:
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement, damp and cold,
No smiling courtiers tread;
One silent woman stands,
Lifting, with meagre hands,
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short, deep gasp, and then
The parting groan.

Oh! change—Oh! wondrous change—
Burst are the prison bars—
This moment, there, so low,
So agonized, and now
Beyond the stars!

Oh! change—stupendous change!
There lies the soulless clod;
The sun eternal breaks—
The new immortal wakes—
Wakes with his God!

From the New York Organ.

FAINT YET PURSUING.

BY SARAH H. BROWNE.

Bound for the Better Land,
Why should we slumber,
Or in the garden stand,
Only to cumber?
Sands of life are running fast—
Let us be doing,
And like Heroes of the past,
"Faint yet pursuing."

Steep is the road we go,
Narrow and dreary:
Yet should we never grow
Sluggish nor weary.
We must war a warfare brave,
Strong foes subduing:
Even to the open grave,
"Faint yet pursuing!"

What though we wander here
'Midst doubts and dangers?
Soon shall the shore appear
Where none are strangers!
Where the pilgrim's broken staff,
Needs no renewing;
Here he gathers wheat with chaff,
"Faint yet pursuing!"

Then for the Better Land
Let us be straining!
Stout heart and ready hand
Ground will be gaining—
Battle bravely—all the way
With trophies strewing;
And till we win the day,
"Faint yet pursuing!"

The more true merit a man has the more does he applaud it in others.

The defects of the mind, like those of the face, grow worse as we grow old.

The worst education which teaches self-denial is better than the best which teaches everything but that.

Good qualities, like great abilities, are incomprehensible and inconceivable to such as are deprived of them.

Those habits which dignify, or dishonor manhood, obtain their shape and complexion during our earlier years. The fruits of summer and autumn vegetate in the spring, and the harvest of old age germinates in youth.

The more we accomplish, the more we have to accomplish. All things are full of labor, and therefore the more we acquire, the more we save, and the more we toil to secure our acquisitions. Good men can never retire from their works of benevolence. Their fortune is never made.

Communications.

For the Tennessee Baptist.

BOONE CREEK, JANUARY 15, '52.

BROTHER GRAVES:

By the Ministers and Deacons meeting of this (the Holston) Association, I am requested to forward, for publication in your excellent paper, the following resolutions and notice, viz:

On motion of bro. James White, (Deacon.)

Resolved, That Rev. Wm. Cate be requested to furnish for publication in the Tennessee Baptist, a copy of his Essay on *Ministerial Support*, delivered before the Ministers and Deacons meeting of this Association, on Saturday, Dec. 27, 1852.

Resolved, That the following notice of the next Ministers' and Deacons' meeting be given for publication in the same paper, viz:

1st. The next meeting to be held with Indian Creek Church, Washington county, commencing on Friday, the 24th of Dec., 1852. Rev. Wm. A. Keen to preach the sermon; Rev. Wm. C. Newell, alternate.

2d. Sermons and Essays are expected at that time, on the following subjects:

A discourse on the *abuses* of *Christmas day*, by Wm. A. Keen.

The views of Baptists on *Civil* and *Religious Liberty*; an Essay, by Lemmon Bennett, A. B.

The distinction between Christian and Church Fellowship—a sermon—by M. V. Kitzmiller.

The duty of churches to search out and encourage the various gifts of their body—a sermon—by Wm. Cate.

Under what dispensation do the Scriptures recognize John's Baptism and Ministry—a discourse—by Jas. A. Davis.

The proper observance of the Sabbath—a sermon—by Elisha Martin.

An Essay on the importance of sustaining the Tennessee Baptist, and other religious periodicals, by E. S. Edwards.

Is it morally right for a Christian to manufacture and vend Ardent Spirits as a beverage—a discourse—by Wm. C. Newell.

An Essay on the evils of "Jesting and foolish talking," by M. McLain.

An Essay, by Henderson Crouch, on Brotherly Love.

A short history of this Association, from its rise to the present time, by E. S. Edwards.

We should be happy to see a number of our brethren of other Associations on the above occasion. Come, brethren, one and all, who can.

Respectfully, your brother in Christ,
M. V. KITZMILLER.

For the Tennessee Baptist.

BROTHER GRAVES:

In the Tennessee Baptist of January 31, 1852, my attention was drawn to what may, with propriety, be termed a Phillipic, signed "Hinds," containing a rasping animadversion on members of the Baptist Convention held at Aberdeen, in November last, assailing those brethren who honestly cherish a high regard for the Bible as it is, and as it was when their souls were blessed through its instrumentality, and as it was when the ministers were ordained, with their hands solemnly laid upon it, as the word of God; and as it was when our Churches were constituted, who declared it to be "the only rule of faith and practice."

Why express so great strangeness that a brother of this sentiment was made President, as if such regard for the Bible was so criminal as to disqualify one for that station: or as its antipode was a due and exclusive qualification for the office? And is it not known, and will it not be published in the minutes who was made President? Surely it will. Then is not this much personal?

But insatiate with this, "Hinds" makes such an allusion to him in an after seathing, as identifies him, by calling him an "orator," there being none present of the Convention so justly entitled to that epithet as is the President: but more particularly by a recitation of that orator's course in the debate, and in the exuberance of his prolific genius, for personalities must go back to the session before last to "make assurance doubly sure."

But I do not concede that common justice is done to the orator in that Phillipic, as I do know that that orator admitted that there are errors in King James' Translations, but argued that they were not vital errors, such as materially affected "the way of salvation," and so he was perfectly justifiable in correcting those errors, as every faithful minister should do; being teachers as well as preachers. He is able to do it, and I trust has not been guilty of a dereliction of duty in neglecting it.—Who will say he is guilty of duplicity or unfaithfulness?

And still worse, "Hinds" indirectly charges his eloquent brother with a departure from truth. In alluding to his remarks and his course as having brought tears, he says, "but these showers, like April showers, will soon be scattered by the sun of *truth*." He ought to know that Bunyan was for "sending Mr. Wetup to save the town of Mansoul, because he always spoke well to the purpose."

And were I called upon to give, by memory, a version of what that orator did say respecting his dissolving his connection with the Convention, or the Church of which he was a member, I should give about as follows: "that if the Convention or the Macon Church should reject the present version of the English Bible, and should decide in favor of a new *translation*, (instead of revision,) he was no longer a Conventiom man, nor a Macon Church man;" but was careful to assure the brethren "that he was not to be understood as being no longer a Baptist; but in such contingency he could have his membership in some of the sister churches, near to the Macon; that he hoped to live a Baptist his few remaining days, if he had to live in some hollow log."

I have never acted as an official reporter, but the above is substantially what he did say on that occasion.

I pass over Hinds' insinuation of falsehood respecting the peppercorn brother, and notice his sneer at gospel ordinance truths; indirectly denying what the scriptures contain respecting Baptizo meaning to immerse, and implying a resurrection.—He says, "I learned something which Dr. Carson never knew, with all his learning: that Baptiso meant to immerse, yet implied a resurrection." And is he sure that Dr. Carson never knew what is written in Rom. 6: 6, and Col. 2: 12, and that the act in Baptism corresponds therewith, as Baptists administer that ordinance; that Baptizo is a dyers word, signifying to dip, and raise out, or did the dyers of Greece dip in the material to be dyed and never take it *out* again? But what bro. D. did say in the premises was, that the classical meaning of Baptizo meant not only *immersion*, but also *emersion*, and that there was no English word which expressed it as well.

Hinds, as a Baptist, seems behind, or one side the times. He further desultory says, no vote was taken on the question; true, but a vote was taken to lay it on the table, and was carried; and yet he is satisfied he had a majority. Why then did he not elect his President? Mighty glad to see his brethren of North Mississippi, and sorry to part from them. For what? And does he really want to see us next year at Clinton? O, brother Hinds, cherish more love for us, and pray for us, that we may prove worthy of your love. I hope to see you at the Convention next year. "Lovest thou me?"

NORTH MISSISSIPPI.

January 17th, 1852.

TRIBUTE OF RESPECT.

At a regular meeting of Pleasant Valley Lodge, No. 30, of Free and accepted Masons, held at their Hall on the 10th inst., the following preamble and resolutions were unanimously adopted:

WHEREAS, In the afflictive Providence of Almighty God, we are called to mourn the loss of an esteemed worthy brother and faithful servant of the Redeemer. Our worthy brother, Rev. ISAAC C. PERKINS, has been, on the 9th instant, removed from our midst, and his stewardship on earth, to his inheritance above, in the 63rd year of his age. He was for eighteen years a regular ordained, faithful and efficient minister of the gospel, in the Missionary Baptist Church; was eminently gifted in the possession of a warm benevolent heart. His devotion to the Church was sincere and unreserved.

A lengthy detailed history of this venerable and worthy brother, at present, would perhaps be impracticable, for he was so universally the admiration of his neighbours and acquaintances that nothing we could say would add one laurel to his brow. To say the least he was a kind, affectionate husband, father, neighbor, and faithful minister, in a word he was a devoted christian.

In the death of our beloved brother we have sustained a loss which is irreparable; society has lost a good member and the world a bright and shining light. His remains were followed to their last repose, and interred with the solemnities of Masonic honors. Therefore,

Resolved, That we hereby express our appreciation of the Masonic character of our deceased brother, and that the fraternity take this method to express their sympathy and condolence with his church, relations and friends.

Resolved, That we bow with humble submission to the dispensation of Divine Providence, manifested in the death of our worthy and venerable brother.

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

Resolved, That a copy of these proceedings be furnished the wife of the deceased, and a copy forwarded to the Tennessee Baptist for publication.

J. L. MATHISON, *Sec'y.*

Pleasant Valley, Ark., Jan. 10, '52.

☞ The South-Western Baptist will please copy.

TRIBUTE OF RESPECT.

I. O. O. F., DANCYVILLE LODGE, No. 57.

WHEREAS, It hath pleased the Father Almighty to take away from the living by a sudden and appalling stroke, our well esteemed and worthy brother, JOHN SEARS: therefore,

Resolved, That by the death of brother Sears, this Lodge has lost a useful and honorable member; and we, as Odd Fellows', a firm friend and faithful brother.

Resolved, That we do most deeply and heartily deplore the sad result which has robbed the community of an excellent and reliable citizen; a fond and affectionate wife of her husband; and helpless infancy of a father's blessing and a father's protection.

Resolved, That we do very sincerely and cordially condole with the widow and orphans, and other relatives of our deceased brother, in this, their severely afflicting bereavement, and as Odd Fellows', we tender them our kindest offices.

Resolved, That these proceedings be published in one of the Memphis papers, and in the Tennessee Baptist, and that written copies thereof, subscribed by the N. G. and V. G. of this Lodge, be immediately sent to Mrs. Sears, and other relatives in Great Britain.

WILLIS BALLARD,
E. S. TUCKER,
F. GAMEWELL,
January 6th, 1852. *Committee.*

Selections.

Newspaper Editors—Who Prays for Them?

It is now four hundred and thirty years since Laurentius, as is generally conceded, carved some rough letters on blocks of wood, and discovered the art of printing.

The disputes that have arisen, as to whether this discovery was by Laurentius, or Faust, or Guttemberg—whether it was made at Strasburg or Mentz, only show the greatness of the discovery itself. No wonder such a palm should be disputed.—Seven cities contended for the birth of Homer, but here is a greater birth. It is a birth more like that in dispute between Columbus and Americus—that of a new world.

For it is not a new world that printing has given us? One must not needs now, when by manual labor, he has traced a small book, as Paul—"I charge that this Epistle be read also unto the Church of the Laodiceans," and *vice versa*. One needs not say as he, "the salutation of Paul, with my own hand, which is the token of every epistle, so write I." It was from the great labor of writing some think, that he closes a short Epistle, by calling it a large one: and from the same weariness that John, when eighty old years trembled in his pen, says, "I will not write unto you any more with ink and pen." Who writes now may multiply his copy, and drop his leaves as trees in autumn, for number.

The press was not an hundred years in the world, and Luther by its young arm, reached up and nailed every public pillar and post in Germany with the theses of the Reformation.

Suppose now, that these men of the past, who wrote or printed, could return among us, as Franklin wished he might. Let them see the last new press of our countryman, whom England cannot equal in skill—a press making good the motto on the monument at Strasburg, in honor of the discovery of printing—"Let there be light"—and sending it streaming on 10,000 sheets in an hour! Let these men see, too, that one paper in this country has an edition of 170,000—and that, too, a religious paper. Why Paul would scarcely know whether he were in the body or out. Laurentius would not know his own invention. Luther would desire to fight his battles over again with a mightier arm, and Franklin would not know whether to wonder more, than his lightning had been taught to print, or that his ancient press had received such a new baptism in its gift of tongues.

We may say, then to an Editor of our newspaper press, as we said to a king on his accession—"Thou hast come to thy throne, at such a time as this."

Yes, his throne—for these are our kings. It is the power that sits behind, and rises above all thrones of our day. At what time it pleases, it can build up—at what time it pleases, it can cast down. It is Archimedes, with his lever well poised and rested. Three hundred years ago, it made the earth rock under the foot of the Pope—and now it has of late, in Italy, cast him down so low, that he lay, like Cæsar, "with none so poor, save France, to do him reverence."

Apropos to the improvement in the press, and very opportune, is the progress of railroads on the earth and railroads in the air—on the one the issue of the press is heralded by the thunder of the thick-chasing wheels—from the lightning tongue of the other, the press catches up the faintest breath from Athenians, East, West, North, and South desirous of telling some newer thing. The electric whisper thus becomes the subject of new and extended discussion from the platform and in the press—and is given to the iron horse, "whose neck is clothed with thunder," and which stands "pawing in the valley," to be read in the morning by millions of men.

Thus every press is a "National preacher." If it be wholesome truth that is preached—if it be corrupting error—the heart of a nation will be tinged in its complexion by it, and be blest or cursed thereby. Oh! who needs prayer more than the man, trembling at this responsibility? The President of the United States, the Congress, the Governors, and the ministers of religion, are prayed for every Sabbath day. But who prays for the men who create, by the voice of their leaden lips, Presidents and all others in authority?—who prays for the preachers whose diocese stretches over a continent—for every great newspaper press may adopt the bold claim,

"No pent up Utica contracts our powers—
The whole unbounded continent is ours."

Many of the prayers offered in behalf of the ministers of religion might, with almost equal propriety, be offered for Editors of religious papers. Is the minister a watchman? So is the Editor. Is there a large and effectual door opened before the one? So is there before the other. Does the minister need wisdom to discern the truth, and courage to proclaim it? So does the Editor. Why not then, pray for the Editor as well as for the preacher, that he may be blest "in his private study and in his public ministration," not forgotten to add, "in his basket and in his store."—*Central Chris. Herald.*

A man should never stake his hapiness upon the success of a single plan; for failure, then, is despair.

They declaim most against the world who have most sinned against it; as people generally abase those whom they have injured.

To enjoy to-day, stop worrying about to-morrow. Next week will be just as capable of taking care of itself as this one is. And why shouldn't it? It will have seven days more experience.

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' find 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 Bootees, 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;
" stich'd and peg'd water-proof do
" best cloth Congress Gaiters;
" " lasting and enamelled do
" " sew'd and peg'd calf and enamelled Shoes, Oxford Ties and Winter Bootees, tapestry and enamelled 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 to sell *very low* to cash customers. Please call and examine our stock before purchasing.

RAMAGE & CHURCH.
Dec. 13, 1851—3m

NEW PUBLICATIONS OF THE SOUTHERN BAP. PUB. SOCIETY.

DUTIES OF MASTERS TO THEIR SERVANTS. Three Prize Essays, by Rev. H. N. McTyeire, of New Orleans, Rev. C. F. Sturgis, of Alabama, Rev. A. T. Holmes, of Georgia. This is a 16mo. pp. 159. Price 35c.

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Pew size, plain sheep, retail price,	$ 80
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do " mor. and emb. sides,	1 15
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Pocket size, plain sheep, retail price,	60
do " mor.	75
do mor. and tucks gilt edges,	1 25
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Churches or individuals, by remitting the money for two dozen or more, will be allowed a deduction of 25 per cent from the above prices.

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The favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. Price $1 00. Pages 332.

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This little work has already passed through one edition, and seems eminently adapted to instruct and entertain the young. pp. 88. Price 25c.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Mallary. Second Edition. Pages 54. Paper covers. Price 6¼.

A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of its own proof texts. By Rev. John L. Dagg. Second Edition. Pages 32. Paper covers. Price 6¼c.

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Books sent by mail at *one cent* per ounce, for less than 500 miles.

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June 14—1y Booksellers, Sommerville, Tenn

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THE subscriber will open a Boarding House in Lexington on the 1st of March, at the opening of the next session. He will be prepared to accommodate 40 young ladies. He assures his friends and the public, that he will spare no pains to afford every convenience for the comfort and benefit of those young ladies placed under his care. Boarding, including lights, bedding, washing, fuel, &c., at $8 00 per month.

For further particulars apply to the Trustees, or the President of the Institution.

GEO. D. PENN.
Lexington, Henderson co., Ten., Jan. 31—3t

Nashville Marble Works,

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

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

JAMES SLOAN.
Nashville, Nov 22, 1851

Kossuth is Coming!

I AM going to sell out all the fine Furniture Wall Paper, Guitars, Window Shades and Blinds, &c., &c., together with the Pianos, and the large stock of Furniture I have on the way here, at extremely low prices, for cash. Those wishing to furnish houses will find it to their interest to call soon, as I am positively closing out cheap, preparatory to going to New York city.—The way furniture goes off will satisfy you this is no humbug. IRA H. MORTON,
Nov 22, 1851 Union street

A DESIRABLE STOCK FARM FOR SALE.

INTENDING TO MOVE SOUTH, I offer for sale my farm in Warren county, Tennessee.—It contains by the original 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.

ALSO,

I will sell a desirable FARM in Crittenden county, Kentucky, containing 299 acres, on the Ohio River, three miles below Caseyville, and adjoining the Coal Mines of the Hon. John Bell.—The land is rich and well improved, there being about 80 acres cleared. Mr. Bell has a coal yard on the farm, which would enable a purchaser to find a ready sale for wood, and many productions of a farm, to Steamboats. There is supposed to be coal on this land. A business man would find this a very profitable farm.

John Bell, Jr., Esq., or Mr. D. C. James, at Bell's mines, will show the land, and are fully authorized to sell.

Nov. 29—tf WM. H. MORGAN.

Mattrasses.

I KEEP on hand, and will make to order, Cotton, Shuck, Hair and Moss Mattrasses, which I will sell low for cash.
June 14—7m IRA H. MORTON.

Mississippi Female College.

Under the Patronage of the Mississippi Baptist Convention.

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JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
Rev. ISAAC S. PARKER, Lecturer on English Literature.
HENRY M. JETER, M. D., Lecturer on Chemistry and Physiology.
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WILLIAM FORD, Butler.

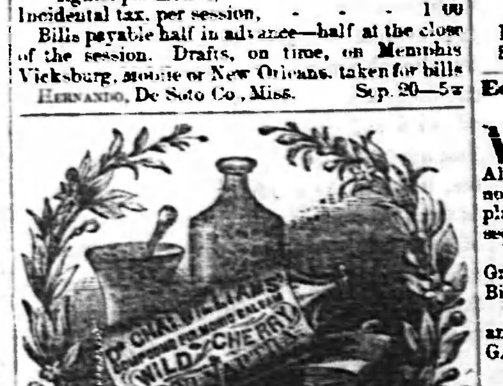
The next scholastic year will commence on Wednesday, 3d of September, and be divided into two sessions of five months each. The College edifice just completed is elegant and commodious. The course of studies extends through six years, and is designed to give as complete and thorough an Education as can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

Each young lady will furnish her own towels and napkin.

TERMS OF TUITION, &c.

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

Bills payable half in advance—half at the close of the session. Drafts, on time, on Memphis, Vicksburg, mobile or New Orleans, taken for bills.
HERNANDO, De Soto Co., Miss. Sep. 20—5x



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Compound Pulmonic Balsam of Wild Cherry and Wood Naptha.

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

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

Try it! Try it!!

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

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

PROOF UPON PROOF!
READ AND BE CONVINCED!
Clergymen's Testimony!!!

CERTIFICATES.

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

Dr. C. Williams—Dear Sir: I take pleasure in giving my testimony to the virtue of your very excellent "Pulmonic Balsam of Wild Cherry," having used two bottles in my family with decided advantage in every case; I can recommend it as the best and most pleasant medicine I have ever seen. W. D. F. SAWRIE.
Tuscumbia, March 22, 1849.

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

Having used Dr. C. Williams' "Pulmonic Balsam of Wild Cherry and Wood Naptha" for sore throat and hoarseness, I freely recommend it as a valuable medicine in these cases, especially for persons who have contracted these affections from public speaking. N. A. PENLAND.
Tuscumbia, Aug 14, 1849.

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

COURTLAND, Ala., Feb. 21, 1851.

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

Your obedient servant,
B. W. HARRIS.

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

Dr. C. Williams—Dear Sir: Having used your Pulmonic Balsam of Wild Cherry and Wood Naptha, and having received much benefit from it, it affords me pleasure to recommend it to the public. SIMON P. WHITTEN.
Tuscumbia, June 19, 1850.

Sold Wholesale and Retail, and on Agency, by J. M. ZIMMERMAN,
Sign of the Lion and Mortar, 4 doors from the Square, Market st., Nashville, Agent for Middle Tennessee.
Also for sale by all respectable Druggists &c., throughout the South and West.
Sept 15—6m.

KEEP IN MIND,

THE important fact, that my large stock of *FURNITURE, PIANOS, &c.*, purchased last Fall, will be forthcoming as soon as the river rises, and will be sold very low, to close business. Those wanting any thing in my line, will save money by waiting a little. Rooms at my old stand, over Cerry's Drug Store, Union Street, Nashville. IRA H. MORTON.
Dec 20, 1851

MUSIC.—I have on hand, at my Furniture Store on Union street, a large stock of Guitars, Accordeons, Flutes, with Piano and Guitar Music, which I will sell at 3 cents a piece.
IRA H. MORTON'S
June 14—7m Furniture Store, Union st.

Wall Paper, &c.

A LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bedsteads, Teasters, and Fire-screens, very handsome, for sale cheap, by
June 14—7m IRA H. MORTON.

Pocket Book Found.

FROM the confessions of some men, that now live in Lee county, Va., near Rose Hill Post Office, they found a pocket book, containing money, in Wythe county, Va., in the year 1838. I resort to this means hoping the owner may be found. WM. PARROTT.
Rose Hill, Lee co., Va., Oct 31, 1851.
Nov. 22, 1851—1m

CITY HOTEL,

EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
SAMUEL M. SCOTT,
PROPRIETOR.
Jan. 1, 1852.

ANDREW ANDERSON,

SUCCESSOR TO R. S. ANDERSON & CO.
Brass and Iron Founder, Market Street.
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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.

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

Surgical Instruments, &c.

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

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

With many other articles too numerous to mention.
Sept. 6 EWIN, BROWN & CO.

PAINTS, OILS, &c—1000 kegs pure White Lead
1353 lbs. Dry Red Lead
800 do Dry White Lead
500 do. Litharge
950 do English Venetian Red
17 bbls. Spanish Whiting
25 do. Spirits of Turpentine
6 do. Copal Varnish
Received and for sale low by
Sept. 13 EWIN, BROWN & CO.

Education of the Deaf and Dumb,

BY R. T. ANDERSON & SON.

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

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

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

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

Our situation is healthy and retired. For the next year, the term will commence on the 1st of January 1851.
Dec. 16, 1850. ma 17—6m

BAYLOR UNIVERSITY,

Located at INDEPENDENCE, *Washington County, Texas.*

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

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

FACULTY.

Rev. RUFUS C. BURLESON, President and Professor of Ancient Languages, Moral and Intellectual Philosophy.
Mr. WILLIAM L. FORTES, A. M., Professor of French and Spanish Languages, and Mathematics.
Mr. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS, as Assistants.

TERMS OF TUITION PER SESSION.

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

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

BY ORDER OF THE BOARD.
July 19—tf

NEW BOOKS.

TOON & RUTLAND are daily in receipt of New Books. Among their assortment will be found the following excellent Works:

Campbell and Rice's Debate, Neander's Works
Coleman's Primitive Church, Women of Israel
Baxter's Saint's Rest, Smith's Infant Baptism
Headley's Sacred Scenes, Poetry of Science
Lynch's Expedition, Vale of Cedars
Shakespeare's complete works
Woman's Friendship, Mother's Recompense
Home Influence, Works of Charlotte Elizabeth
Byron's Works
Webster's Unabridged Dictionary
Do. 8vo. do.
Carpenter's Physiology, Baptismal Charts, &c.

Which they will sell cheap for cash.

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

Boarding House.

THE subscriber will open a BOARDING HOUSE in Brownsville, on the first day of January next, near the Baptist Institute, prepared to take twenty five or thirty young ladies, at $8 00 per month, bedding, washing, and lights included. For further information, I refer you to the Trustees of said Institution. HENRY A. BASS.
Brownsville, Haywood co., Tenn., Nov. 6, '51
Nov 22, 1851—3w

THE TENNESSEE BAPTIST,

IS PUBLISHED EVERY WEEK.

ON A LARGE DOUBLE MEDIUM SHEET.

TERMS—$2 00 per annum, in advance, or $2 50 cents at the *end of the year*. No subscription will be taken for less time than one year; and no paper discontinued except at the discretion of the publishers.

☞ Advertisements inserted at the customary rates.

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

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

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

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

3. If Subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their periodicals discontinued. Sending numbers back, or leaving them in the office, is not such notice of discontinuance as the law requires.

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

5. The Courts have decided, that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, until arrearages are paid, is *prima facie* evidence of intentional fraud.