The Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, MAY 8, 1852. NO 35.

The Pulpit.

A Short Sermon on Covetousness.

BY BROTHER PAYALL.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous"—1st Corinthians xi.

The religion of our Lord Jesus Christ is characterized by benevolence. The only that can be assigned why God should have provided a plan of salvation, is, that he "so loved the world." It was love, pure, disinterested love, that brought the Lord Jesus Christ from the skies, that led him to be a "man of sorrows and acquainted with grief," and finally to die upon the cross, the "just for the unjust."

All who are redeemed by the precious blood of this Saviour, are represented as having the same spirit, as walking in the footsteps of their dear Redeemer. "Thereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1st John ii. 5, 6. "If any man have not the spirit of Christ, he is none of his." We cannot, then, wonder at the Apostle's anxiety that the members of the Church at Corinth should manifest the spirit of Christ, and let their light shine in such a manner, that the world might be led to glorify their Father in Heaven. In our text he names a number of scandalous sins, and among those sins is covetousness. He exhorts his brethren not to keep company with those that are guilty of them.

In discussing this subject, we shall notice,

First, the nature of covetousness.

Second. The consequence of covetousness.

First. *The nature of covetousness*.—Diseases of the body can only be discovered by certain symptoms. This is the case in reference to the sin we are about briefly to describe. Covetousness is insinuating, deceitful, and is often found assuming the names of virtue,—such as prudence, economy, &c. It even has the audacity to claim to be charity itself, and will confidently affirm that "charity *always* begins at home." Such charity is only a specious name, a cloak of covetousness, made by those whose benevolence seldom goes abroad.

Covetousness is the seed of all unrighteousness, the root of all evil. What was it that led Jezebel unjustly to deprive Naboth of his vineyards? What was it that caused Achan to disobey the command of God, and bring ruin upon himself and family? What was it that led Judas to sell the Lord Jesus Christ to the chief Priest, and his soul to the Devil? What was it, we ask, that ever induced Ananias and his wife to lie to the Holy Ghost? It was covetousness.

Covetousness is declared by God to be idolatry. Cor. iii: 5. What is idolatry? It is high treason against the God of Heaven. Idolatry is the fixing of the affection on some forbidden object. God is excluded from the heart of the covetous, and gold is their god, the object that they worship.

Second. *The consequences of covetousness.*

It deprives many of our churches of the stated administrations of the gospel, leaving them to languish, and eventually lose their visibility. In traveling through our country, how many good meeting-houses do we find deserted by man and forsaken by God. Stop and inquire into the cause, and you are told that they are too poor to have preaching, and often you will be compelled to listen to a long tirade against the Ministry for neglecting them. But the dear brother has forgotten that the very pattern of Scripture that has so often eased his troubled spirit, when the claims of a dying world have been presented to him, and has enabled him, as he supposes, to quiet his conscience and close up his purse, assigns the reason why ministers cannot preach for them. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an Infidel." 1st Tim. v: 8. Is it a fact, that "they are too poor to have preaching?" And let such churches answer to the God that must be their Judge. Go among them, examine their style of living, and does it bespeak poverty. Too soon, when there is brother Gripe worth thirty thousand dollars, Bro. Getmore worth twenty thousand, brother Skinflint fifteen thousand, and good old sister Scrall five thousand; indeed, there is scarcely a member but what owns a good farm, and are making money. Covetousness has chained many of the servants of the blessed Redeemer, to whom is committed the rich treasures of the gospel, to the farm, or to the workshop, to maintain their families, while the cries of perishing souls pierce their hearts with inexpressible anguish. Others who would not leave the preaching of the word to serve tables, have been driven from church to church to obtain a scanty pittance. This evil has too long exerted its blighting influence in our churches, paralyzing the efforts and discouraging the hearts of the benevolent.—Where they might expect from the abundance God has bestowed, much fruit, there is too often found little or none, and a few are obliged to sustain the gospel at home and abroad. This they would rather do than be deprived of the privileges of the gospel. Yet their feelings are wounded by that covetous man, "called a brother," and that harmony which should exist among brethren, must be eventually destroyed.—Why is it that the discipline of the church is so seldom used to wipe this foul stain from her character? The liar, the swearer, the drunkard, and the thief, are justly excluded, while the idolator or covetous man retains his membership. But be assured he is an Achan in the camp, and will bring difficulty and disaster upon the Church.—But what are the consequences to the individual himself. This avaricious desire for the world involves him in business, which prevents him from attending the meetings of the church and other means of grace. But this is not all; from a constant and intimate connection with the society of worldly men, he imbibes their spirit and loses his relish for Christian society and devotional exercises,—consequently indifference to the interests of Zion, inattention to the covenant obligations, and a criminal neglect of Christian duties ensue. Under this state of feeling, efforts to reclaim such are generally unavailing. Their disposition to good is lost, but such have not lost their influence to do evil. Their example and precepts, like slow poison, are continually exerting a deadly influence upon the whole body, and will doubtless end in the ruin of some of its members. Dying reader is this your character? O, tremble to think what bad effects your covetousness may have upon you before you die. Demas left Christ, shipwrecked his faith, and lost his soul, all to embrace this present world.—What will your bank stock, and railroad stock, your farm and merchandize advantage you when the arrows of the Lord shall enter into your soul? When you are dying, will you not wish that your time, your strength, your spirits, had been poured forth upon better things than those of this life—that you had traded for grace and glory, rather than for gold? Covetous professor, it is not hard to foresee the troubles and horrors, the doubts and fears, the anguish and amazement, of your soul upon your dying bed. How shall you take up such language as this. "Fool that I was, to cumber myself about many things, and neglect the one thing necessary. Fool that I was, to set my thoughts and affections upon things below and neglect the things above. O, if I had never heard of Christ and glory, I had been more excusable for the course I have taken. O, how have I disquieted myself in vain? I have heaped up riches, and know not who shall gather them. Had I been as faithful to Christ as I was to Mammon, what joy might I have experienced. What an abundant entrance into the everlasting kingdom might I have had." Labor, dying friend, labor to prevent the horrors of death, and the gnawings of the worm that will never die, for riches will avail you nothing in the day of God's wrath.

From the Christian Chronicle.

RELIGIOUS DISEASES.

Messrs. Editors:—One of the most afflicting and dangerous symptoms of the present day, in some portions of our country where man-made religion has had exclusive way, is *religious hydrophobia*. The patients seem sane and calm on every point but this—but the sight of water in large quantities, and even the name of immersion, immediately produces most alarming and unlovely sensations. The patients love and advocate cold water in every form except that of baptism. It is a most singular affliction, and I know of but one way of curing it, and that has often proved effectual. It is a simple, prayerful obedience to God's word, and submission to His ordinances; that performed, and all the dread and aversion to water is forever removed by the great Physician.

SILOAM.

New Counterfeits.—Counterfeits on the State Bank of Indiana, Lafayette branch denomination of $10, letter A, have made their appearance in Cincinnati. They are made payable to H. S. Hess—Cyrus Ball, cashier. The engraving is rather course and the signature decidedly bad.

Selections.

[From the Christian Index.]

"Methodism the Popery of Protestantism."

The caption of this article made its appearance not long since in a religious journal, and although apparently severe is nevertheless not without some good reason, as we will clearly observe by reference to the tyrannical course pursued by their ministers towards other denominations of christians.

To illustrate this remark, and verify the truth of the caption of this article, the following circumstance is subjoined. In a village in the State of Georgia, it matters not in what part of the State it is located, so far as the facts and the principle involved are concerned, was settled a young Baptist minister over a small congregation of Baptists. In the same village was settled a Methodist circuit preacher, who was unparalleled for his intolerance. He was large of stature and of a commanding appearance. He had once been Presiding Elder, and his whole demeanor seemed clearly to indicate that he was born to govern. He attempted, in the first place, to enforce the edict, that the members of his church should not attend the meetings of the Baptists when they could decently avoid it. He endeavored to reform the young men of the village by trumpeting circuit wide their faults and foibles. The result of this course of conduct was, he had to preach in a good degree to empty seats.—His complainings soon became very bitter and his rebukes very sharp, that his ministry was not appreciated. All this seemed only to lessen his congregation, and increase his discontent. In the latter part of the year a meeting of some interest was progressing in the Baptist Church, crowded assemblies attended for weeks upon the preaching of the word. Many professed to be renewed in Christ.

The Methodist minister was solicited to co-operate in the meetings. He excused himself on the ground of having a sore throat, produced at the camp-meeting he had just left. He did, however, pray for the mourners a few times, and talked to them a time or two on the anxious seat.—The meeting continued to progress with increased interest. Some few of the children of Methodist parents were interested, and the Methodist preacher did not know but what some of them might join the Baptist church, if they were let alone, and therefore his jealousy was aroused. This is an unhappy passion, and often leads to the most painful results. The principal laborer in the Baptist meeting made incidentally a few modest allusions to the subject of baptism. He quoted in the hearing of the Methodist minister, in his sermon, the passage in Rom. 6: 4, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead," &c. He remarked that this passage had reference to the primitive mode of baptism; that the ordinance beautifully typified the burial and resurrection of Christ; and pass on. In conclusion of the services many came up for prayer. The Methodist preacher being called on to pray for the mourners, prayed that they might be baptized by the sprinkling of the blood of Christ, and by the pouring out of the Holy Ghost.—This was said as a set off to what the Baptist preacher said in his sermon. All the congregation could see that he prayed in a controversial spirit, and showed bad feeling. But the meeting passed off quietly, and nothing more would have been said if he had held his peace. But that was not in him. He was fully set to raise a squall, and lead his people away from the meeting. For he has lived long enough to know that a Baptist revival is an unfortunate place for Methodists to attend, if he expects the a to remain Methodists, more especially where the subject of baptism is discussed and the ordinance performed, so he effected his purpose, as the sequel will show.

The next morning after the prayer meeting was over, the Baptist pastor was returning home and called at a store on the way and was accosted thus by the Methodist preacher:

Methodist. I wish to have some conversation with you, with a view of preventing future evil. From some things I have heard I fear the peace will be broken between the two churches in this place, and sir, I should deplore very much so sad a state of things. It would injure the cause of religion in general. Yes, it will do an injury to both churches, and may tend to break up the school here.

Baptist. I am in favor of peace if it can be preserved on correct principles.

M. I understand, sir, that you have been going to the Methodist families in this place, saying to them that you would like to baptise them.

B. It is false, I never have been to but one Methodist family in this place to say anything on the subject of baptism, and not then until I was requested to do so; that was Mrs. ———.

M. I don't mean her; I knew she wanted to be a Baptist long since, and I never threw any obstacle in the way. I learn also, sir, that you baptised Mrs. ——— last year, who was as strong a Methodist as any in this town, and that she has said that she desires to be back in the Methodist church, that she enjoyed herself much better there than in the Baptist church.

B. If sister ——— will say so, there is not a Baptist in our church that will object to her returning to your church. But, sir, she never said it. I have had frequent conversations with her in regard to her enjoyments since she joined the Baptist church, and I thought if there was one in the church that enjoyed religion she must be the one. And more than that, she joined the Baptist church of her own unrestricted choice. No Baptist had ever spoken to her on the subject, not even her husband. She presented herself to the Baptist church unexpectedly to all the members except her husband, and he did not know of her intention until a few days before. She related her experience, which was satisfactory. On being asked by one of the deacons, why she left the Methodist to join the Baptist church, she said, I cannot conscientiously remain in the Methodist church, for I do not believe their doctrines. Here is one Lord, one faith, and one baptism, and I never have been baptized.

M. If you make any such remarks on baptism as you made when you baptized Mrs. ———, or such as you made in —— county, I shall take it as a challenge. I understand you said Mrs. ——— never would doubt any more.

B. I said she might doubt in regard to many things, but never would she again doubt her baptism.

M. That is more, sir, than you have any right to say.

B. I never heard of one that was immersed on a profession of his faith in Christ that ever did doubt it, and seek another mode in order to satisfy his conscience, and I reckon I never shall.

M. Well, I am for peace, and if there is any war, the responsibility of it is upon you. You must not make any encroachments upon the Methodist Episcopal church by way of leading off any of the members, or their children, to the Baptist church. If you do, I will take you up. I am for peace, but if you are for war, all you have to do is to declare it.

B. I am a strong advocate for peace, and all my actions go to prove it, but if you expect me to sacrifice truth for the sake of peace, you have mistaken your man. I prefer war, with all its horrors, to an inglorious peace. But if you will tell me what I may say that will not be offensive to your brethren, and if that will satisfy my conscience, I will say thus much and no more.

M. You must not make any remarks that conflict with the views of the Methodist Episcopal church. If you do I repel it.

B. If I speak on the subject at all, I expect to urge two positions: 1st. That immersion alone constitutes the act of baptism. 2. That believers are the only proper subjects.

M. When you take these views of the subject, sir, you unchurch me and you act the hypocrite whenever you invite me into your pulpit.

B. (pausing a little so as to repress his indignation, proceeded.) We have a more charitable view of you than you have of yourselves, from the positions we assume. We regard your societies for the most part as Christian organizations, but not as gospel churches, not having been organized and governed on the apostolic plan. We regard your societies as irregularly organized churches. All we ask of you is just to let us alone. Let as alone and there will be no war.

M. We will let you alone.

B. Since the subject has been agitated, I think a part of your prayer was very ill-timed, and uncalled for, last night, considering where you were, and the circumstances of the case.

M. I thought the brother tried very hard to preach some on baptism.

B. What if he did? He was in the Baptist church, preaching for the Baptists.—What more or less could you expect. But after all what objection had you to the interpretation given to that passage, Rom. 6: 40.

M. I believe in no such foolish interpretation.

B. It is just such an interpretation as Mr. Wesley himself gives. He says it refers to the ancient mode of baptism by immersion. He *ought* to be good authority among Methodists. See Wesley's notes on N. T. Rom. 6: 40.

M. Mr. Wesley says, the passage refers to an ancient mode of baptism by immersion; a mode that existed prior to the apostolic day. "Ancient" does not apply to the days of the apostles, but to times previous.

B. I seriously question the correctness of your definition of the word "ancient," but the passage carries with it evidence that it refers to apostolic baptism. You will observe the apostle uses the word "we" including himself with others. Therefore we are buried with him by baptism unto death, &c.

M. The word we is not there.

B. It is there.

M. It is not.

B. You ought to take my word for it, for I reckon I have quoted it a thousand times.

M. I will not take your word for it.

B. To the law and to the testimony.—Let us go into the store and get a Bible, and settle the question.

B. (Handing M. the Bible and pointing to the place.) Here it is, read and satisfy yourself.

M. (Reading,) "Therefore we are buried with him by baptism." What does this passage refer to?

B. (Noticing the marginal reference.)—To a parallel passage in Col. 2d chapter.

M. (Turning to the passage read,)—"Buried with him in baptism," &c. This is the passage I had reference to.

B. The other is the one Mr. Wesley commented on, the one the brother quoted last night, and the one about which you and I have been disputing.

M. I do not believe the passage has any allusion to water baptism at all. It refers to spiritual baptism. Baptism is the external sign of inward grace.

B. You ought never to baptize an infant then.

M. That is another question.

B. If it is, it is one that is involved in this discussion, and one you would do well to consider.

M. I have long since considered it, and settled it. Furthermore, I do not believe there is a passage in the Bible that proves that any one ever was immersed.

B. You don't believe in immersion then.

M. No, I do not.

B. Why do you practice it, then?

M. I practice it on the faith of the subject, and not on my own faith.

B. You have no faith in it then.

M. No, I have not.

B. Whatsoever is not of faith is sin.—Rom. 14: 23.

M. I understand the meaning of the Scriptures too well to apply that passage in the present case.

B. I think it is very applicable.

Thus the dialogue ended. The Baptist pastor continued his meeting, and on the Sabbath morning following, buried with Christ five willing subjects. The first was an elderly lady, who had been a member of the Methodist Episcopal church for about seventeen years, and had suffered much from not having obeyed her Lord and Master. She stated, in relating her experience, that in a meeting among the Methodists, where there was a considerable ingathering, she united with that church, taking for granted what they told her on the subject of baptism. But when she commenced reading the Bible for herself, she found out she was mistaken on the subject of baptism, and on many other subjects, and felt that the Baptists were the people of her choice. When she rose up out of the water she said, "I have left a burden there that I have carried many years," and her prayer was, that others might have their eyes open to their duty.

The pastor on the occasion made some pointed remarks on the design, mode, and proper subjects of the ordinance, which, though spoken in a kind spirit, were subject to many versions and misrepresentations. Much sport was made at the water, with the design of throwing contempt upon the whole transaction, and for the next month or two the merits of the minister's conduct on the occasion were the subject of free discussion in circles both public and private. Some thought he had committed a most shameful outrage upon the rights of the religious community, by daring to say any thing on the subject of baptism, even on the premises of one of his deacons.—Some thought he acted very unfairly to quote the concessions of Pedobaptist authors to support the views of the Baptists. There were not a few of the Pedos who thought he was anxious to show his learning in reading and commenting on passages from the Greek Testament, while others questioned his want of integrity in quoting Professors Anthon and Stuart in favor of the Baptist side, who were both learned Pedobaptists. One man, an ex-physician, and would-be-learned Methodist preacher, who reminded me very much of Ransy Sniffle, in one of Judge Longstreet's Georgia Scenes, desired to know who Prof. Charles Anthon was. Should these lines perchance fall in his way, I would refer him to the school boys in his own village for information.

The above transaction, which is no fancy sketch, seems strongly to establish the truth of the heading of this article, "That Methodism is the Popery of Protestantism." If the spirit manifested in these Methodists had full sway, especially if this minister could wield the civil authority, what would they not do? Would not this spirit, if carried out, close the doors of every Baptist church in the State? They had as well close the doors of the churches as to close the lips of their pastors. Can any true friend of religious liberty look at the above course of conduct, without trembling for the religious freedom of our country, had the Methodists the sole sway? In this age of refinement and religious courtesy, I pity from my heart the Baptist minister who declares boldly the truth, the whole truth, and nothing but the truth.

In fine, Methodist preachers, and especially those that have been Presiding Elders, have ruled so much that they are disappointed if a whole community does not at once submit to their mandates. Also Baptists from a false modesty or a mistaken notion of christian liberty, have so long refrained from a defence of their principles, that where one undertakes it he is regarded as a pestilential fellow, a disturber of the peace, and one that should be banished the pales of peaceful society. My pen or my tongue may not much longer be wielded on the side of truth, but I say once for all, to all the lovers of truth: proclaim it from the pulpit, along the high way, in the market place, around the family circle, beside the baptismal waters; proclaim it fearlessly, for it is the only hope of the church and the world. Proclaim it boldly and uncompromisingly, for truth is mighty and will prevail.

OBSERVER.

Ladies' Department.

"Truth in all Things—Human Improvement the Object—Education of Woman the Means."

For the Tennessee Baptist.

ALLSBORO' Ala., April 1852.

Ma. Enrror:

Since we frequently read of *heroes* and *heroines* in other countries, permit me to give you the following account of a *model wife* in our own Franklin county, and if you deem it worth preserving you can publish it (as it came from a reliable source) for the benefit of others.

I will call him Mr. B. He had been residing many years in the vicinity of Centre (where Frankfort is located,) he had the reputation of being an industrious, good citizen. He had a foible, however, in his character—when he went to public gatherings, which was seldom, in consequence of his remote residence from public places, he would become intoxicated; which did not become a matter of much notoriety until a Dogery was established at the site for the county seat of justice, then he commenced with increased frequency, until it became his daily resort, and invariably becoming intoxicated. His amiable wife remonstrated with him daily, urging every plea her strong mind could suggest, such as poverty and disgrace to wife and children, the loss of respect for himself by the community, &c. &c., all of which seemed to increase his determination to ruin himself and family: until one morning after breakfast, and a lecture from madam, he broke off in a pet for the grocery, where the good lady followed immediately, and entering before he had time to drink, called for a quart of spirits, drank, (or pretended to,) invited her husband and all the company to drink—waited but a few minutes before she took another and another; at length she commenced dancing, hallooing like an Indian, said she never was so happy in her life before—she did not now blame Mr. B., she would now come every day. She sang, danced, hiccoughed and drank every few minutes for half the day. Mr. B. stood aghast—told her she was disgracing herself, and begged her to go home with him, but as, she was too happy to leave. He became so disgusted, after failing to get her away, he went home alone and sent one of his children after her, but she sent him home word to come himself and see how happy she was. Mr. B. returned in the evening and she went home with him, staggering from side to side, boasting of her happiness, and begging his forgiveness for having tried so often to prevent him from drinking, and that she would now accompany him every day, and they would be so happy. Mr. B. was so completely mortified he said but little. The next morning, so soon as breakfast was over, she got her bonnet and handed him his hat, and said, Mr. B. let us start to the grocery—he objected—said, madam you are now sober—let me say to you in honest candor you disgraced yourself yesterday and let me entreat you not to do so any more. Said she I was so happy and enjoyed myself so much I can't think of denying myself for what a conscious world may say—come on, Mr. B., I am in a hurry. So stepping out she took the path. Mr. B. took her by the arm and said, *listen wife*, I wish to *stop this*—now let us both pledge ourselves not to do so any more—if *you will* I pledge myself never to drink another drop of spirits. Said she you are joking—he declared he was in earnest, and she took his hand in token of the pledge. Since which time [three or four months] he has remained at home, sober, and as formerly, an industrious, reasonable man. I call her a *model wife*.

BEAR CREEK.

[From a Manuscript Periodical, conducted by the pupils of a Female Seminary.]

THE ORPHAN.

Sad, yet beautiful, she stood, leaning on the open casement, that looked out upon a scene, which might have banished care and sorrow from a mind less deeply afflicted than hers.

Here, displayed to her view, was nature in all its simplicity; art, in its refined elegance. The two seemed perfectly blended. Flowers, lovely and rare, bloomed in profusion. The tall forest tree lifted its proud head; while, tastefully arranged the shady bower, clad in white jasmine and woodbine, offered her a pleasant retreat.

But Mary Everett's thoughts lingered not here. Around one sacred spot they clustered,—her mother's grave. Low beneath the surf of the church-yard lay her all,—her sainted mother, who had guided her infant footstep in the way of virtue, guarded her from evil, nurtured the germ of intellect, that bore indeed a precious fruit, and who waited, with fond expectations, the time when the hope of maternal affection should be fully realized.

But ah! cold, unsparing Death! none may escape the rude grasp! The hopes of the loving and the gifted, the young and the aged, alike wither before thee!

But wherefore hast thou dealt so hardly with this frail flower? Dost thou delight the bud to wither, ere yet the bloom be half displayed? or wilt thou, in crushing its delicate texture, cause it to emit renewed fragrance?

Long this young girl lingered at the window, striving in vain to quell her deep emotions. At length she turned away, and, kneeling down, poured forth her full soul before the Orphan's God, and her prayer was not unanswered; for when again she revealed her face, a calm and holy resignation beamed from her countenance. Now, indeed, with the eye of faith, could she enter within the veil. Her soul was filled with heavenly rapture, and seeking her mother's grave, that hallowed spot, forever endeared to her memory, she gave herself up to the Saviour, in an everlasting covenant.

FANSY.

Or Atheism.—"I had rather," says Sir Francis Bacon, "believe all the fables in the Talmud, and the Koran, than that this universal frame is without a mind. God never wrought miracles to convince atheists, because his ordinary works are sufficient to convince them. It is true, that a little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth them back to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest on them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

Bonds to the value of $100,000, of the Memphis and Charleston Railroad Company were negotiated in Washington City a few days since.

Bavaria Bitten.—Talleyrand, being asked for his autograph, by a nobleman, he sent it in an invitation to dinner, couched in these terms: Sir, will you oblige me with your company to dinner on Wednesday next at 8 o'clock. For I have invited a number of exceedingly clever persons, and *I do not like to be the only fool among them.*

The number of German emigrants who passed through Cologne, in the month of February, to embark for America, was 20,000.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, May 8, 1852.

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

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

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

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

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

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

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

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

Advertisements for Schools are charged for like any other.

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

GRAVES & SHANKLAND.

REVISION.

MR. HENDERSON'S REVISION SPEECH.

We declared in the Convention in Memphis, that we considered Mr. Henderson's speech a *decisive* argument in favor of revision. We give some of our reason from notes of his speech, then taken. Mr. Henderson said.

1. "I regard the present version as a good translation, though I freely admit that in *many* places it is incorrect. IT OUGHT TO BE REVISED, but this is not the body to do the work."

The above concedes all the ground claimed by revisionists, that the present is a good translation,—but that it is "incorrect in *many* places,"—that it "ought to be *revised.*" So say all revisionists, and we wish to do no more, but no one claimed that the Convention then assembled was the body to do it.

2. Mr. H. asserted that the *majority of the translators were Episcopalians*, and that *the version favored the Episcopacy more than the original warranted.* The three orders of Episcopacy could not be gathered from the Testament—but from the *fathers.*—"No living man can prove an Episcopal bishop in the ministry, from the New Testament—*it is not there!*"

Now we admit and fully believe every one of the above assertions. Why not, then, in the name of religion and truth, revise those Episcopally colored passages, and allow them to speak the mind of King Jesus, rather than King James?

3. He did not oppose *immersion*, for all distinguished scholars and commentators have admitted that immersion was an appropriate mode of baptism.—not the only, but a legitimate one. He thanked God *he* had not the egotism or presumption to deny that immersion is a scriptural baptism. I WOULD NOT SAY IT FOR THIS RIGHT ARM."—And there sat poor Chapman right before him, looking thrice as mean as ever, and as though dropping through a knot hole into the cellar, would be quite a relief to him! If the scriptures teach immersion for baptism any where, then let it read so there, and if it teach sprinkling or pouring upon, anywhere, let it so read in that place. Let the Bible read as the Spirit indited it. The above must be good authority with Methodists.

4. He said, some claimed Matt. 19: 14, could be translated "suffer *the* little children to come," &c. He did not think it could be done, *though he had not examined it!* But if it could, it would not materially alter it. "I do not believe that there is any baptism in the passage—not the least allusion to it—but it points out the character—'*of such.*' On this expression we predicate our hopes."

Hopes of sustaining his practice we suppose. If it has, as Mr. H. admits, no allusion to baptism, it has none to the subjects of baptism? That it has none to either, the most eminent Pedobaptist scholars are as free to admit.

5. But the boldest admission made by Mr. H. was, "That there is a strong *Calvinistic* complexion imparted to our present version!"

He instanced several passages and revised them. E. G. Romans 11: 2, "God hath not cast away his people which he *foreknew*," instead of which, Mr. H. would have it read, "of whom he heretofore *approved*," and other passages.

From what we have given, our readers can see the reason why Mr. H.'s speech was called for, for publication, and why he as his friends will not suffer it to appear?

To be sure Mr. H. said that there were no scholars in this age, who could read the Hebrew without the "pints," or "Hellenistic Greek," sufficient to translate, yet Mr. H. freely handled the Hebrew, and translated "Hellenistic Greek," and corrected the version, as easy as running down hill, although, as he said, he could only "sorter spell out his Greek with a dictionary and grammar!" He believed strongly in the necessity of a revision, but thought that *Baptists* were not the ones to make it—but a committee of Pedobaptists appointed by the Bible Society had revised our Bible, and he was willing to adopt and endorse it for his faith and practice." Still that version remains the Calvinistic complexion of which Mr. H. complains!

We admired Mr. Henderson's valor, but alas! his discretion! He amused the Convention, but effectually used up the Irishman and his *mother's* Episcopal pretensions, as he called the Church of England—and thus Methodism was again wounded in the family of its friends.

A Rare Specimen of Literature.

Let those friends who cannot see the need of revising the language of the Bible, so that common people and children may understand every word, read and translate the following:

The Rev. Mr. Thomas in an address to the members of the Bible Convention on Tuesday night gave the following as a specimen of the English of the Bible and of the age in which the translation of King James was made. The words in *italics* are all at present scriptural terms, and the account of the meeting of the Convention is intended to illustrate the change which has taken place in our language—whence it was inferred by Mr. Thomas that a new translation was required:

"*Diverse* delegates, some of which had set off *afore took up their carriages* for Memphis, in the *regions* of Tennessee, to take up *their abodes* several days before *Easter* with the people of that city. "It *wared us, I trowe*, to spread out our *advertage* by the way, *albeit* the people with their *servitors* and their *wenches* were *straitly* ready to *hotpen* as on our journey, prepared to *seethe* our *cracknels*, *sod* our pottage, *pest* our shoes, *sew* our *hosens* or *poll* our heads as we *listed.* The Convention assembled in the *magnificent* Hall of the Odd Fellows, a house well set off by *chapiters, terraces*, and uppermost and *lowermost seats.* In the *sate* of men present it was *delectable* to see so many *stricken in years* and some *Doctors* of the law, who *wist* both Hebrew and Greek, and whose natural *kerchiefs* gave proof that they could not be *frowed* as they were *stablished* in the *munitions* of rocks *harnessed* and *fenced* against the *teasing* of the *adversaries.*—The *lads* that were present *knew nothing by themselves*, but they all with *one accord eschewed chiding*, and *ensued* a course to *graff* themselves into the tree of knowledge. The opposers laid themselves in wait and *bewrayed* great fears, lest the divisions which now exist from *Dan to Beersheba*, should be removed. They *bruited* many things contrary to our *advisement* and *anon* if our means be not *minished*, *we worth the day.* The addresses *searched* the very *purteneunce* of King James' version, and laid aside many of its *mufflers*, without trying to *ravin* all its *taches* or *strew* all its *blains.*

"The people of Memphis received us *gladly, albeit diverse* persons *laid in wait* to deceive in *sundry manners*, the common people. Others gave us *strong meat*, and while we *tarried* with them we were not *besteed*; but *provoked* to *dare* and *ensue* our work. A certain brother of *another tribe* attempted to do us much harm, being *hunger bitten* for *chosing* with us. He was not able to take away the *taches* which bound us to our work, and *harnessed* us for the strife thereof. We failed to convince all our adversaries as we had no *exorcist* in our midst.

Reviews and Monthlies.

The *Christian Repository*, Louisville, Ky. Price $2.00. The March and April Nos. have come to hand, and are fully equal to the former numbers. It is a work richly deserving of an extensive patronage.

P. S. We would say to bro. M. of Miss., that we have not an extra No. of the Repository to send him as a sample, but will publish a sample article next week.

The *Christian Review*, No. 68. This Quarterly of 158 pages, lies upon our table with its usual rich contents. Terms $3,00.

ART. I. Life and writings of A. Fuller.
ART. II. The Method of Divine Government.
ART. III. Recent German Works on Latin Grammar.
ART. IV. The Doctrine of the Holy Spirits Presence in the Word examined.
ART. V. Administrations of Washington and Adams.
ART. VI. Customs, Manners and Religion of Nicaragua.
ART. VII. Moses Stuart.
ART. VIII. Baptism for the Dead.
ART. IX. Notices of new Publications.

The pens of the best scholars of this country are contributing to the pages of this Review. The articles not only enrich our literature, but reflect honor upon our denomination. As it is the only Baptist Quarterly or *Review* in the Union, it should be most handsomely sustained.

P. S. To bro. B. of Ala., we would say that the Christian Review does not take the place of the Western Review, but the Repository. He should have both. Address for Christian Review, Rev. S. S. Cutting, New York.

A LARGE CROWD.—Accepting the invitation of the Church at Rutland's meeting house, Wilson county, (some 20 miles from the city,) we preached there last Sabbath to one of the largest crowds we have seen gathered, in the country, in Middle Tennessee for years, upon any occasion. Our subject was, "The signs of the times clearly foreshadow revolutions and reformation, civil and ecclesiastical, which will result in the overthrowing of kingly tyrannies and clerical aristocracies, which now stand, and have ever stood, directly opposed to the universal spread of Primitive Christianity." That large audience listened, for three hours, with a most respectful attention which increased to the end. We thank those brethren and friends for their mark of friendship and regard for us, in this our day of persecution, for truth sake, and may God bless his truth spoken there.

☞ Rev. G. E. Thomas, late of Brownsville, Tenn., requests his correspondents to address him at Bush, Haywood county, Tenn.

"THE GREAT IRON WHEEL."

NUMBER THREE.

"*And I beheld another beast coming up* OUT OF THE EARTH.—Rev 13: 11.

The system of Methodism cannot justly claim to be a Church of Christ.

2. *Because of* HUMAN ORIGIN—*an invention of man—the Church of Christ is of Divine origin—founded by Christ in the days of the Cæsars—Methodism by John Wesley in the days of George III.*

TO J. SOULE, BISHOP OF THE METHODIST E. CHURCH, SOUTH,

SIR,

Were you asked if the economy of the Christian Church is of Divine origin and appointment, you, in common with every other Christian, would answer, most emphatically YES. Nor would you [illegible] the decision to qualify it, unless the ruin it brought upon your own system of Church organization might occur to you. That the Church of Christ is of *Divine origin*, and, as a visible Christian Institute, was set up at a definite time in the Christian era, every *dom* and *ism* on earth from Popedom to Methodism feel forced to admit. Why, sir, in what light would a Protestant Christian be regarded in our day, who held and taught that the Christian Church was merely a human institution—a man invented society or organization, like the institutions of Odd Fellowship and Masonry, and like them, subject to all the modifications of man's ever fluctuating and capricious fancy! Would not Christendom unite in a holy crusade against the infidel? Would not Christians regard such a doctrine as degrading the church and depreciating church relationship to a level with membership in those societies?

Now, Methodism, considered as a church or society, is purely and clearly of *human origin* and device, and of a very recent date,—indeed, it cannot boast of as an illustrious a founder as Masonry, nor of as high antiquity, by some thousands of years.* Solomon, an inspired man, is claimed as the inventor of Masonry and the cause of its organization, the building of the Temple, while John Wesley, then an unconverted man, is the boasted founder of Methodism, and the cause of *its* being organized into a church was the *Revolutionary war!!*

Masonry has equal, yea, far superior claims to Methodism, to assume the title and demand the regard and consideration of a Church of Christ: and this cause, i. e., its *human origin*, constitutes my second objection, to accord to it, the title and regard of Christian Church or Church of Christ.

My position may, and doubtless will be regarded by some unreflecting minds, as uncharitable in the extreme, but I ask you sir, and every candid man, to detect a flaw in the reasoning that forces me to this conclusion. *Hate, if you will, but hear me.* If Methodism is a mere human contrivance or "*scheme*," (as some of its first writers have denominated it,) as are the above named institutions, then, this fact of itself, decides that it can lay no claims to the regard and authority of a Christian Church, superior to them—Methodism may do good, and so do they,—many Methodists may be good men and christians, and so are many Masons and Odd Fellows. † Many sinners may have been converted under preachers in Methodist societies, and so have many sinners been converted under ministers who are members of Masonic and Odd Fellows Lodges, but bear it in mind, that neither *Masonry* nor *Methodism* ever saved or ever will save a soul.

If a stream cannot rise higher than its source, then I cannot impart that of which I am not possessed myself. No more can a man clothe an institution or religious system of his own creation with authority superior to that of which he is himself possessed. The days of inspiration have passed, consequently one man has as good a right to invent a religious system as another, and to gain supporters to it, as another has to his, and so each man, or each dozen men, might create a church, and each would possess no more authority or sanctity than the man himself possessed—and to reject these systems, would only be rejecting the works and *inventions of men.* No man can invent a religious "scheme" or church system, enact laws, appoint ordinances, "rites or ceremonies," that would be any more sacredly or religiously binding, than could each of those persons enact and appoint whom he might call upon to support and observe! For Christians to support such inventions or religious schemes and observe such traditions and commandments of men for religious duties, is to be the followers and servants, yea, worshippers of men, for we are the servants of them we *court* and the worshippers of him whom we *serve.* Man has most violently felt the force of this in all ages. Those who have arbitrarily given laws, civil or religious, to communities or nations, have either been inspired as Moses, or have pretended to be so, as did Minos, Lycurgus, Numa, Mahommet, and down to Ann Lee and Jo Smith, "because," as said Milton, "they wisely forethought that men would never quietly submit to such a discipline, as had not more of God's hand in it than man's."

Indeed was Revelation silent as the grave upon the question; our reason, the instinctive convictions of our consciences, our sense of the moral fitness of things would decide the question beyond appeal. The arguments, they one and all, bring up, are weighty and conclusive, that the Discipline or Government of the Church of Christ is of Divine appointment.

(1.) Because it is the most important of all the externals of the Church or religion.

No one thing so determines the destiny of a nation or community as its government. A good government will conduct a nation to prosperity, and secure the welfare and happiness of its subjects,—while a bad one will sooner or later overwhelm it in ruin and entail wretchedness and woe.—Nothing more than the laws and regulations of a society concern and influence a people's happiness and well-being. No nation or community can be truly prosperous with an ill regulated government.—"Some do not think it for the ease of their inconsequent opinions, to grant that church discipline is platformed in the Bible, but that it is left to the discretion of men. To this conceit of theirs I answer, that *it is both unsound and untrue;* for there is not that thing in the world of more grave and urgent importance throughout the whole life of man, than is discipline. What need I instance? He that hath read with judgment, of nations and communities, of cities and camps, of peace and war, sea and land, will readily agree that the flourishing and decaying of all civil societies, all the movements and turnings of human occasions, are moved to and fro as upon the axle of discipline."*

You will admit, sir, that the unity of all Christians, in faith and practice is of the highest importance, since the world will never be persuaded to believe the gospel until Christians are one, (see Christ's prayer, John 17.) Now a diversity of *adverse* forms of Church organizations separates Christians, and this promotes strifes, discord, emulation and hatred. They become identified in feeling and interest with the peculiar form of polity they have selected and they are tempted to resort to all means to preserve it, promote its extension, and to resist the encroachments of a different one, and thus these diverse forms of Church polity precipitate all Christendom into a fierce and deadly antagonism. This state of things will never improve, infidelity be driven from the world, nor the heathen receive the gospel, until Christians "see eye to eye and speak the same thing," and there is but "ONE FOLD and one shepherd." Now if Christ left the form of Church polity to the discretion of man, one man or society of Christians has an equal right to frame a polity as another, and as each will see something to mend, we will, in the course of time, see as many different churches as there are ambitious men, able to draw off a party. It is this horrible God dishonoring and Christ rejecting doctrine that has already given rise to the fifty sects that have arisen, and it now stands forth, offering a free charter and encouragement, saying to unhallowed ambition that covets self-aggrandizement and notoriety, "You can found a church and fix places of honor, authority, rule or profit for yourself and coadjutors."†

2. If Christ appointed any of the externals of his church, we are compelled to conclude he fixed *the most important.* To say he did not is to impeach his wisdom.

The government of his Church is the most important of all externals, from every conceivable consideration. He must then have appointed it, by giving principles that would determine it, or giving a pattern of government in an organized body.

3. It would be not only an impeachment of his wisdom, to suppose he left that part of his Church to be devised by man, which if idly devised, would prove the subversion of his whole design, but it would reflect upon his goodness: "How can we believe that God would leave his frail and feeble, though not less beloved church here below, to the perpetual stumble of conjecture and disturbance in this our dark voyage, without the card and compass of discipline?"‡

4. Such a supposition would make Christ a less desirable and less faithful lawgiver than Moses, and Paul tells us he was more faithful. Did not God charge Moses to make every part of the old tabernacle, which was only a shadow of the new and true house, according to the heavenly pattern, and is the glorious and really true house left to be shaped and patterned according to the thousand varying fancies of men, and like Methodism, subject to be changed by every General Conference?

Well said Milton when he lifted his warning voice against the Episcopal Church framers of his day, "Did God take such delight in measuring out the pillars, arches and doors of a material temple? Was he so punctual and circumspect in lavars, altars and sacrifices soon after to be abrogated, lest any of these should have been made contrary to his mind? Is not a far more perfect work, more agreeable to his perfections in the most perfect state of the church militant, the new alliance of God to man."‡ "God never intended to leave the government of his church delineated here, to be patched afterwards and varnished over with the devices and embellishings of man's imagination." No, the beneficent Saviour left this work not to the inventions or discretions of men nor angels, but came down himself "to set up his kingdom," and not only published the principles of its constitution, but gave an example, and when leaving, solemnly charged his disciples, and through them his ministers in all ages, to see to it, that they taught his followers to "observe all things whatsoever he *had* commanded," and this forbids the observing, in religion or the church, anything he has not commanded!

5. The government must of necessity be of a definite character to promote the highest welfare and happiness of the membership. All governments do not do this equally. All governments, save one, actually destroy the very inalienable rights with which the God of nature endowed man, and thus contravene the wisdom of God in man's creation. Who, better than God knows the character of government that would be best and certainly calculated to secure the greatest good of his children?!

6. No man, or class of men, has the wisdom and prescience to devise such a government. It, of necessity, should partake of the character of the doctrines of religion—it needs to be a perfect one, and who but God is equal to this work? Let the history of human governments illustrate the weakness and inability of man to devise governments or organizations that have the strength to endure, or to bless man.

7. If left to men, they would devise it so as to promote their own ends. Where is there an organization framed by men, civil or religious, in which places of distinction, power or emolument are not found? Look at Monarchism, Episcopacy and Presbyterianism. What do we see? Kings, bishops and ruling elders, superior orders, lording it over God's children and Christ's heritage. They have made "*right* and *left* hand seats," because they wished to occupy them. "Of what excellency and necessity then church discipline is, how far beyond the faculty of man to frame, and how dangerous to be left to man's inventions, who would be every foot turning it to sinister ends; how properly also it is the work of God as father, and of Christ as husband of the church."*

8. If the government of the church is left for the clergy or any set of men to frame, then Christ put it in the power of men to oppress his children. They might, even *unintentionally*, frame a polity that would prove oppressive.

9. Such a power delegated to men, would tend to foster their pride, and inflate them with the idea of their superiority to their brethren.

10. If given to one man or class of men, it concedes the fact that there are superior and inferior classes or orders in the church—those who determine the laws of the church, and the regulations and practices, giving rites and ceremonies, &c., and it would teach that there are Rabbins, i. e., authoritative "teachers" or "masters," in the Church.

11. Where, in the New Testament, has Christ or his apostles specified the person or persons who are to do this all important work? Whom has he empowered to determine the discipline, make and change laws for his kingdom? Angels might as well presume to fix the laws that regulate the worship of the church of the first born in heaven, as Christians to make and change the laws of Christ's kingdom on earth! Your own Bascom has well said, "The right of deciding what are the will and mind of God, in matters of faith and *discipline*, by prescriptive interpretation, is conceded in the scriptures to no man or body of men, exclusively."† Bishop Bascom in this solitary passage, drives a dagger through and through the very vitals of Methodism. Does not a body of Methodist clergy—the General Conference, claim the right, exclusively, to interpret, and even legislate proscriptively, "matters of faith and discipline," for Methodism?!—Where then do you get your authority for your proscriptive interpretation and legislation, if not from Christ? *From John Wesley?* How dare the General Conference to change, add to, and take from the statute book of Jesus Christ—and the law book of his church and kingdom, every four years, if they do indeed consider the Methodist Episcopal society the church or a part of the kingdom of Christ, and the Discipline its laws and polity?! What insolent presumption! What daring impiety!! That discipline, and its history is a dark mountain of condemnation to Methodism!!

12. My twelfth argument is: Man seems instinctively impressed that the disciplinary laws of the church which command his implicit obedience, on pain of his exclusion, are and of right ought to be of divine appointment as baptism and the supper.

If the impression on every man's conscience is any proof of the existence of a God, (and all writers use the argument,) it is equally in proof of the Divine appointment of Church Discipline.

13. But supposing the organization, discipline, laws, &c., of any given church were of man's invention and enactment, no man could submit to them without degradation, or observe them without serving man and rejecting Christ.

14. Finally and conclusively. If the visible organization of the Christian Church is of man's device, then it is not only of no moment what that form may be, but it is not necessary that there should be *one at all!* Admit it to be man's work, then like all his other creations it is his creature—it belongs to him, and he has a perfect right to do with it as he pleases—it is subject to his own caprices, he can change its form, every year, or abolish it altogether. Each Religious Society now in existence, has as good a right to abolish their present polities as they had to create them, and suppose all should abolish their forms to-day, there would be no visible church in the world, so far as they compose it. It is their privilege to do so. God has no where commanded them to make governments for him, and he no where forbids them, but rather everywhere commands them, to abolish their traditions.

Do you feel prepared to advocate the legitimate consequences of *Pedobaptistic* positions upon this point? What are they? If Christ gave no principles to be observed, and no directions, but left it open for all to satisfy their likings in church making, then any man or *woman* may at any time invent and set up a society with a polity and discipline, yea, and membership too, to suit their fancy, and call it a Church of Christ, and call upon you, *sir*, to acknowledge it as such, *and to commune with it*, and, as you profess to be an open communionist, you could not object.

I will here lay down one single proposition, sustained by the plainest and most unmistakable declarations of Christ, upon which I rest the whole matter.

PROPOSITION: *If Christ gave no commandment how his Churches were to be governed, and his followers disciplined—if he gave no form of Church polity for our observance as Churches, then it would be heaven daring impiety in any man to presume to devise a form of polity, and teach and enjoin it upon Christians to observe!!*

The proof of the above is the last charge of Christ to his disciples. Matt. 28: 20. "Teaching them to observe all things whatsoever I HAVE commanded you." Here is a specific law. It enjoins the teaching of a *specific class* of commands. That class is, all things that Christ himself had previously commanded, and of course nothing else. This forbade their teaching the commands of Moses or Elias, of Abraham or David, unless Christ himself had taught them also. It is a fundamental principle of our common law, that where one thing is specified, every other thing is forbidden.—"*Expressio unius est exclusio alterius.*" The specification of one thing is the exclusion of every thing else. This principle is the most important one in the civil code.—It is well established and admitted throughout the civilized world. Nothing could be determined in law without it. Let us illustrate it by a few passages of scriptural examples. In the commission, Christ commands them to preach the "*gospel.*"—This forbade them to preach the *ceremonial law*, or anything but the gospel for salvation. He told them to baptize "into the name of the *Father, Son* and *Holy Spirit.*" This specification positively forbade them to baptize into *any other name*, as Shem, Ham and Japheth. "He that *believeth* and is baptized," this as positively binds and limits baptism to the *believer* alone, BECAUSE HE IS THE ONLY CHARACTER MENTIONED IN CONNECTION WITH BAPTISM. So, teaching them to observe whatsoever "*I have commanded,*" imperatively limits the teachings of the apostles and Christ's ministers in every age to what Christ had commanded at that time—previous to his ascension.—I rest the whole controversy of church making on this one passage, and appeal to the bar of Tennessee for the *soundness* of my reasoning. This is the great law, governing church *discipline* and polity. This is our "rocky Gibralter," and we defy the combined attack of Popes Catholics, and Popes Protestant. We challenge them all, big popes and little popes, scarlet cardinals, pompous prelates, grave benches of ruling elders and solemn Methodist Conferences, with Pio Nino of Rome, and the Archbishop of Canterbury of London at their head, to gainsay the above proposition, or evade the prohibitory feature of this law,—and if they cannot, they are ruined—their organizations are all unscriptural and ANTI-CHRISTIAN! We challenge contradiction! That minister or bishop who teaches the observance of a solitary law, or "thing" which Christ did not command, and binds it upon the Church of Christ, violates this plain and solemn injunction and tramples the authority of Jesus Christ under his unhallowed feet!

Reject this wise provision, this restrictive law of Christ, and you open wide a door and invite man within the temple for trade and traffic, and to do with it as he pleases. You offer a temptation to every designing and ambitious man and *woman*, as I have said above, to divide and distract christendom with their parties and new fangled churches, which they have invented and organized their followers into. Break down this barrier to human pride, ambition and presumption, and you are compelled to place human authority upon the same footing with scripture. Yes, sir, I would be as much bound to observe *your* laws and traditions as you, in conjunction with your five brother Bishops have, commanded them in your Testament, the Discipline, as I would be to obey Jesus Christ and the twelve apostles! Would you like this? It would flatter the pride of your heart—it is natural for man to love authority and power some one has said, "each man has a pope in his own bosom," but, sir, change the tale, and you would be as religiously bound to obey me as your Saviour, and would you like this as well?

The authority of Christ has been most wickedly profaned in this respect. Men, and gentle women, in her misguided zeal, have set the authority of Christ at bold defiance, and founded societies almost "*ad infinitum*," which they claim to be veritable and authoritative churches of Christ.—Some of them continue unto this day, and demand of us our homage and fellowship. I would as soon worship the great image that Nebuchadnezzar set up!! What honor and credit for distinguished piety do the followers of these founders ascribe to the originators of new sects, though their hands may be clotted with christian blood, or blackened with the ashes of the martyrs of Jesus Christ, which they have scattered upon the waters or cast to the winds for their unfaltering testimony *against them.* Luther and Calvin, and Henry 8th, protestant *saints* and yet the *murderers of saints!*

If to found a new sect is an evidence of superior piety, Protestants cast the apostles far in the shade. We find no record in the New Testament, or in the history of the first ages, of Peterites or Paulites, nor even did Mary, the mother of Jesus, found a church and call it by her name. They loved the Saviour too well to disobey his commands. But shortly after the death of the last apostle the wicked work of church building began, Miss Quintilla leading the way. Nor was she the last woman who aspired to this honor. Miss Ann Lea, of Toad Lane, and Lady Huntingdon, organized churches (?) which are even now flourishing. Are their disciples the followers of Christ or poor misguided women?—But, sir, who shall decide which of the present or recent human "schemes" of church organization is most authoritative and deserving the most regard, that of Luther, Zwingle, or Casper Schwenkfeld?—that of Henry 8th, Calvin, Geo. Fox, or Count Zinzendorff?—that of John Wesley, John Irvin, or Wm. Otterbein?—that of A. Campbell, Bill. Miller, or Jo. Smith?—Are they not one and all (though were they composed of pious christians) *human* institutions, and anti-christian, because opposed to Christ's authority, and the rivals of his church, as he organized it? Sir, have I not as good authority to start a new and differently organized church as had Calvin or John Wesley? and would it not be as *pious* in me as in them to do so? The time is coming, and almost "now is," when this church and sect making business will be regarded as partaking of the boldest principle of Anti-Christ, and these protestant church "schemes" as belonging to Mystical Babylon, the daughter of the "Man of Sin." Understand me, sir, I am repudiating a principle and its produce, not christians. There may be multitudes of christians in these human institutions, yet this fact would not make those societies churches of Christ. There are christians in Babylon, and it is Babylon still—a cage of every unclean bird and hateful thing.—Every member of a *Masonic Society* might be a christian, and yet that would not make the society a church. We will quote, though it is unnecessary, additional authority to prove that the economy of the Christian church is of heaven and not of man, for he who would not hear Christ will not hear the Prophets. Dan. 2: 44. "In the days of these kings—kings of the 4th universal Empire not of England—the Cæsars—not the Georges, "Shall THE GOD OF HEAVEN (not Luther or Calvin, Wesley or Campbell,) SET UP A KINGDOM which shall *never be destroyed.*" This Kingdom must have been something visible and *tangible*—a distinct organization, otherwise it could not have been seen or assaulted, or been liable to destruction; "but it shall break in pieces all these Kingdoms and stand forever." Unless it had a visible [illegible] literal organizations. If the kingdoms broken were visible so is the "stone" or kingdom set up by the God of heaven. It was a *kingdom* that was set up, and there can be no kingdom without some sort of government and organization—it would be an *anarchy.* But the GOD OF HEAVEN was to "set it up," not man, and therefore not Calvin or Wesley. Do you say "he did it through man's instrumentality?" I deny it. Proof. "Thou sawest till that a stone was cut out WITHOUT HANDS." Dan. 2: 34. "Forasmuch as thou sawest that the stone was cut out of the mountain *without hands.*" Dan. 2: 45. I understand that this stone was not the work of man's device, God was its author. Do you grant it, and yet claim that he inspired men to do it? If so it will not relieve your society of its human origin, for you would be compelled to go back to the days of INSPIRED MEN, and this was seventeen centuries before Wesley's day.

But the "stone" was to roll upon the image, not in fifty disruptured fragments, one piece upon the image and the rest against each other, doing more harm to each other than to the "image" as Christendom is now doing, if you call all existing religious societies the Church. I wish to call your special attention to one difficulty which it becomes you to review. This "stone" was to smite the feet of the image and break them in pieces, and afterwards to destroy the whole image.—How is the Church to break in pieces the Monarchisms of earth? Not with the sword, literal or physical force, for her weapons are not carnal. How then can these iron monarchies be overthrown by moral force? Let us notice that the feet and legs of this image are composed of iron mixed with miry clay, two substances God never made to unite. What two elements are the despotisms of the Italian and European States composed? Church and State—answering to the clay and iron, elements God never intended to unite. What is the cement that now unites them? Answer Infant sprinkling. The influence of the Church of Christ is to dissolve this cement, and then the iron and clay will part and crumble. When the feet and legs are broken, the image must fall easily—so when the ten monarchies of Europe shall have fallen and given place to Democracy or Republicanism, [illegible] ism in the whole world will soon cease.

Now, sir, if Episcopal Methodism, (or any Pedobaptist Society,) is the church, it can never do this work. Can it make war upon infant baptism, and practice it itself? Can it by the influence of its example and teaching destroy Romanism when it is a huge clerical despotism itself?! As well might you set Satan to cast out Satan"—Are the various Pedobaptist societies together this church—this "stone"? How can they all increase and fill the whole earth?! Methodism could not fill Tennessee without swallowing up all other churches, and so of others, only one of all the existing societies can possibly be this stone, and no Pedobaptist society alone, or the aggregate of them all, can constitute this stone, for they can not perform the work it does, possessing as they do the very elements of the image!! It was the mission of Christ to "cut out" this stone—to set up this kingdom—to make the new covenant—to ratify it "one week with many" [illegible] upon it to establish his Church [illegible] that the gates of hell could not destroy. The Christian Church he did organize, taught its doctrines—appointed its ordinances and determined its polity or discipline, and left the solemn warning to his disciples to teach, in all time to come, the observance only of what *he had himself taught* them.

I do not claim that all the principles

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*Admitting the age claimed by Masons.
†Rom. 6: 16.

*Milton's Works, page 29.
†Milton, page 29. ‡Milton page 30.

* Milton's Works, Reason of Church Government, page 31.
†Declaration of Rights, Art. 17.

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Church organization and discipline are taught in any one chapter, but like all the doctrines of faith, scattered promiscuously through the whole Testament. We must gather and embody them as we do other doctrines.

That I am not singular in this view I quote your own late brother and Bishop—Bascom. "The New Testament furnishes the PRINCIPLES, but not the form of church government: and in the adaptation of forms to these principles, christian bodies should be governed mainly by the facts and precedents furnished in the Apostolic writings. The will and mind of the Great Head of the church, on this subject, so far as clearly revealed whether by express statute or fair implication, cannot be contravened without impiety."* This I fully endorse, since the principles of government always and *ever must determine the form.* To prove this I only need to quote another sentiment from Mr. Bascom. "The assumption, that absolute power in the affairs of church government is a sacred deposit in the hands of the ministry [as the Methodist clergy teach and preach] LIBELS THE GENIUS AND CHARITIES OF THE NEW TESTAMENT!"†

I quote the authority of a learned Episcopalian. "There is no part of the ecclesiastical system which is not faintly traced in the Scriptures, and no part which is much more than faintly traced!"‡ This, though a *just* admission, is powerful and conclusive, considering it is from an Episcopalian Pedobaptist. We might quote columns, but we close with Milton.

"Church government *is prescribed* in the gospel, and to say otherwise is unsound."§

"As therefore it is unsound to say, that God hath not appointed any set [i. e. definite or particular] government in his church, *so it is untrue.*"‖

"Thus, through all periods and changes of the church, it hath been proved that God hath still reserved *to himself* the right of enacting church government."**

Now, I ask, how can it be accounted for, that the different sects of Pedobaptists from Rome down, contend that church government, discipline, rites and ceremonies are not definitely determined in the Testament, while Baptists invariably contend that they are, unless it is that Pedobaptists are conscious their systems and practice are not countenanced by Christ and the Apostles, while Baptists are fully conscious and *boldly confident* that their church polity and practices are fully warranted?! Can you answer it otherwise with any show of reason?

We here conclude the difference between Methodism and the Church of Christ. The latter "is from above," is of divine origin—cut out without human hands—built by Christ, commenced in the days of the Cæsars—has continued unchanged—and will stand forever—the Gilead of its district and the Pharos of the world: while Methodism is justly represented under the form of a two horned beast, (see Rev. 13!!) because it is a despotism—possessing temporal and spiritual power with horns like a *lamb*, the emblem of innocence, because this power is exercised by the *clergy* who ought to be Lamb-like—as coming up out of the earth," because it was originated by man, (and an *unregenerated* man at that)—had its first commencement in the days of George the III, and is an Iron Wheel of clerical despotism, libeling the genius and charities of Christianity, (if Bascom be right,) as it crushes and obliterates the dearest rights of God's creatures and Christ's freemen.

Yours most respectfully.
ED. TENN. BAP.

*Declaration of Rights, Art. 9.
†Declaration of Rights, Art. 10, quoted by A. Stephens in his Church Polity published by the Methodist Book Concern, N. T.
‡Tract No. 8 of Oxford series.
§Milton's complete works, London edition, page 80.
‖Reason of church government, chapter 11, page 31.
**Reasons of church government, page 32.

Translations from Greek and Latin Authors.

BY THE EDITOR.

(In reviewing the classics we have concluded that many passages might be of interest to many of our readers,) and have concluded to give them weekly pen-readings as we find time.

PRAYER.

"Ask of God first a good disposition, then a well balanced mind, and a sound constitution. And why not pray for these often? When you approach God see that you are so free from lust or evil desires that you will ask for nothing but what you are willing to ask for publicly. For how great is the madness, I might say madness, of many. They pray in whispers for the basest things, and if they think *others* will hear, they are ashamed, and cease. What they are unwilling for men to know they relate to God. Live and conduct yourself before men as though God saw you; so speak to God in prayer as though all men heard you."—*Seneca Ep.* 10.

The Ecuniians, an Indian nation, are wont to ask nothing from their gods except justice.—(*Ext. Nic. Damas.*)

Appollonius was accustomed to say, that every man ought to offer this prayer when he approached God. "Grant me those things the most needful for me."—*Philost.* 1, 1.

Socrates, who was regarded as a kind of earthly oracle of human wisdom, thought nothing ought to be sought from the gods, only that they would bestow upon us those things they alone knew would be useful to us, since we often ask for those things which are injurious to us. For the mind of man is wrapped, as it were, in dense gloom and it pours itself forth in blind petitions. It understands not its real wants.—It seeks wealth, which has proved the ruin of many. It desires honors, which have miserably destroyed so many; it anxiously seeks brilliant marriages, which, although sometimes prove fortunate, so frequently destroy the peace and the family together. Man should cease his folly in coveting these things which are often the cause of so many evils and unhappiness, and submit his wants to the decision of the gods; since what is for our best good, they alone are able to choose.—(*Val. l.* 1 *c.* 2.)

Socrates was wont to admire and praise that prayer of an ancient poet. "O Jupiter, all those things which we need give to us, asking or failing to ask; but withhold from us those things thou seest will prove injurious to us, although we supplicate thee for them.—*Plat in Alcib.* 2.

Teachers and Preachers Wanted.

A lady and gentleman to take charge of a Female Academy, in Clinton, East Tennessee, some 18 miles from Knoxville.

ALSO: A preacher whose lady is willing to take the charge of a select school of young ladies, in one of the most pleasant town in Middle Tennessee. Ample support will be guaranteed.

ALSO: A Principal for the "Masonic Institute," Texas.

P. S. We have sent T. G. Brooks' letter to the teacher alluded to.

Several preachers are wanted to take charge of important churches in this State, and the South-west. Those wishing a situation, address *Editor of Tenn. Baptist.*

A REVIEW of our Almanac for 1851, has been sent us, we suppose, by the author, Rev. Rees Jones, Campbellite, who has got up this low-flung affair, to *peddle* upon and make a few dimes, at the expense of exposing to the public, in 48 pages, his total depravity of good taste, good English and Christian courtesy.—Such squibs injure only those who write them, and advance the men and principles they oppose. If either Campbellites or Pedobaptists think that we fear to meet anything we have written, let them attack our positions in a respectful manner, and they shall be treated respectfully.

A HOME BUSINESS.—The Farmer and the Mechanic says a firm in New York manufacture daily over one million of wafers, and last year over fifty million pounds of sealing-wax, in addition to their usual quantity of ink, of which they never have less than twenty thousand gallons on hand.—Their ink business was commenced in 1825, and having always offered a good article, demands for it have steadily increased.—But a short time since they answered an order for twenty-four hundred dozens from Brazil

OHIO STATE FAIR.—The third Ohio State Agricultural Fair is to take place at Cleveland, on the 15th, 16th and 17th days of September. Preparations have already commenced.

Cobbin's Illustrated Domestic Bible.

This is one of the handsomest Family Bibles which the American press has ever produced; and it is the most convenient and desirable within our knowledge. It is admirably printed, and it combines every advantage of illustration and exposition that could be wished for in the same compass, and under the same general arrangement. It is a quarto of convenient size: the plates from which it is printed were cast in England upon the clearest type: the paper is of good quality, and the binding for substantialness and elegance is an honor to the art. The Rev. Ingram Cobbin, the editor of this excellent work, was a man of devoted piety and of large Biblical attainments. Cut off by a particular disease from pulpit services in an early stage of his ministerial career, he devoted himself for thirty years to Biblical studies, and to the production of commentaries and other works illustrative of the Scriptures. His Illustrated Domestic Bible contains, in addition to the text of the common version, with the usual marginal readings, a very large number of parallel references. These references seem to be made with unusual judgment and care, and they furnish invaluable aid to students of the Bible. This work also contains explanatory notes, practical reflections, and pertinent questions, all designed as aids to the reader. The chronological order is carefully indicated, following Dr. Townsend; the metrical portions are distinguished; and improved divisions of the chapters are introduced. There is also another feature of this work which invests it with peculiar interest in these times. In addition to the received text, it contains improved readings, and the substitution of better words for those which are now vulgar and obsolete. The Improved Readings often include a better rendering than is given in our received translation, and a careful study of these readings would throw much light on the merits of a general revision of the English Scriptures. The work contains likewise a vast number of illustrative cuts, inserted not for the idle purpose of decoration, but to make apparent the sense.—These are generally pictures of noted places, or of manners or rites. In a word we know of no other edition of the Scriptures that combines so many advantages in the same compass, and if the readers of the Tennessee Baptist wish to possess one of the most convenient and desirable Family Bibles ever issued from the press, let them by all means procure Cobbin's "Illustrated Domestic Bible." This excellent work is published by Samuel Hueston, 188 Nassau Street, New York; and is for sale at the Book-store of Toon & Rutland, Nashville, Tenn.

S. B.

Despair is the offspring of fear, laziness and impatience.

Communications.

For the Tennessee Baptist.

Cold Water Baptist Female Seminary.

BROTHER GRAVES:

On my return from the Memphis Convention I visited this nursery of intellect, and convinced, as I am, that the Baptist of the Coldwater Association are not aware of the claims and intrinsic merit of this newly erected Seminary, I would solicit of you a small space in the columns of your popular paper for the purpose of noting and pressing upon them the superior claims of this, their *own* Institute; aye, emphatically *their own!* For how came it into being? Did not the brethren composing the Association mutually agree to unite in sustaining a school located anywhere within her boundary? And confiding in that promise, did not a few go forward in erecting the present spacious building within the pleasant hamlet of Chulahoma, which is scarcely to be surpassed for its healthy location, and in a neighborhood well adapted to the fostering of the "young idea?" Has it not, then, claims, imperative claims I would ask, upon the patronage of every parent living within the precincts of the association? The Institute may now be said to be fairly under headway, and we trust the brethren will remember their plighted promise and rally around it with becoming confidence. The Trustees have secured the services of an able and competent teacher, Rev. J. R. Hamilton, who has satisfactorily discharged the arduous duties of Principal for three sessions, and thus given ample proof of his superior skill in imparting instruction. He is assisted by Miss Cook in the literary and Miss C. V. Mann in the musical department; both of whom have equally evinced their happy manner of advancing their pupils, to the delight of all who either visit or patronize the Institute. And here permit me to say to all our ministerial brethren who may pass through Chulahoma, that if you wish to while away a few moments most pleasantly, *be sure* to give the Institute a passing call. Hear, if only a few minutes, the young ladies in their recitations, in their exquisite performance on the Piano; and don't forget to have them *sing* before leaving—for they are accustomed to close their school with vocal music, too much neglected generally in schools—and if you don't feel more than amply awarded for your call, charge it not upon any one else but your own defective ear. Music is a gentle sort of discipline, and should never be neglected in the early education and training of youth, nor are any excusable for its omission, save those of Shakspeare's class,

——"That never read so far
To know the cause why music was ordained!
Was it not to refresh the mind of men,
After his studies, or his usual pain?"

Now if you wish to see the proficiency made by the young ladies in this beautiful science, don't neglect to be present on the last days of July next. Especially do I say this to parents living within the bounds of the association who should sustain the school, and to whom the school looks for support. 'Tis of your own planting. Suffer it not to droop! And though under the patronage of the Baptist yet nothing of a sectarian nature is introduced, and as an evidence of the fact I would remark, for the encouragement of our Pedobaptist brethren, that the Trustees have selected as steward Mr. Robinson, a good Presbyterian, and will you not board your daughters with him and share in the advantages of such a school? Is not this a sufficient claim upon your patronage? Is it not an unprecedented example on your part? Where in all the land can you find a Pedobaptist college with a Baptist steward? Surely, then, Baptists are not as selfish, narrow-minded &c., as they have been represented, "our enemies themselves being judges." Give then your aid and your influence to this school, seeing that all sectarian prejudice is laid aside, and the grand design of all is the culture of mind exclusive of religious bias. But think not that sinister motives prompted to the selection of Mr. Robinson, that it was a Baptist trick to secure your co-operation. No, if I have been correctly informed, the Trustees acted above all such suspicions. They wanted a good steward, be he Baptist or Pedobaptist.—Sectarianism was to have no bearing in this matter, and they awarded to Mr. Robinson who came highly recommended the office. And here permit me to say that so far as I was capable of judging better superintendants of a boarding house are rarely found than Mr. Robinson and his excellent wife; and I am confident from my slight acquaintance that every thing is done to render boarders comfortable and happy.

WM. H. BARKSDALE.
Florence, Ala., April 17, 1852.

For the Tennessee Baptist.

ORDINATION.

BROTHER GRAVES:

Brother N. H. McFadden was duly ordained to the work of the Gospel ministry, on the 1st Sabbath of March, in the Antioch Church. The Presbytery consisting of brethren W. A. Whitsitt, E. D. Stephenson and L. H. Bethell.

After presentation of the candidate by the church the presbytery proceeded to his examination upon the following topics.—1st. His christian experience. 2. Call to the ministry. 3. The fall of man to what extent, &c. &c. 4. Views of the doctrines of the Gospel, such as the trinity—atonement—final perseverance of the saints—the position occupied by departed spirits—resurrection of the just and unjust—with other kindred subjects. 5. Constitution or organization of the church. 6. Qualification for membership in a gospel church. 7. The ordinances of the church with their design. 8. The government of the church, to whom committed, &c. &c. After which a sermon was preached by the writer, from 2 Cor. 4: 5. "For we preach not ourselves, but Christ Jesus the Lord, &c. In discoursing upon this text, the following plan was pursued:

1st. That the apostles did not preach, (themselves.) Inference; we should not preach ourselves.

2d. That the apostles did preach Jesus Christ, so should we preach Jesus Christ.

3d. The relationship which they considered themselves sustaining to the church, servants—so are ministers servants of the church now.

Then followed the ordination prayer by bro. Stephenson.

The presentation of the Bible by brother Whitsitt, who also gave the charge in a very impressive manner. Then followed the laying on of hands by the presbytery. The right hand of fellowship was presented by the pastor, followed by the brethren and church, all uniting in singing, "Am I a soldier of the cross," &c. These exercises seemed to make a very solemn impression on the minds of the congregation; there were many tears shed upon the part of christians. I trust, brother Graves, that this day's labor may prove a great blessing to the church and community in general. And may the blessings of Almighty God abundantly attend brother McFadden's labors wherever he may be called to work in the vineyard.

Your brother, in hope of eternal life,
L. H. BETHELL.

For the Tennessee Baptist.

HOW IS IT?

BROTHER GRAVES:

How is it that Mr. Ross, Minnis & Co., of the Presbyterian Witness, abuse you, without having given them any reason, for a dog and wicked sinner, and denounce you as no gentleman or christian, because of your lack of a "*proper spirit,*" when you have, to my own personal knowledge, been wont to vindicate these men when editors of the Calvanistic Magazine, from the attacks of Methodists in West Tennessee!!—I was present at Trenton when you vindicated Mr. Ross from the most villainous and vulgar abuse of that proverbially vulgar man, Mr. McFarland, Presiding Elder, and who, day after day, charged upon his christianity, character and *color.*

I remember well to day, and I shall never forget, that last overwhelming, crushing, withering rebuke you gave Mr. McF., and which sealed, and should forever seal, his lips from abusing Mr. Ross. I may not recall the very words, but the sentiment. You spoke as follows.

"I now ask, gentlemen Moderators, is Mr. McF. *never to cease* his scurrilous abuse of Mr. Ross? must we hear it day after day, and speech after speech, in language which is calculated to drive every lady from the ground? Whoever Mr Ross is, *white* or *black, saint* or *sinner*, I am sure it is no part of a christian to make such attacks, and in *such language*, as Mr. McF. has done, when Mr. R. can have no chance to reply. I am ashamed of it. It is most *dastardly and contemptible* in any man, much more in a *christian* and a high dignitary in the church! Is Mr. McF. setting, in this, an example to his *inferior* clergy over whom *he* has the government and control, and to whom he should be an example? I would warn them to shun *his* course if they would preserve their *self-respect*, and the countenance of good men.

What is Mr. Ross' offence? Whatever it is the other editors of the Magazine are equally involved with him. Has he made a false statement? Mr. F. has not shown it—has not even charged it!! What in the name of reason is his offence that has called forth, in almost every speech, all this vile and offensive language? Why, sir, he charges that Mr. Ross is not as white as himself, (which may be a question,) that he is a man of color! Any crime in this? Does this prove that he cannot write, or has not written, the truth? No sir. Is it anything against Mr. Ross' christian character? No sir. Does it prove that he is without scholarship? That he is no gentleman? No, sir, no. I will endorse for Mr. Ross that, black though he be, he would not stoop to such an attack upon any man as Mr. McF. has made here upon him—he would scorn to use such language and make such allusions with respect to any man. But, sirs, suppose that Mr. Ross' blood be somewhat tainted so that his heart and hands are undefiled, is he to be destroyed? What if the blood of a Hannibal or a Black Hawk runs in his veins! it has pulsed in the veins of the noblest men and heroes of earth! The proudest families of America have boasted of their heritage. Mr. McF. insists that I have endorsed Mr Ross. I again say, of Mr. Ross' blood and family I know nothing and care nothing, he may be as white and honorably descended as Mr. McFarland for ought I know. Mr. F. has no lineage to boast of; "his blood may have run through scoundrels ever since the flood" for all HE knows. So far as I know Mr. Ross, I am willing to endorse him. He stands high in his church as a *scholar* and a christian, and is regarded as a gentleman by all, and if his origin is low and obscure, as Mr. McF. charges, his is but the greater boast! He can boast the possession of a native mind and intellect of such force as to enable him to overcome all these natural obstacles, and elevate him to so proud and enviable a position in literature and his church, that every reptile, of whatever *color*, that is compelled to crawl in the dust, looks up and hisses upon him, and bites itsels in very rage for envy!"

Your defence of Mr. Ross, and those editors there, did honor to both your head and your heart, and won the admiration of all. But what are you now receiving at the hands of Mr. Ross and those editors, whom you never injured by a word, in return?—They call you a dog, a mastiff,* and every disgraceful name, and then charge that you do not use becoming language or write with the proper spirit! But enough; reflecting men see how the wind blows. Go on, it will in the end be the better for you.—"For your shame you will have double."

Will the Presbyterian copy this? Will not Mr. Ross?

And oblige
ONE WHO HEARD.

* We presume Mr. Ross did not write that article or pen those words—we have no doubt he would scorn to do so. It is true we have defended him and shall again, however he may treat us, when thus attacked. It is because he has written the truth that he is thus abused.—ED. BAP.

For the Tennessee Baptist.

CAVE SPRING, Ga., April 24, 1852.

BROTHER GRAVES:

I have read the Macedonian cry from *California* through your paper. It has had its *influence* on my *heart*. I have quietly meditated on the fertile fields of the gospel in California for three years. I am fully prepared to answer, and I now say to my brethren in Tennessee, here am I, send me.

Yours in Christ,
A. FITZGERALD.

Letters Received.

A—T. B Altom and remittance
J. A. Argo
R. Anderson
W. Archer and remittance
J. R Alexander and remittance
B—W. Buchanan
H. R. Bray and remittance
J. M. Beal
R. Burton and remittance; all right
T. T. Brooks and remittance
T. T. Brooks
G. B Butler and remittance
A. W. Buford and remittance
J. Bowers
C—R. J. Crawford and remittance
G. W. Carmichael and remittance
G. D. Carson
P. Caldwell
J. M. D. Cates
W. H. Cannon and remittance
R. Clifton and remittance
D—P. Dorris, all right
H. P. Dotson and remittance
G. W. Drake and remittance
S. K. Daniel
W. Dawson and remittance
O. Dodson and remittance
F—M. Fly and remittance
G—Joseph Garard
H. C. Griggs and remittance
B. F. Gaddis
H—S. Heidleburg
J. Hills
J. A. Hills
J. Herring
A. B. Hicks and remittance; bro. B.'s letter was received; all right
W. Hickle and remittance
J. Hollis and remittance
I—S. Irwin
J—H. B. Jernigan.
J. B. Justice
L—B. Lax; all right
E. P. Lucado; all right
W. M. Lea and remittance; names all entered
T. Y. Logan
J. F. Lehr; the money was not received
M—L. Mitchell and remittance
A. Martin and remittance
W. C. Maxwell and remittance
P. Mulkey and remittance
W. McCormick and remittance
A. C. Mcorckle and remittance
N—H. Nichols
P—L. Palmer and remittance
H. Piper and remittance; all right
Post Master, Fern Spring, Miss
H. Pitman and remittance
J. M. Pendleton
J. Phipps
J. H. Palmer and remittance
Q—G. F. Quilliam
R—H. Richardson
P. Roberts and remittance
T. J. Rodgers and remittance
A. Roberson
S—H. O. Smith and remittance
J. H. Scates and remittance
A. A. Sanders and remittance
D. Smith and remittance
R. A. Smith
J. C. Southerlin and remittance
J. Shackelford and remittance
A. H. Southall and remittance
C. H. Stilwell
G. Snider
D. H. Selph and remittance
T—J. A. Taylor
J. Townsend
E. W. Tatum and remittance
J. A. Pendleton
W—W. H. Whitson
J. Whitfield and remittance
J. Wright
N. B. Whitfield and remittance

MARRIED

On the 21st of April, by the Rev. W. J. Reed, Rev. J. B. DENTON, of Jefferson county Tenn., to Miss MARTHA BAKER, daughter of Samuel and Margaret Baker, Sevier county, Tenn.

ATTEND TO THAT COUGH.—From the convincing testimony which accompanies Dr. C. Williams' great Cough remedy we cheerfully recommend this most valuable and scientific preparation to all persons interested, from the helpless invalid who is living without hope, to the suffering patient who is writhing under the first attacks of that *fell* and *relentless destroyer*, CONSUMPTION.

This superior preparation is remarkably pleasant to the taste, and has the singular peculiarity for medicine, of imparting a delightful flavor; and is so speedy in its operations, that patients plainly feel its good effects in a *few minutes* after taking the first dose. It will be found to be a quick and positive remedy for arresting the formation of TUBERCLES ON THE LUNGS, and removing those already formed, and also, to be the speediest and most effective of all medicinal agents in the cure of all other diseases of the Throat, Chest and Lungs.

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

For sale by J. M. ZIMERMAN,
Wholesale and Retail Agent for the State, Nashville.
May 1.

MINISTERS' AND DEACONS' MEETING.—The Ministers and Deacons of Duck River Association are requested to meet with the Friendship Church, four miles South-west of Shelbyville, on Saturday before the fifth Sabbath in May, for the purpose of organizing a Ministers' and Deacons' Meeting, and transacting important business pertaining to the Association. A general attendance is earnestly requested.

W'MSON. HAGGARD.
Clerk Association.

Special Notices.

☞ Officers of the Bible Board of the Southern Baptist Convention, Nashville, Tenn.
President—REV. SAMUEL BAKER, D. D.
Corresponding Secretary—REV. W. C. BUCK.
Treasurer—CHAS. A. FULLER.
Recording Secretary—J. J. TOON.
Depository Agents—TOON & RUTLAND.

☞ Officers of the Executive Board of the General Association of Tennessee and North Alabama.
President—REV. SAMUEL BAKER, D. D.
Corresponding Secretary—DR. W. P. JONES.
Treasurer—A. B. SHANKLAND.
General Agent—REV. J. W. BOWEN.

The undersigned, agent for the General Association, will attend the following appointments, where he hopes to meet the brethren and friends ready with their contributions:

Barton's Creek Church,	4th Sabbath in April.	
Athens,	1st "	May.
Mt. View,	2nd "	"
Little Cedar Lick,	3d "	"
Union,	4th "	"

Friendship, in the Duck River Association, at the Ministers' and Deacons' meeting, to include the 5th Lord's day in May.
JOHN W. BOWEN.

☞ Mr. R. J. LITTON is an agent for the Tennessee Baptist, and is out on a collecting tour in North Alabama. GRAVES & SHANKLAND.

Bro. J. R. Alexander, of Danceyville, Tenn., is an agent for the Tennessee Baptist.
GRAVES & SHANKLAND.

☞ MR. JOSEPH HARRELL, of Austin, Texas, is our authorized Travelling Agent for the Tennessee Baptist. GRAVES & SHANKLAND.

☞ WM. H. POINDEXTER is an authorized Travelling Agent for the Tennessee Baptist
GRAVES & SHANKLAND.

Commercial.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, April 29.—P. M.

REVIEW OF THE MARKET.

The business of the week has been as good as usual at this time of year. The river has been for the most part in fine navigable order for all class of boats.

The Grocery trade is very dull without any change in prices.

COTTON—Our last weekly review, ending with Wednesday's transactions, left the market rather inactive at 6¾. On Thursday there was an advance to seven, and 352 bales sold; Friday 142; Monday 116, and Tuesday 120, 7c being paid for the best. The demand for fine, clean cotton is good, while ordinary is without a call.

Sales yesterday reached 184 bales as follows: 41 at 7; 80 at 5a7; and 63 at 4¾a7.

The receipts up to the latest dates at all the ports, give the following result:

Increase at N. Orleans	378,023
" at Charleston	59,677
" at Texas	8,470
" at Mobile	97,144
" at Savannah	40,358
" at Florida	16,305
" at North Carolina	1,194—591,171
Decrease at Virginia	1,310— 1,310
Total increase	589,861

The foreign exports this season, as compared with last, will exhibit an increase:

Increase to Great Britain	228,845
" to France	73,903
" to other foreign ports	48,789
Total increase	351,430

The increase in coastwise exports is 236,430 bales. The decrease in stocks at all the receiving ports is 30,775 bales.

TOBACCO—No new feature in this trade. Sales of the week have ranged from 2 00 to 4 15 for extremes, and have averaged about 25 hhds. per day.

There has been nothing worthy of note done for the past two days.

GROCERIES—Our quotations of last week will be found below with little or no emendations.

FLOUR—The stock is very good. Tennessee brands held at $4 00a4 50; Hopkinsville Mills 5 00, St. Louis $6 00; Cincinnati $4 00.

SUGAR—The stock of Sugar in the market is full. Sales at 5a7½ per bbl.—hhd 4½a7.

MOLASSES—There is a good demand for this article—stock fair. Sales at 28 per bbl for N. O.; and 30 for half bbls; 35 for Sugar House.

COFFEE—Stock light—Rio 10a11—Laguyra 11 a12—Java 15a20.

CANDLES—No change. Tallow 10a12½c; Star 20a21c, Sperm 45c.

BACON—Very little in market at wholesale.—Operations confined to the retail trade. Price 8 a9c.

LARD—Scarce and in demand. Retail price 8a 9 cts.

BUTTER, 25a30c per lb.

FEATHERS, 25a30c. Good demand.

BEESWAX, 18a20c.

GINSENG, 25a28c.

CORN MEAL, 40a50c per bushel.

CORN, 40c per bushel, $1 75a2 00 per barrel

OATS 25c per bushel.

GOUBER PEAS, 70a77c per bushel—nothing doing.

FLAX SEED, 75a90c per bushel—good demand.

LEAD, pig 5c; bar 5½c.

DRIED PEACHES, none.

DRIED APPLES, none.

WOOL, 25a30c.

SOAP, 5½.

RAGS, 2½.

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

ROPE, manilla, 17a20c.

SHOT, bag $1 50a2.

GUNPOWDER.—Fine $6a6 50, common $6, blasting $1 50.

IRON—Common Tennessee bar 4c; Pittsburg 3½.

RHEUMATISM CURED!!

THE undersigned has obtained the agency for the sale of

MORTIMER'S RHEUMATIC COMPOUND AND BLOOD PURIFIER,

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

ALSO

Mortimer's Bitter Cordial and Blood Purifier.

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

This Cordial is being used by thousands of Ladies and Gentlemen, and all are delighted with it. It is denominated the "LADIES' OWN REMEDY OR CORDIAL OF LIFE," while thousands of Gentlemen know how to appreciate it. Price $1 50 per bottle.

A fresh lot just received and for sale by H. G. SCOVEL, *Agent,*
North side of the Public Square, Nashville.
May 8, 1852.—1y

Sommerville Book Store.

POINDEXTER & HOTCHKISS keep constantly on hand at this Establishment, a large assortment of the most

CHOICE BOOKS,

Including Literary, Historical, Scientific and Miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. All orders promptly attended to. Address

POINDEXTER & HOTCHKISS
May 8—tf Booksellers, Sommerville, Tenn

THE GREAT COUGH REMEDY!

THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!

The Most Wonderful Cures are Daily Reported.

DR. C. WILLIAMS'

Compound Palmonic Balsam of Wild Cherry and Wood Naptha.

The Infallible Medicine, for all diseases of the Respiratory Organs.

THE strongest proof of the value of and excellence of a medicine, is the general approbation with which it is received by a discerning and intelligent community. It is not our desire to trifle with the lives of our fellow beings, and increase the stock of misery to which poor human nature is constantly liable; but in presenting this valuable medicine to the public, to adduce the most undoubted facts of its superior excellence in the treatment and cure of those diseases for which it is designed. This preparation has been but a short time before the people; but short as that time has been, it has secured a most remarkable reputation. Persons who have tried it, tender their testimony in its praise; and it is our unqualified opinion that it has already saved hundreds of persons from a premature grave. It has cured cases that were considered HOPELESS. It has given relief to violent Coughs, Asthma, Hooping Caugh, Measles, Bronchitis, Bleeding of the Lungs, and other affections of the chest and lungs, in a shorter space of time and more safely and effectively than any other preparation with which we are acquainted, and we take pleasure in stating that we have the concurrent testimony of some of the most distinguished and talented medical men of the country, in behalf of this preparation. We have also received from some of the most intelligent Planters, Merchants, and Druggists, the strongest proofs of its value and increasing popularity.

Subjoined are a few extracts from some of the letters which we have recently received. No better testimony can be adduced of its rapid advance in public favor.

The following flattering testimonial is from Col. M. A. Price, a popular and extensive Stage Contractor, and a gentleman well known throughout Tennessee and Alabama:

LEBANON, Tenn., November 15, 1850.

I received at my store in Lebanon, a lot of Dr. C. Williams' Pulmonic Balsam of Wild Cherry and Wood Naptha. The Doctor being an old friend of mine, I instructed my young men to introduce it to their customers; they did so, and this medicine gave so much satisfaction, that it is now all sold, and we have now not one bottle on hand, which is a very good evidence of its popularity in this neighborhood; and from my knowledge of its efficacy, among my friends, I can certainly recommend it to my fellow citizens, as a highly valuable remedy for Coughs, Colds, and other diseases of the Chest and Lungs.
M. A. PRICE.

CHATTANOOGA, Tenn., October 2, 1850.

Dr. Charles Williams—Dear Sir: Your agent left with us last spring, a lot of your Compound Pulmonic Balsam of Wild Cherry and Wood Naptha; we have sold it all except two bottles, and you will please send a further supply immediately. We are inclined to think that we shall be able to make a good sale of the article, from the general satisfaction it gives; which is giving it great character. We await your answer.
Respectfully, NEWTON & LUCAS.

Sold Wholesale and Retail, and on Agency, by
J. M. ZIMERMAN,

Wholesale Druggist, who is the General Agent for this Popular and Valuable Preparation for the city of Nashville and the surrounding country.—It is also for sale by the following Druggists:
Ewin, Brown & Co.,
Cartwright & Armstrong,
W. W. Berry,
George W. Hendershott,
Beach, Fleming & Co.,
David Saffarans,
H. G. Scovel,

Also, for sale by all Druggists in the State of Tennessee, and all the Southern and Western States.
May 1—3m.

UNION HALL.

Market Street, Nashville Tennessee.

DAVID Y. WINSTON, Proprietor.

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

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

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

BILL OF CHARGES.

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

April 17, 1852—1y

Spring and Summer of 1852.

The Largest, Richest, and most Varied Stock of Staple and Fancy Goods, well adapted to the present Season, and entirely in conformity with the latest and most approved Styles, now opened and on sale at the

Market st. "Cheap Cash Store."

HAVING just returned from the purchasing of this SUPERB STOCK, and finding the rush so great to get a glimpse at the "fashions," I find myself unable to give, in detail, the various descriptions, but will hereafter, from time to time, particularise. I would simply say, that the advantage of purchasing on the most favorable terms, and the mere nominal expense of delivering them on my counters will insure them to persons either buying Wholesale or Retail, at as low prices, and in many instances lower, than "large jobbers and importers" will sell the same articles.

I have been assisted in the selection of my FANCY GOODS by the combined taste of Western and Southern trade. Call and get a "peep," ladies and gents, at the Fashions.

W. W. HINKLE, Market st.,
3 doors below Union Hall.

April 10

Use 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

Barber's Hat.

THE HAT which finds so much favor in the West, is gotten up by P. S. Barber & Co., of Louisville. They are their own patentees and exclusive style, and are rapidly gaining precedence over all others. For sale by
W. W. HINKLE.
April 10

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

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

VOL. VIII. THE TENNESSEE BAPTIST. MAY 8, 1852.

Poetry.

THE WIDOW'S APPEAL.

Stay, stay thy hand—O, tempt him not,
For he is all that's left to me,
The sunshine of my lonely lot,
The partner of my misery—
My youngest born,
His father's pride—
O, tempt him not,
Take all beside.

Take all besides, but leave my boy,
Nor tempt him with the poisoned bowl;
He is the widow's only joy,
The solace of her troubled soul!
Father and friend
Thy victims fell—
O, spare the boy
I love so well.

Three have I seen the cold grave yawn,
And swallow, in its darkest gloom,
The forms I've loved from earliest dawn—
And thou, alas! didst seal their doom.
The tempting bowl
Thy hand didst hold,
And all was done
For paltry gold.

These painful scenes I can forget,
This bruised heart can heal again,
And burning tears shall no more wet
These pale'd cheeks so sunk with pain.
All is forgiven,
If thou'lt but swear,
By the hope of Heaven,
Thou wilt forbear.

And tempt no more my darling boy,
To taste those bitter drugs of woe,
No more the mother's peace destroy,
But onward let thy footsteps go,
To seek the best,
From virtue's ways,
And joy shall crown
Thy future days!

TEMPERANCE HYMN.

"From Galia's teeming wine presses,
From Holland's streams of Gin,
Where thousands, in their blindness,
Prepare the bane of sin;
From many a fiery river,
From many a poisonous rill,
God calls us to deliver
The victims of the Still.

What though they sing of pleasure,
While each the goblet fills;
What though their bliss they measure
By quarts and pints and gills—
In vain with lavish kindness
Heaven gives us richer bread;
Distillers, in their blindness,
Make poison in its stead.

Shall we by TEMPERANCE aided
In health and peace to live—
Shall we, to man degraded,
Refuse the boon to give?
The Fountain! Oh! the Fountain!
The balm of health proclaim,
"Till men, o'er sea and mountain,
Shall spread to tell its fame!"

Waft, waft ye winds the story,
And you ye waters roll,
'Till Temperance, in its glory,
Shall spread from pole to pole;
'Till health and peace, and blessings,
Shall follow in its train,
And Christ all hearts possessing,
God over all shall reign."

Communications.

For the Tennessee Baptist.

BROTHER GRAVES:

As a rumor to bro. John Hartsfields injury (of Henry county, Tenn.,) has been widely circulated, not only through the western district of this State, but in Alabama and Mississippi, about a certain bond, it becomes necessary, as he supposes, and requests of me to state so many of the facts of that case as are necessary to disabuse the public mind upon that subject.—The facts of the case are these:

Hartsfield was agent for Col. B. of Ala., to sell various tracts of land. He sold a small tract to Mr. P. for two hundred and fifty dollars, made payable in two notes, one for $150, due 12th of January, 1843, the other $100 fell due one year thereafter. Col. B died, and these two notes fell into the hands of his executors, his son (a lawyer,) and his son-in-law. They put these notes in the hands of a lawyer for collection; suit was brought, P. claimed a credit of $100, on the $150 note. Hartsfield said that he did not recollect receiving the money. P. proved that he borrowed $100 which he said was to pay Hartsfield on this land transaction; that the money was doubtful (currency.) He proved that his contract was, if H. took the said $100, he was to be bound for it, if not, he was to return it; and he proved that when he returned from Hartsfields, he told that he had paid Hartsfield the money. Add to this: there was a dime credit on this note of $100, and the credit dated at the time P. borrowed the said $100. This credit was made with black ink, and was erased with blue ink.—The matter was tried in the circuit court of Obion county, and P. had the credit of the $100 given him by the jury.

These circumstances excited suspicion against bro. Hartsfield, and by his request, (I think,) the church, (Bird's Creek,) took the matter up. Two trips were made to Alabama for evidence, and some satisfactory was obtained. The church then sent bro. Wade, who ransacked the whole transaction, found the old receipt which Hartsfield had given for these two notes; that receipt notices *only two notes*, one for $100, and the other for $50; and this $50 note, mentioned in the receipt, *was payable at the same time, and had the same signature as the $150 note.* The proof was, that there was but the *two notes* given to H. by P.; that this $100 was paid in February, 1843, and that Col. B. came to Hartsfield in a few weeks after, and took this receipt of Hartsfield, which proves beyond a doubt, that H. handed Col. B. the said $100, when this receipt was given, which reduced the $150 note to $50. Add to these facts a most important one, i. e. no one has lost the said $100. P. got the credit; the heirs of Col. B. testify that his estate lost nothing in the transaction. H. *holds their receipt in full.* Lawyer B. certifies that there was no *erasure* on the back of said note when he received it.

Upon these facts bro. Hartsfield was acquitted by his church, without one vote against him. I was present at the trial, and was requested by bro. H. to publish the facts. Bro. H. has long been a member of the Baptist church, and has maintained a high standing, both as a gentleman and christian.

Respectfully,
JAS. M. HURT.

[North Carolina Correspondence.]

WAYNESVILLE, N. C., April 10, '52.

BROTHER GRAVES:

Being somewhat lonesome to-day, I have concluded that I would try and amuse myself by writing you a letter, giving you a geographical description of this county, and a history of its religious progress, believing it would not be altogether without interest to you. Haywood county is situated in the extreme portion of Western Carolina, and was formed from the renowned Buncombe, in the year 1808, and named in compliment of the Hon. John Haywood, who was Treasurer of North Carolina from 1787 to 1827. The length of time which he served, the elections being annual, show the estimation in which he was held by the citizens of the State, and that he discharged the various and arduous duties of his station with honesty, capacity and fidelity.

Waynesville is the capital of Haywood, co., and situated in one of the most beautiful and romantic places it has ever been my fortune to behold, being on an elevated and smooth hill, and surrounded on all sides by a large chain of mountains, some of which are covered with that delightful ever-green, the Balsam, which is a native of high and cold latitudes. The main peak of the Balsam, which is about ten miles distant from this place; is the highest mountain, by several hundred feet, in the United States, as was proven by an actual survey and measurment, made in the month of June of last year, by the Rev. W. D. Jones, President of the Odd Fellows' Female Institute, Rodgersville, Hawkins county, Tenn. The Rev. Mr. Jones, I understand to be a man of fine education, and in every respect well qualified to take the altitude of eminence. In fact, he is so well satisfied that the Balsam mountain is the highest one in the United States, that he has entered some five hundred acres of land upon the top of it, with the view, as I learn, of building him a summer residence there, believing that it would not be a very difficult job to make a good carriage road from its top to the State road, which is only five miles.—This mountain bears the name of Mr. J.,—he being the person that measured and brought it into notice. I would advise all my Tennessee friends, who spend their summers from home, to come to this county, for a more healthy place can not be found under the sun. No man can tell, who has never been here, how pleasant and invigorating this mountain country is—the water: the free stone, pure, clear and cold; the white sulpur, perhaps the best in any of the Southern States—and besides all that, the people here do not charge a man to death. Upon the whole, this is the most lovely place to spend the summer that I have ever been in.

The people are as kind and hospitable as this county is romantic, and willing and anxious to make a man's stay among them both pleasant and agreeable. This mountain region of Western Carolina surpasses any place I ever saw for the whole-souled generosity of its people, there being but very little selfishness among them.

School houses are all over the county, and the day is not far distant when North Carolina will wipe out the disgrace of being the Rip-Van-Winkle of the confederacy. Her citizens are aroused upon the subject of education, and one of the most interesting questions that enters into the campaign for members to the Legislature and Governor of the State, is the Common School system, or the proper mode in which the School Fund should be distributed among the various counties of the State—some contending that it should be distributed in proportion to the poor white population of the State, as it was set apart by the General Government for the purpose of educating the poor white children; and others, that it should be distributed according to federal population. It is distributed, at present, according to the latter plan, which gives to the little county of Bertie, in the eastern part of the State, although its white population is two-thirds smaller than that of Haywood, two-thirds more money. This I hold to be wrong, and I believe it is so regarded by men of all parties here. Whether the Legislature at its next session will change the manner of distribution, and thereby gratify a majority of the citizens of this State, is not for me to say, as I am no politician, and no citizen of the State.

The religious denominations of this county are two: the Baptist and the Methodist. There are a few Presbyterians, there being but one society in the whole county. The Baptist are very numerous, and their ministers pious and zealons. They have and are still doing a great deal of good. But our Methodist brethren are ahead of us here in the way of educated ministers—oh! that there was more interest shown for the church—the sacred cause of Christ. Parents raise up and educate their sons for the legal or medical profession, to the neglect mostly of that higher, and to my mind more honorable profession—the ministry of our holy religion. I would rather carry the bread of life to one poor obscure sinner, who was perishing for the want of it, than have all the renown of a Webster, or a Clay, or to possess all the gold of California.

If this should be worthy of a place in your valuable paper, I may at some future time write you again.

Your brother in Christ,
WM. E. LOVE.

For the Tennessee Baptist.

TEMPERANCE.

BROTHER GRAVES:

On the evening of the 20th inst., the friends of Temperance, pursuant to previous notice, met in the 2d Baptist church, South Nashville. Bro. I. Paul acting as marshal for the occasion, introduced upon the stand brother Crutcher, pastor of the church, who delivered a very handsome and appropriate speech. Not having the notes, I am not able to give an outlins of it.

Next came Miss Mary W. Davidson, who had been appointed to address the meeting in behalf of the Social Degree.—Miss D. acquitted herself well before the large audience assembled on the occasion, and called forth repeated bursts of applause from the delighted listeners.

As a specimen of the manner in which the subject was treated by the fair speaker, we submit the following extract. Speaking of the Social Degree, she said: "Within the walls of the Temple of Honor, stand the Order of the Social Degree, at once the main pillar, the Keystone and ornament of the superstructure, uniting and blending in one indissoluble union, the great family of reformers. In the chain of events which has produced such a mighty revolution in society in a few years past, the reformation of the Social Degree is the most important link. It is the crowning glory of the Temple of Honor."

And now I invite all to come and

"With this social band now join your hand,
The pledge to sign to drink no wine,
Nor whiskey hot, which makes the rot,
Nor brandy red to turn your head,
Nor firery rum to turn your home
Into a hell, where none could dwell,
Whence peace would fly, where hope would die,
And love expire mid such a fire.

After Miss D. had concluded and taken her seat amid long continued demonstrations of applause, bro. S. A. Davidson was called upon the stand, who addressed the meeting in his peculiar and inimitable style. He said among other things he wished to show up before the audience the dram-seller. "I am a mechanic. When I have finished a fine house, I can point to it with pride and pleasure, as proof of my skill and usefulness.

"The dram-seller is also a mechanic.—He is a drunkard maker. The way he makes them is by enticing our sons and the young men of the community to his counter, and there they are carried through the various stages of intemperance, until they are turned out finished and confirmed drunkards. And now I want you fellow-citizens, and I want the dram-seller to look upon his work, and tell me what it is which you behold!!

"You see in the work of the dram-seller what Mr. Carey would call "A bloated mass of whiskey, rotted flesh, with nought of life save the power to breathe, and all of death but the winding sheet and the coffin!" and tell me if such a man, engaged in such a calling, is deserving the countenance and approbation of his countrymen? A man who would see every eye blood-shot, and every cheek bloated, and every tongue swollen, that he might fill his coffers with dimes; who would hear, from every tongue, the name of God blasphemed and religion ridiculed, see the last spark of temperance extinguished from the world, that he might follow his work of darkness in peace!!

"For myself, I ask not the arm of the civil authority, nor the ecclesiastical power of the church, but I do ask for the *indignation* and *scorn* of an outraged community, to brand, with perpetual infamy, a business, the tendency of which, is so destructive to human happiness."

Bro. D. spoke at some length, interspersing his remarks with spicy anecdotes, and concluded by thanking the audience for their attention and patience, in listening to him.

Notwithstanding the hour was late, the audience called loudly and earnestly on several well known speakers who were in the house to favor them with remarks.—Among the number thus called out, a bro. Weatherford, a stranger to the writer, responded in a short speech, characterized by strains of pure and lofty eloquence. After some interesting remarks from bro. I. Paul, the meeting was dismissed, not we trust, without having produced a good impression.

A.

For the Tennessee Baptist.

BROTHER GRAVES:

At a Conference meeting in Shiloh Baptist Church, San Augustine county, Texas, on Sunday the 11th of May, 1851, on motion, the following preamble and resolutions were unanimously adopted, viz:

WHEREAS, the connexion between our beloved brother, Rev. B. E. Lucas and Shiloh Baptist Church, of which he has been the faithful, zealous and efficient pastor since its commencement, will now, in consequence of the removal of the church, be dissolved, we deem it a pleasnre and privilege to bear testimony to the faithfulness of bro. Lucas as a pastor and minister of the gospel, during the whole period of his connexion with us, and to express our high appreciation of his character, both private and public; therefore,

Resolved, That we part with our beloved brother with the utmost degree of reluctance and regret, whilst,—not only our best wishes for his welfare,—but our prayers shall accompany him wherever he may, in the wise Providence of God, be called to labor as a minister of the Gospel, that his efforts in the cause of God's holy truth may still be crowned with success, and that heaven's richest blessings may rest on himself and family until they are called to reap their reward in glory.

Resolved, That we entertain the highest estimntion of brother Lucas' faithfulness, piety and ability as a minister of our Lord Jesus Christ; and we do most cordially commend him to the favor of the denomination, believing that he will prove an efficient and acceptable laborer, wherever his lot may be cast.

Resolved, That a copy of these resolutions be forwarded to the Tennessee Baptist for publication, and another presented to brother Lucas, and that the clerk record them on the church book of Shiloh church.

B. F. BURROUGHS, *Mod.*
S. J. WRIGHT, *Clerk.*

Obituaries.

Robert Davis.

Died, at his residence, Davidson county, Tenn., on the 2d of April, 1852, brother ROBERT DAVIS, in the 51st year of his age. Bro. Davis was born in Fauquier county, Virginia, and removed to this county in the year 1835, and in 1842 joined the Baptist church at Antioch, by experience and baptism. On the 7th of May, 1844, he was ordained as Deacon of the church, which office he filled with honor to himself and the church until the day of his death.

Bro. Davis was confined to his room for some four months before his death, his disease being asthma and dropsy of the heart; and although his affliction was sore, he bore his sufferings with that patience and fortitude that characterizes the death of the righteous. I visited him several times during his illness. He was ever free and much delighted to converse on religious subjects, and at all times expressed an unshaken confidence in his redeemer.

As the hour of his dissolution drew near, the ties of nature, which are so close, (between husband and wife, father and children,) commenced dissolving, and he was perfectly willing to give them up to the care of his Heavenly Father.—Some two days before his death, he called his family around him, and after admonishing those of them that were not religious to seek the Saviour, bade them adieu. He then had his servants called, and admonished them to their duty, and to prepare to meet him in heaven. And those of his neighbors who were not religious, he admonished to seek the Saviour, and prepare for death and judgment.

I witnessed the departure of this man of God, and well might one of old say, "let me die the death of the righteous," &c For I tell you, reader, I have witnessed a good many death-bed scenes, but I never have seen anything that bore stronger testimony to the truth of the christian religion than the death bed scene of bro. Davis; for while death was preying on his vitals, and the cold sweat cushrouding his brow, his extremities being already cold in death, and the pulse having ceased in the arm from our observation

He was still able to speak distinctly, and would answer any question promptly. Being asked how he felt, he responded, all is right. I asked him if he suffered any pain. He answered, not a particle, only the difficulty of breathing. Some minutes elapsed, and his nurse asked him again how he felt. He exclaimed, all is right. Jesus can make a dying bed feel ——— With this his voice faltered, and he was unable to utter the balance of that beautiful verse written by Dr. watts. His nurse then bade him adieu, for a short time, assuring him that by the grace of God he would meet him around his Father's throne. The family and friends then took another affectionate and final farewell, and the house resounded with lamentation and mourning, though we mourn not as those who have no hope.

He was asked once more how he felt. He raised his hands and exclaimed, all is right! hallelujah! and in a few moments fell asleep in the arms of Jesus. Thus died a soldier of the cross.

In the death of brother Davis the community has lost a worthy citizen, the church an efficient member, his family an affectionate husband and father. He left a beloved companion and nine fatherless children, and a large circle of acquaintance to mourn his loss; but our loss is his infinite gain.

O that God would sanctify this bereavement to the good of the church to which he belonged—for which he manifested the most tender regard and christian affection. And may sister Davis be sustained by the grace of God in this sore trial, remembering that they will shortly meet around our Father's throne, where sickness, sorrow, pain, and death, are felt and feared no more.

N. H. McF.

Salina K. Hornaday.

Departed this life in Bedford county, Tenn., SALINA K., wife of Joseph A. Hornaday, in the 22d year of her age. She was the youngest child of Peter R and Anna Proby, who moved to this State from Halifax county, Va., in the year 1818, and settled on Little Flat Creek, Bedford county.

Though Mrs. Hornaday had made no public profession of religion, yet she left behind her consoling evidences that death was her gain.—May God bless the family she has left behind.

J. W. PROBY.

TOON & RUTLAND,
Depository Agents of the Southern Baptist Bible Board,

TAKE pleasure in informing the public that their Bibles have arrived, consisting of the following descriptions:

The Bagster Bible, Superior Turkey Gilt.
do do do imitation do
do do plain Sheep;
Oxford do superior Turkey Gilt;
do do imitation do do
Common Bible, every variety and size;
Crown do do do do
Polyglot do do do do
Agate do do do do
Diamond do do do do
Nonpareil do do do do
Testaments with Psalms; plain and gilt, large and small;
Large Testaments without Psalms.

The number of Bibles of different styles, sizes and qualities amounts to about one thousand copies, besides eight hundred and sixty five Testaments and Testaments with Psalms, which they propose selling to Bible Societies, and private individuals, cheaper than they can be purchased this side the Atlantic cities; indeed, cheaper than the published prices at New York and Philadelphia.

April 24

A Minister and Teacher wanted, Immediately.

A MINISTER, to preach to a small church in one of the most flourishing county towns in West Tennessee. Also, to teach a school, either Male or Female, which may be small at first, but a good future prospect. No one need apply unless he can come well recommended.—For particulars apply to the Editors of the Tennessee Baptist.

March 13, 1852

Barber's Hat.

THE HAT which finds so much favor in the West, is gotten up by P. S. Barbar & Co., of Louisville. They are their own PECULIAR and EXCLUSIVE style, and are rapidly gaining precedence over all others. For sale by

April 10 W. W. HINKLE.

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.

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 UNDERTAKING line, left at our Ware Rooms or Shop, near the Railroad Depot, will be punctually attended to.

Jan. 17 GREENFIELD, CURREY & Co

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

CLIFTON & ABBOTT,
Cedar St., near the Post Office, Nashville, Tenn.

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

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

jan 11—tf

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.

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

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

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

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.

GRAEFENBERG MEDICINES, from the celebrated New York, Graefenburg 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 Rougie, 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.

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
Parley'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

NEW YORK BAPTIST BOOK DEPOSITORY
141 *Nassau Street, New York.*

EDWARD H. FLETCHER

HAS constantly on hand, at wholesale and retail, a general assortment of Thological, Classical Miscellaneous, School and Blank Books, and Stationery.

A complete Depository of SUNDAY SCHOOL BOOKS

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

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.

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 traveling 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.

Jan. 17 A. L. DAVIS.

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

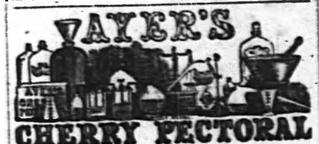
NEW WHOLESALE DRY GOODS HOUSE,
In Charleston, S. C.

JOS. H SHEPHERD, late of SHEPHERD & Gomez, and THO. A. M'CREERY, late of EAKIN & Co., Nashville, with ROBERT and FRANCIS M'CREERY, are about establishing themselves at 129, 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



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 work 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 hereby 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 night. 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

CITY HOTEL,
EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
SAMUEL M. SCOTT,
PROPRIETOR.

Jan. 1, 1852.

ANDREW ANDERSON,
SUCCESSOR TO N. S. ANDERSON & CO.
Brass and Iron Founder, Market Street.
NASHVILLE, TENN.

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

Jan 3, 1852.

ALL READY.

HAVING concluded to locate permanently in Nashville, I have retaken my old stand on Union street, where I am now receiving a fine assortment of FURNITURE, all new, most of which I have made to order, and will sell at prices to suit the times.

ALSO—A few PIANOS cheap.

LOOKING GLASSES at wholesale or retail.—Call and examine. IRA H. MORTON,
Union street.

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.

Camden Female Institute,
ARKANSAS.

THE exercises of this Institute will commence on the second Monday (12th) of January, 1852, under the direction of Rev. Jesse Hartwell, D. D., with such Assistants as the number of pupils may require. The attention of the Instructors will be carefully devoted to the duties of the Institute, and the improvement of the young ladies committed to their charge. Reports of the standing and deportment will be sent to the Patrons monthly. The year will be divided into two terms of five months, with a vacation of one month at the end of each term.

RATES OF TUITION PER TERM:

Primary Department.
Spelling, Reading, &c. - - - $10 00

Junior Department.
Writing, Arithmetic, Grammar, Geography, Natural Philosophy, Moral and Mental Science and History - 15

Senior Department.
Algebra, Astronomy, Botany, Physiology, Rhetoric, Logic, Geometry, Chemistry, and Ancient or Modern Languages, - - - - - - on an
Music on the Piano or Guitar, - - 25 00
The of Instruments, - - - - 2 00
Ornamental Needle-work, - - - 12 00
Drawing and Painting in Water Colors, 12 00
Board with the Principal of the Institute, including Lodging, Washing, Fuel, and Lights, per month, - - 16 00
Bills payable at the end of each term. Charges made from the time of entrance, and no deduction for absence except in case of protracted illness or special contract.

March 27, 1852

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

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

Collage 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 childrens' 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 —— soled 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

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 150? —— lying 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 investica 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 60 acres cleared. [illegible] 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 Pell, Jr., Esq., or Mr. D. C. Jones, at Bell's mines will show the land, and are fully authorised to sell.

Nov. 25—tf WM. H. MORGAN.

West Tennessee Baptist Male Institute.

THE Trustees of this Institution, located at Spring Creek, take pleasure in announcing to the friends of education, and the country generally, that this school will open its first session on the first Monday in March next.

The services of a competent and highly recommended Teacher (Rev. D. H. Selph, of the University, Murfreesboro', Tenn.,) being obtained, it is not doubted but that general satisfaction will be given to the patrons and friends, who may favor their sons with the advantages of an education.

The friends anticipating this school, have been able to erect a most excellent *brick building*, for this and other purposes, which is now in order for the reception of a large number of students.

Terms of tuition per session of five months, in advance, are as follows:

Primary Branches—Orthography, Reading, Writing, &c., $8 00
Higher Branches—Arithmetic, Geography, &c. 12 00
Mathematics, Latin, Greek, &c., 16 00
Boarding and Washing per month, in advance, in the best families, 6 00

Accommodations can be afforded young men on the above terms, either in the village or a short distance in the country.

By order of the Board.
JOHN C. ROGERS,
W. MOORING,
JESSE GRAY,
Committee.

Spring Creek, Feb 28th, 1852.

VALUABLE AND IMPORTANT PUBLICATIONS.

THE KNOWLEDGE OF JESUS THE MOST EXCELLENT OF THE SCIENCES.

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

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

[illegible] or to any pen that ever wrote"—[Troy Budget.

PROVIDENCE UNFOLDED; by CARSON.

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

THE GOD OF PROVIDENCE THE GOD OF THE BIBLE.

And also,

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

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

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

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

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

"This publication will, we think, prove interesting to Baptists everywhere."—[Religious Herald.

"[illegible] covers the whole range of theology, and the volume will be curious, agreeable and useful."—[N. Y Recorder.

FOSTER ON MIRACLES; with an Essay on the Skepticism of the Church By Rev. Joseph F. Thompson,