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THE BIBLE REVISION ASSOCIATION.

Speech of S. W. Lund, D. D.

Mr. President: I appear before you, on this occasion, by special request. Voluntarily I should have thought it unnecessary, as I have so frequently spoken and written upon the great question of revision. The subject has not lost anything, in my views and feelings, as to its intrinsic excellency. With your permission, Sir, I will address this respectable audience upon the subject of opposition to a revised version of our English Scriptures.

Opposition to this enterprise is based upon two points: First, upon the merits of the question; and Secondly, upon the ground of expediency. Let us, in the first place, examine the opposition which is based upon the merits of the question.

1. The first objection, on this ground, is, that a revised translation is unnecessary, because our present version is sufficiently accurate, and faithful to the originals.

If this objection can be sustained, the revision enterprise ought to fail. But it has been shown, upon the authority of the best scholars and critics, such as Blackwell, Symonds, Lowth, Newcome, Kennicott, Clark, Marsh, Davidson, Bush, Noyes, Campbell, and many others, that our present version is wanting in accuracy and fidelity, and stands in need of revision. This necessity is further shown by the fact, that no intelligent minister can, in preaching or in writing, base his expositions of God's Word, entirely upon the common version; and that no public debater, upon religious doctrine or practice, can maintain his positions, without a revised translation of many of the passages, which he may employ in proof. Will any one who has read commentaries on the Bible, or printed debates on religion, or any one who has attended the ministry of an educated man, deny this statement? All must admit its truth, and all must admit the necessity of a revised translation of our English Bible. If a revision is unnecessary for the readers of Scripture, because our present version is sufficiently accurate, and faithful to the originals, why is it not equally unnecessary in the pulpit, in public debates, and in commentaries upon the Bible?

2. The second objection, founded upon the merits of the question, is, that the scholarship of the present day is not competent to produce a more accurate and faithful version.

If this were true, our labor would be unavailing. But is it true? Dr. Adam Clark says, "In the time in which our translation was made, Biblical criticism was in its infancy, if indeed, it did exist." This testimony is valuable, because it comes from one who regarded our common version as the best ever made in any language. It is well known to scholars that the prevailing influence in respect to New Testament diction, in the beginning of the 17th century, when those good men lived who revised the English Bible, under the authority of King James, were the doctrines of the *Puritans* and the *Hebraists*, both of which have been shown, by later investigations, to have been erroneous. Full about 200 years past, Biblical criticism has received the attention of learned divines, and has been steadily on the advance. From the beginning of the present century, when the true character of the New Testament style was clearly developed, the progress has been rapid, in this country, in England, and upon the continent of Europe. No well informed man can deny the superiority of Biblical scholars of the present day, over those of the 17th century. Hebrew and Greek criticism has attained a maturity, which it never had in any previous period of the world. All parts of the Bible have been revised, under the influence of this progress, by critics in all parts of the world where the Bible is used. An amount of criticism, ancient and modern can be brought to bear upon our version, sufficient to justify the confidence of its readers. Nor is it necessary to alter one word of the common version, without securing for it the authority of the most learned, judicious and pious critics. And thus altered and sustained, it will be really superior to what it now is, in accuracy, and in fidelity to the originals. No really impartial scholar will contend that the learning of the present day is incompetent to produce a more accurate translation.

These are the only points that can be embraced in the merits of the question.—The opposition, on this ground, fails to sustain itself. Let good men, then, of every denomination reason together upon this subject. If our present version is not accurate, and not faithful to the original; if it is the duty of Christians to give God's Word to the nations in the best possible translations that can be procured, and this is as clearly a duty, as it is to give them the Bible at all; then it is the duty of Christians to procure a revision of our English Bible. If this, then, is necessary, and the scholarship of the age is competent to the work, why should it not be commenced?—And if those who are able and willing to do the work are actually engaged in it, why should it be opposed? Certainly not on the ground of the merits of the question.

Let us now consider opposition to this enterprise as based upon expediency.

I showed on a former occasion, that the doctrine of expediency was utterly inadmissable upon this question. The argument which was then employed, was widely published, and some comments were made by editors of the Press, but against the argument itself, not one battery has been opened, on this broad continent. I do not say this by way of boasting, because the opposition may have considered the source from which it came, and the argument, unworthy of attention. If so, I have no fault to find with them. The friends of revision generally, think that the argument was a conclusive one, and their approbation ought to be sufficient. Still, as the objections based upon expediency, when separately presented, may have weight with many minds, I propose to consider them in the following order:

1. It ought to be done *only* by the union of all evangelical denominations.

This strikes the mind, at a first view, as exceedingly reasonable. But let us analyze it. You perceive that this objection at once cancels all objection upon the grounds of the merits of the question. It is based upon the necessity of the case.—"*It ought to be done.*" But why *only* by the union of all evangelical denominations?—Every one can perceive that in such a good and necessary work, all Christians should be united. But suppose that all Christians, or all evangelical denominations will not unite in this work, does this release any part of them, who are willing to engage in it, from the duty of doing what ought to be done? Because anti mission Baptists refuse to favor missionary effort, does that release other Christians from the duty of sending the gospel to the heathen?

It is a fact well known that all evangelical denominations will not unite in this work. It may be said that this is owing to their disapproval of the plan. Admit this, and then ask What is the plan? It is this, and no more—*accurate and faithful translation from the original Hebrew and Greek, by the most eminent scholars of different evangelical denominations, the basis of revision being our common version.* We admit at once, that several evangelical denominations disapprove this plan, and, therefore, will not favor the enterprise. For example, the parties represented in the American Bible Society refuse to appropriate money for the circulation of any new version among the heathen, unless it is conformed, in its translation, to the common English version, at least so far as that all denominations can use it. It is certain, therefore, that these parties will not unite in the work of revision, if accurate and faithful translation from the originals is required.

If, then, a revision ought to be made, *only* by the union of all evangelical denominations, it cannot be made at all, and ought not to be attempted, and yet the objection is, that it ought to be done *only* by the union of all evangelical parties. It may be regarded as a settled point, that an accurate and faithful version will never have the support of any of the parties in the American Bible Society. But the people at large will know how to estimate such a work.

We take broad ground, and invite all to unite with us who desire to see God's Word in its purity, in the English language, as well as in all the languages of the earth. If all will not participate, our own duty in the premises is clear. Will any one withhold his aid, because all Christians will not favor the enterprise? Ought this objection to weigh a feather against this noble cause? If the work ought to be done, let those who are able and willing, do it. Why should any obstruction be thrown in their way?—Will our present Bible, made more accurate, and more faithful to the originals, be less acceptable to Christians than it now is? What is the danger? What fears are to be apprehended?

2. It will be called a Baptist, or a sectarian Bible.

Doubtless this objection has deterred many from uniting in the work. Then this can have no force when the subject is understood, I will now show.

For the sake of illustration let us suppose that all evangelical denominations were agreed in procuring a revised English Bible. On what ground could it be said, that the work would not be sectarian?—Would it be simply upon the ground that all were agreed in procuring it? By no means. By their vote, they could prescribe a rule, that in the translation, it should not be altered in any places which all denominations could not approve. To alter the word "*bishop*" to "*overseer*," or "*church*" to "*congregation*," or "*Easter*" to "*Passover*," would not suit Episcopalians. In these points, then, in accordance with the rule, it must be an Episcopal translation, and of course sectarian. To alter the word "*baptize*" to "*immerse*," even if faithful rendering required it, would not suit those who sprinkle candidates for church membership. In this point, then, in accordance with the rule, it must be a Pedobaptist version, and of course sectarian. Indeed nothing but sectarianism could prescribe such a rule for the revision of the English Scriptures.

Let us suppose again that no such rule should be prescribed, but on the contrary, it should be committed to the most eminent scholars of different evangelical denominations, and they should be required to preserve the common version as a basis, to make no changes but such as the exact meaning of the sacred text, and the existing state of the language required, citing their authorities for every important change, would it then be an accurate and faithful translation, *not sectarian* in its character, because all denominations were agreed in procuring it? By no means. The whole of its character would rest on the ability and fidelity of the scholars employed.—These being of different evangelical denominations, and acting simply in the capacity of honest and faithful translators, bound to give the exact meaning of the sacred text, and agreeing upon the revision, would give it all its character. This would be the only proper safeguard against a sectarian version. If a translation, divested of the character of sectarian can ever be made by just such scholars, so apportioned to the denominations, and required to give accurate and faithful translation from the original. Whether they were employed by one sect, or fifty sects, the result would be the same. Such a revision *could* not be sectarian; and, it is admitted that it *would* not be, if they were employed by an agreement of all the evangelical denominations.

Now what are the facts in relation to the present revision enterprise? For about twelve months after the organization of the American Bible Union, its Board held correspondence with a large number of scholars in Europe, and in this country, and were thus enabled to mature a plan for the revision of the English Scriptures. Their plan is to begin with the New Testament, to apportion it among scholars in Great Britain and America, so as to have the whole Testament primarily revised in both countries. The common English version is made the basis of revision, and only such alterations are to be made, as the exact meaning of the inspired text, and the existing state of the language may require. All changes must be sustained by competent authorities, and such authorities must be cited. It is a fundamental rule, from which no departure will be allowed, that every reviser shall give the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures, at the time they were first written, in corresponding words and phrases, as far as they can be found, in the English language, with the least possible obscurity or indefiniteness. The work of every reviser has to undergo the criticism of every other reviser, and to be sent back to him, that he may review and reconsider his work. Then the whole is to be subjected to the examination of a committee of revisers. They have appointed, as revisers, men of eminent qualifications, representing six different evangelical denominations. The portions which have already been revised, have been received with remarkable favor, by scholars and divines of all denominations.

Does any sane man, in this assembly, believe, that upon the plan stated, the rules adopted, and the men selected to do the work, the result will be a Baptist or a sectarian Bible?

Is it not a remarkable fact, for the 19th century, and the nation in which it occurs, that religious publications where editors or denominations are opposed to revision, have never yet furnished the official statement of the plan, and the progress of this enterprise, to their readers? And yet the objection is offered, that this will result in a Baptist, or a sectarian Bible. I thank God that some professing Christians are willing to attempt an full, accurate, and faithful translation of God's Word, entirely disencumbered by any sectarian bias. It may be wise, discreet, on the part of opposers, to keep the people ignorant of the facts, for in that case, the cry of a Baptist, or a sectarian Bible, can be made of some avail.

3. It will unsettle the faith of Christians.

If a pure translation of the Bible will have this effect, we cannot be held responsible. It is a fearful issue indeed, but by whom is it made? Intelligent men and educated ministers of the gospel, could not offer such an objection, without, at the same time, acknowledging that their own faith had been already unsettled on this ground. Would any educated minister, if he were an honest man, do that in the pulpit, which would unsettle the faith of Christians? And yet he is continually informing his people, that such and such passages of the Bible are wrongly translated, and giving them new versions. Would any intelligent Christian allow that his faith had become unsettled by the improved translations of his pastor, in the pulpit? It seems to me that no mind rightly constituted and informed, can give any weight to this objection.

There is a view of the case that has some force in it. It is the practice of ministers of all denominations who feel themselves qualified, to make new versions in the pulpit; and persons who are in the habit of hearing different ministers, or who converse much with others, discover that the translations thus made in the pulpit, upon the individual authority of each minister, so far vary as to lay the basis for conflicting doctrines. From this state of things occasion is taken by many persons to discredit the whole of revealed truth. Doubtless, by this known contrariety, the faith of some becomes unsettled, and this, I think, furnishes a solid objection to our present version.

Many of those who undertake in the pulpit to correct our present version, indeed I may say, the largest part of the pastorships in the United States, are not qualified to translate. Many are tempted to show that passages *may* have another rendering, because by such change the passages do not directly conflict with their doctrinal views. That such irresponsible versions may unsettle the faith of some, cannot be doubted, because they do not know which of these numerous revisers are right. The design of the present revision enterprise is, to furnish a translation on which the people may rely with confidence. For this end, the most eminent scholars are employed, representing different evangelical denominations. They are qualified to translate, and, as I have shown, are required to give the exact meaning of the originals. They are to cite the authorities upon which any important change is made. When their work is finished, it will require more than the word of a minister of the gospel, in the pulpit, to set aside the renderings of this revision. It will, therefore, tend to *establish* rather than *unsettle* the faith of Christians. In short, my respected audience, every true minister of God will feel himself relieved from an unpleasant duty, that of so repeatedly correcting our common version in the pulpit.

An accurate and faithful version of the word of God thus prepared, will not unsettle the faith of any man who ought to be settled. It would be a reflection upon the wisdom of God to cherish such an idea. It would greatly degrade the Christian profession in the view of the world, to allow this result.

4. It will cause division in the churches.

This is not improbable. The missionary enterprise divided Baptist Churches and Associations. Attachment to a peculiar system of truth, believed to be taught in the Bible, separated the General Assembly of the Presbyterian Church. If divisions come because we advocate a pure Bible for the world, we cannot be held responsible. Many of our churches are afraid to have this subject discussed among them, lest it should cause division. But this is the very way to promote division, for it will cause feelings among church members in favor of revision, by no means friendly to those who would close up the house of God against its advocates. They can see no justice in such a measure, no danger to the churches, involved in the exhibition of the subject. If it were some great sin, some ruinous heresy, the churches would act right to decide against its agitation among them. Instead of this, it is simply the advocacy of a revised English Bible, which the best scholars admit to be necessary, and upon a plan that must commend itself to every well regulated mind.

It is not necessary that this enterprise should cause division in churches. Men may be in favor of revision, and be good members of a church. They may be opposed to it, and yet live in fellowship with its advocates. It injures no man's faith, or religious character. It furnishes no pernicious example to the world. It can cause division, therefore, only on the ground of unsanctified advocacy, or unsanctified hostility.

It may be granted that some of the advocates of revision have not been prudent in their advocacy, but they have certainly discussed the subject with as much prudence as some of their opposers. No man, however honest he may be in his views, is free from defects. And it is a fact, well known to all observing persons, that in every great enterprise, the zeal, which the nature of that enterprise inspires, is not unfrequently in advance of knowledge. It must always be so, where the argument is obviously in favor of the manifestation of such zeal. Now, in the revision enterprise, the whole argument upon the merits of the case, is upon this side, and some excess may reasonably be offered, even for the highest ultraism of feeling and action. But no such excuse can be offered for those who oppose it, with scarcely the show of an argument upon the merits of the case. That advocacy or that hostility which is unsanctified, which is the result of passion or prejudice admits of no defence. Wherever this exists upon any topic, it will cause divisions. But no such division ought to arise among Christians, on the mere ground, that some on both sides of a question overstep the bounds of prudence. And beyond controversy, those must be excited by prejudice and passion, who, instead of meeting the friends of revision by argument, endeavor to involve the whole enterprise and its advocates in disgrace, by predicating of the whole, what properly belongs only to a few individuals. Such men, if they had any end to answer by it, would divide churches on any and every topic. I thank God that there are but a few men of this stamp, and that the great body of our opposers are honest in their opposition. But why is this? Because the true nature of this enterprise has not been made known to them; and the present objection, that the discussion of the subject will cause division in the churches, is offered as a reason, why they should not have the requisite right.

5. The time has not arrived.

Those who make this objection should show us how they have ascertained this fact. The objection supposes that the time will arrive. It is, then, some fixed point, but we have not reached that point. There must be some mode of reasoning by which they determine the time, but they say, "*The time has not arrived.*"

Is it because we do not need a revised English Bible? Then indeed, the time has not arrived, and never will arrive. But this position is untenable.

Is it because the present age has no scholars competent to the work? Then the time has not come. But when will it come? If we have no scholars competent, after a lapse of more than 200 years, how do we know that we ever shall have? But this position has been overturned.

Is it because all denominations will not unite in the work? If this is the reason, then certainly the preceding reasons are void: for this supposes the necessity of the work, and ability to do it. But then the time has not come, for all will not unite. And more than this, the time will probably never come. The sects represented in the American Bible Society are resolved to have translations into other languages, conformed in such a way to the English version, that all denominations can use them. If an accurate translation of certain words from the original would conflict with the views or practices of any one of these sects, it must not be made.

What, then, are *they* to do, who believe that God's Word ought to be faithfully translated into all languages, from the originals, and not be conformed to any imperfect version? Does the unwillingness of others to unite in this work cancel their duty? Certainly it does, if the time for them to do their duty has not come, because others will not help them. If there is a certain time when this work is to be done, then the friends of revision must wait that time, and neglect their own duty, on the ground that others are not ready to join them. This objection can have no weight.

Is it because there is not money enough in the churches to do it? No one thinks so, whose thoughts are worth recording.

Is it because the inaccuracy and want of fidelity, in our present version, has not had time enough to do harm? I will not dishonor my opponents, by assigning this ground for their conclusion, that the time has not arrived. How then did they find it out?

We think the time has arrived, because, (and this argument applies specially to Baptists) the whole Baptist denomination decided many years ago, that the time had arrived for giving pure versions of the Bible in all languages: because, competent scholars can now be found to do the work: because, those who are able and willing to engage in it, and believe it to be their imperative duty, must fulfil their obligations at all hazards: because, the inaccuracies of the common version have existed too long already: because, thousands in all parts of English Christendom, demand that it shall be done: and, because, in the providence of God, by the action of the American and Foreign Bible Society, it has been forced upon the attention and enterprise of these thousands. We think that God has marked this out for the time, or the enterprise would not have prospered as it has, against so much opposition.

6. It will cost too much.

How much money is too much for a revised English Bible, in which the Holy Spirit shall be allowed to speak in English, what he originally spoke in Hebrew and Greek? Is it too much for each professing Christian in the United States to give *five* cents? It will not require even this amount. The friends of revision alone can do this work, and not pay more than two dollars each, the price of an opposition periodical, issued once a week, which many of them now pay annually, and read the abuse of themselves and their cause into the bargain. I can scarcely think that any of God's people have sunk so low in the scale of humanity, as to persist in this objection.—Money is not to be weighed against a faithful translation of the Bible. This objection, however, is so trivial, that it scarcely deserves a reply.

7. The Bible Union is arrayed in hostility to the American and Foreign Bible Society.

This objection does not directly apply to our Association. The Bible Revision Association is one originated for the single purpose of aiding in the revision of our English Scriptures. It does not come into collision with any other religious body, foreign or domestic. We present the objection, then, simply because it has been employed to prejudice the general cause of revision. Nor is this all. The objection has been made within the field occupied by this Association, in which the American and Foreign Bible Society finds its sympathizers.

This Society has strong friends in other quarters, and from them the objection originally proceeded. It is the most serious objection that has been made, and yet upon that has the least truth in it. Hostility is a state of enmity, hatred and war. It is the practice of enemies. Revisionists, then, either directly through the American Bible Union, or indirectly, through the Bible Revision Association, are arrayed against the American and Foreign Bible Society, in enmity, hatred and war. They have organized for the purpose of crushing this Society.

My respected audience, if I thought them morally capable of organizing upon such an unholy basis, I would abandon them at once. Do you believe that so many thousands of professing christians, many of whom have stood in the first ranks of the hosts of God, would originate Societies in hostility to other christians?

But on what is this objection based?—Simply upon the fact, that in certain points both occupy the same ground. The American Bible Society once occupied the whole ground, in collecting and contributing money to circulate the Bible at home and abroad. But the American and Foreign Bible Society is engaged in the same work. Is the latter then arrayed in hostility to the former? Was it originated in a state of enmity, hatred and war? Did it adopt the practice of enemies? Was it designed expressly to crush the American Bible Society? Just as much as the American Bible Union was originated in hostility to the American and Foreign Bible Society.

Was the difference in fundamental principle, of such a character, as to justify the friends of the Bible in organizing the American and Foreign Bible Society? The difference in fundamental principle equally justified the formation of the American Bible Union, and the Bible Revision Association.

The Baptist denomination, at their Bible Convention in Philadelphia, in 1837, declared, by an overwhelming vote, that *pure versions for the world*, was with them a fundamental principle. The American and Foreign Bible Society was organized on the 13th of May, 1836, and according to its Constitution, the single object of the Society was declared to be, "*to promote a wider circulation of the Holy Scriptures, in the most faithful version that can be procured.*" At the Bible Convention in the following year, numerous speakers advocated the revision of the English Scriptures. Some were opposed to this measure, and a compromise was effected by the following resolution: "That in the distribution of the Scriptures in the English language, they (the Board,) will use the commonly received version, until otherwise ordered by the Society." But at the annual meeting of the American and Foreign Bible Society in May, 1850, they resolved:—"That it was not their duty, to attempt an revision of the generally received English version of the Sacred Scriptures." At the same time they adopted the following resolution: "Resolved, That it is the duty of this Society to circulate the Scriptures in the most faithful version that can be procured." At this meeting, therefore, their wife declared two things: First, that it was not their duty *to procure* a faithfully translated English Bible; and Secondly, that it was not their duty to *circulate* it, if it should be procured.

In this emergency, the American Bible Union was formed, upon the principle of *procuring and circulating* the most faithful versions of the Sacred Scriptures, in all the languages of the earth. The Bible Revision Association was formed to aid in the work of procuring an amended version of the English Scriptures. But neither this nor the American Bible Union was organized in a spirit of hostility. Both grew out of the conviction of duty to the Great Head of the Church.

It appears to me, that no objection can be made to this enterprise, based either upon the merits of the case, or upon considerations of expediency, which ought, in the least degree, to diminish one zeal in its behalf. We stand on high ground. Our enterprise will command the respect of future generations. We place a high value upon our present English Bible. We love the simple, yet majestic style, in which Tyndale and Coverdale clothed it. We wish to see all preserved in that translation which gives it value, and to remove nothing but those blemishes of inaccuracy and unfaithfulness, which now deface and obscure our venerated version. Scholars representing six different evangelical denominations are now engaged in the work. All the authority of the last two hundred years, upon which any important change is made, will be cited. I may be premature, and over ardent upon this subject, but still I venture the prediction, that an accurate and faithful version, prepared by eminent scholars of Great Britain and the United States, of different evangelical denominations, and sustained by ample authorities ancient and modern for every important change that shall be made, will as certainly destroy the ecclesiastical combinations formed against it as will the progress of the present age destroy every vestige of papal darkness.

Friends of the Revision cause, you have taken a noble stand. Whatever may be your imperfections, you are not unfaithful to God's truth. The motto of the American Bible Society, inscribed on their banner, and flowing over their pinnacle, "CONFORMITY TO AN DEFINITE TRANSLATION, IN ALL VERNACULARS OF THE BIBLE." You also have thrown out your flag to the breeze, and all who look upon it may read, "A FAITHFULLY TRANSLATED BIBLE FOR THE WORLD." You need not be ashamed of your motto, in the comparison. Nay, you may glory in it. Multiply your banners in every vale, and upon every mountain top. Let all nations read it. Let the world see that there are Protestants willing to stand or fall by a faithfully translated Bible. Swear eternal war against a principle which required versions of the Bible made in different languages of the earth, to be translated, if they should be an imperfect English version. Never cease this conflict, till all men see that the darkest hours of Popery never cherished a principle more false and ruinous. Go forward in your enterprise. Pray for its success. Contribute your money freely; persuade others to engage in it; and listen not to the abuse that pours forth from hosts of Editors, who fancy that God has constituted them the conservators of the world. You have vanquished on your side. You have the God of truth on your side.

Be not discouraged by the taunts of your opposers. They will ask, Who are associated with you in this enterprise? Are the leading men and the Doctors of Divinity, in the Baptist denomination with you? Are the great and leading minds in other denominations friendly to this enterprise? It is a fact not to be disputed, that many of them are with us in principle, heart and hand; but we must admit that the majority of them are against us.

Now you doubtless feel as other men do.

You are not divested of that pride which all feel to have the approbation and the fellowship of leading minds in a benevolent enterprise. You may feel somewhat sensitive under the taunts of your opposers. But, my christian friends, with conscience and the God of truth upon your side, you can surely triumph over this feeling. Remember, that the question was once asked concerning Christ: "Have any of the Pharisees, or the rulers believed on him?" What doctors and leading men of Jerusalem stood by the Saviour at the bar of Pilate? One prolonged shout from priests and people swelled upon the air, "Away with him, away with him, crucify him, crucify him!"

Tell the opposers of this enterprise, that they are behind the age, that they are contending for an order of things, which the providence of God is reversing, that they are supporting the old order of the priesthood at the top, and the people at the bottom, the priesthood on the throne, and the people their footstool; whereas the providence of God is rapidly reversing the order, placing the people at the top, and the priesthood at the bottom, where it was in the primitive churches, and where it ought to be now. The people in our blessed country are the lords of the country, and the people of God, in the churches, will be the lords of the churches, so that none shall lord it over God's heritage. The people must take to themselves their power, and reign.

Tell the opposers of this enterprise, that we appeal to the people, and that wherever we have had an opportunity to do this, we have found a hearty response, and that this cause of revision has advanced more rapidly among them than that of any great reformatory enterprise that has ever been undertaken by man, under the same amount of opposition.

Tell them to keep the knowledge of your meetings from the public—to close up the doors of their houses of worship against the advocacy of revision. Tell them to buy up all the religious periodicals of the country, and exclude from them the discussion of this subject, and even then we will march the sooner, and make their rising as the sound of mighty waters.

All the efforts of earth and hell cannot overcome the fundamental principle of our enterprise, *a faithful translated Bible for the World.* It may be now, like the little stone, but it will grow to a mountain, and grind to powder every sectarian image which the heart of man has deified.

In conclusion, let me say, you can afford to be generous to those who oppose, and even to bless them that curse you. You will have need for this spirit. If opposition continues, defeated as it has been, on the merits of the question, and on every plea of expediency, rest assured, it will be in a different spirit from anything that has yet been witnessed. Give no occasion to them, by speech or writing, whose may serve to excite hostility to your enterprise; but press onward with simplicity and purity of heart, in this good work, and God will crown it with success. He will make even the wrath of man to praise him, and the remainder of wrath he will restrain.

"Jesus is Precious."

When Dr. Bellamy was in his last sickness, his mind was oppressed with gloom and darkness, and he was for a time in despair as to his own salvation. "Alas," he mourned, "alas, that I have labored for the souls of others should be myself a castaway!" "My dear brother," said a friend who was sitting by his bed-side, "if God should send you to hell, what would you do there? what would you do among the spirits of the lost?" "I would tell them," was the answer, after a moment's thought, "I would tell them forever, that Jesus is precious." The love of Jesus was living and sweet and strong, notwithstanding gloom and darkness, and the failure of hope, and the despair of the sinking Saint. Yes Jesus is precious, and must forever be so, to the soul that has once tasted his wonderful grace.—*American Messenger.*

Rules for Reading History.

If you would make a wise use of the volumes of history placed within your reach, try to do it upon some system. Endeavor to grasp it, as it were, into different sections—the massive parts that go to make up the whole of what we call history.—Have a plan. All universal history is written, more or less, under a party bias. Well, then, trust to no one implicitly.—Compare those that are known to write under different influences; and thus get your impressions from a fair comparison. But that is an extended labor.

I have spoken of history as having parts. "Divide and conquer," is the maxim; ascertain what the parts are. There is what is called military history, there is what is called civil history, there is the history of the church, the history of arts and sciences, there is the history of manufactures.—Break up all these into those distinct sections, learn what the history gives you in relation to these matters separately, question yourself when you have read certain portions—"What have I learned from this relative to the great questions of government, the condition of the people, legislation, and how the laws are administered, and manufactures, and commerce, and learning?" Except you do this, my fear is that you may read a large space, and feel that for want of some plan of this kind, you have not gathered the result that is necessary for the encouragement of your efforts.—*Unc. Art.*

He best keeps from anger, who remembers that God is sitting upon him.

We ought either to be silent, or to speak things that are better than silence.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, May 28, 1853.

Notice.

☞ Notes of the Bank of East Tennessee at Knoxville, are taken at par in payment for subscriptions to the "Tennessee Baptist."

GRAVES & SHEPHARD.

May 7, 1853.

Address of Rev. S. W. Lynd, D. D.

We earnestly invite the attention of our readers to the address of Bro. Lynd, delivered before the Revision Association at its late meeting in Louisville, on the all absorbing topic of a "corrected version of the English Scriptures." The subject is discussed in a most masterly manner, and in the spirit of a Christian, ready to sacrifice all mere personal considerations and advantages to the interests of Truth. Dr. Lynd arranges all the objections and arguments, (if they so called,) that have ever been urged by Anti-revisionists, in regular order, and taking up each in succession, demonstrates in the light of common sense and revelation the utter insignificancy and absurdity of the premises. No impartial man or woman can read the address, without being forcibly impressed with the conviction, that the opponents of a "Revision of the English Scriptures," are left without a shadow of a pretext for their present opposition to this great enterprise; and we feel quite certain that every sincere lover of the "pure word of God," will feel strengthened and encouraged to a more zealous advocacy and support of the Revision movement. Read it, brethren, and file it away for future reference.

Amity Street Baptist Church and the Bible Union.

The "Revision of the English Scriptures" is a question of paramount interest; and must necessarily become more and more interesting as the work progresses. We have never been of the number of those, who believe that any thing is to be gained, by suppressing controversy, or withholding from the people a fair and impartial exposition of the merits of every question, that may affect the cause of Truth, and the welfare of the churches. We have ever had an abiding confidence in the intelligence and honesty of the people, and their competency to pass a correct judgment upon the merits of any question that may be brought before them, and candidly represented. The "Revision of the English Scriptures" is a question that vitally concerns the people. No set of men has the right to dictate to the people, what they shall approve or reject, without their consent, based upon an intelligent comprehension of the measure proposed. Any thing short of this, smacks of Popery, and we unhesitatingly put our veto upon it.

We propose commencing in our next issue, the publication of the correspondence between the "Amity Street Church and the Bible Union," in reference to the propriety and expediency of the present movement in favor of a corrected version of the English Scriptures. We have neglected laying this correspondence before our readers heretofore, because of the great length of these documents, and the space they would fill up in our paper. We are determined, however, to present both sides of the question in full, that our readers may be fully prepared to appreciate the merits of the revision question. As the Amity St. Church opened the correspondence, we propose publishing their communication first, in two number, and subsequently in consecutive series the reply of the Bible Union, and we trust the readers of the Tennessee Baptist will examine these documents *carefully* and *critically*, and decide for themselves the question at issue. For our own part, our judgment has long since been made up, and time has only tended to strengthen our convictions of the correctness of our conclusions.

The Western Watchman.

This paper, edited by Rev. Wm. Crowell at St. Louis, is a rabid opponent of the revision movement. A more manly and one-sided paper cannot be found. It appropriates to its own use, everything it can find in revision papers that is opposed to the movement, but seldom gives a line in its favor. Just at present, it has a great liking for the anti revision articles that appear in the Tennessee Baptist, but it overlooks all articles of an opposite character. Come, Mr. Watchman, imitate the Baptist, and give both sides of the question. We dare you to do it. Are you afraid to let your readers judge for themselves?

H.

THE AMERICAN BAPTIST REPOSITORY.—This work, edited by Rev. J. L. Burrows, and published by the American Baptist Publication Society, Philadelphia, has recently come to hand. It is a splendid volume of 496 pages. It is embellished with twenty-seven fine engravings of churches, colleges, and schools. It is a vast store house of denominational statistics, throughout the world. The information it embodies is of the highest value, and should be sought by every one who loves christianity in the parity of its doctrines, the spirituality and simplicity of its ritual, and the primitive excellence of its polity. This work shows that notwithstanding the persecutions, obloquy and misrepresentation, that Baptists have always endured, their progress is onward and upward. The Repository should be in every Baptist family. It can be obtained by mail by sending two dollars to Rev. B. B. Lockley, at 113 Arch street, Philadelphia.

H.

Orators are most vehement when they have the weakest cause, as men get on horseback when they cannot walk.

Theological Education in the South-west.

We propose in a few articles to call the attention of our readers to the importance of this subject. We know that there has been, and still is, a wide-spread and deep-rooted prejudice against theological training for the rising ministry; but this prejudice may be neither just nor wise. It may not bear a careful examination. It has not been long since a similar prejudice extensively prevailed against literary institutions of a high grade, but a happy change has taken place, and now our Colleges and Universities are both numerous and highly respectable. Our people appreciate these institutions, and have come up to their support with a noble liberality. May we not hope, that with increasing light, a similar change will take place in reference to Theological education? Does not the age in which we live—do not the interests of our denomination—do not the interests of our country demand, that we should view this subject in a more favorable light? To say the least, the subject deserves a fair and candid examination.

It cannot be denied, even by those who most strenuously oppose Theological education, that those ministers who are the best Theologians, the most skillful interpreters of the Bible, and the most able in the presentation and defence of divine truth, are more influential and respected in society than others of less information. They are heard with deep interest by the people, they exert a controlling influence upon the better educated classes, and furnish arguments and thought to their brethren in the ministry, who have not been as highly favored. But these men, so useful among all classes, are Theologically educated. They may never have passed through theological institutions, but they have learned in some way what is taught in those institutions. They have had to master the grammar, the treatise, and the theological text-book, just as other students. They have pursued the same methods of investigation, they have consulted the same authorities, as far as within their reach, and they have attained the same result—a theological education. But who objects to this? The fact is, that the objection is not directed against the education itself, but against the place of study, the Theological Institution. A young minister may study on horseback, or in the chimney corner, or in his library, if he has one, and all is well. Or in other words, he may study under every disadvantage, without suitable text-books, without proper authorities, without any one to solve a difficulty, or correct a mistake; he may be deprived of the necessary retirement for protracted investigation, or concentration of mind; he may labor for twenty or thirty years for that knowledge which he ought to have at the commencement of his ministry, and he will be appreciated, and his influence will widen and deepen, the few remaining years of his life.

Now, would not the churches be more benefited, and would not the cause of Christ advance more rapidly, if young men, called of God to the ministry, were furnished with every facility for the critical study of the Scriptures, rather than to be embarrassed with every conceivable difficulty? Theological Institutions furnish facilities that can be found no where else.—Their instructors, their discipline, their libraries, their moral influence, during a period of three or four years, are of inestimable value. They give that training and scholarship in comparatively a short time, which cannot be obtained under other circumstances, in many years of labor and trial. Their graduates enter upon the duties of the ministry with well formed habits of study, and with broad and well defined views of truth, and are prepared at once to grapple with the difficulties of their office, and acquire that practical knowledge of life, which all efficient ministers must have. The ministry has duties and trials enough to task the energies of any man, without his being embarrassed, with a preparatory course of study.

Many suppose that if a young man pursues a collegiate course, he has acquired sufficient knowledge to enter upon the great and responsible duties of the sacred calling. Men do not reason in this manner on other subjects. If a young man intends to enter the medical profession, it is not enough that he should pass through a literary institution. Everybody expects him to attend a medical school. He must persue a course of professional study. So with those who devote themselves to the practice of law. Their collegiate training does not qualify them for the legal profession. They must study law either in a law school or in the office of some competent instructor. Why should the ministry be an exception to this rule? Its duties are more responsible, its interests are vastly higher than either of the other professions. It demands more general knowledge, more thorough cultivation, a more profound insight into human nature, than other learned professions; for it is the instructor of all, the high and the low, the rich and the poor, the rude and the cultivated. If any man needs a professional training, it is the minister of Jesus Christ. This he cannot get in a literary institution, any more than a doctor or lawyer. Theological Schools are designed to meet this necessity.

(TO BE CONTINUED.) H.

The benevolent and immortal John Howard, a celebrated English philanthropist, having settled his accounts, at the close of a particular year, and found a balance in his favor, proposed to his wife to employ it in defraying the expenses of a journey to London, or for any other amusement she might prefer. "What a pretty cottage," she replied, "would this build for a poor family." The charitable hint met his approbation, and the money was laid out accordingly.

Strictures on a Pedobaptist Book.

BY J. M. PENDLETON, OWENSBORO, KY.

Confessions of a Convert from Baptism IN *water to Baptism* WITH *water. From the second English Edition.* PHILADELPHIA: *Presbyterian Board of Publication.*

Such is the title of a little book—little in more senses than one—now lying before us. Many a promissory note is considered as worth the amount which appears on its face, not on account of the name of the *principal*, but on account of the signature of the *security.*

We notice this book, not because the writer of it is worthy of notice—for he is not. We review it not because it possesses any intrinsic merit—for it is utterly destitute of it. We make our strictures for the sole reason that the "Presbyterian Board of Publication" have indorsed the "Confessions" of this bright "Convert." It is true the indorsement grieves and astonishes us. We have ever preferred the Presbyterians to any other denomination of Pedobaptists. There are many things in them to admire. Many of their ministers are able men, and they have a very respectable laity. How the Publishing Board of such a denomination could, consistently with proper self respect, issue from their Press *such* a book as the "Confessions," we pretend not to understand.

The Preface to this book is remarkable. It commences thus: "Who is the author of Confessions of a Convert?" "Who is Mr. B?" "Who is Mr. K?" "Is the book fact or fiction?" "These are questions which curiosity may ask, but which, for sundry reasons, cannot now be answered."

We are left in ignorance then as to the author of the "Confessions." This shows him to be destitute of true courage and honorable principle. He is an anonymous slanderer. He has none of the magnanimity of an open, gentlemanly opponent. He assails Baptists, and they have no idea who he is. They cannot tell whether he is a good or a bad man—whether he is a wise man or a fool—except from his book, which would lead them to suppose him neither very good nor very wise. There is something wrong in the heart of any man who, in making an attack on a denomination, conceals his name. Mr. B. and Mr. K. are represented in the book as Baptist ministers, and their names cannot be given! And why? No doubt because if Mr. B. and Mr. K. are real personages they would, if their names were given, contradict many statements made in reference to them. But there is another question which cannot be answered: "Is the book fact or fiction?"

What! The author not willing to tell whether his book is authentic or fictitious? Can he be an honest or an honorable man? "These questions," he says, "cannot now be answered." Why not? Doubtless it is thought advisable to wait until Mr. B. and Mr. K. die, if indeed they ever lived. O yes, better to wait till the present generation passes away, and then, when there is comparatively little danger of exposure, it can be said that the "book is fact"—not fiction. Shame, shame! where is thy blush?

Our anonymous author in his Preface lets us know that he has written for the "special benefit" of "the young." Certainly. It would be useless to write such a book for persons of mature minds. Something, however, must be done to carry on the deception commenced when helpless infancy is kidnapped in the cradle, and unconsciously receives what is called the sprinkling of the baptismal waters! Write for the young! Thanks be to God! The young in this age of light are beginning to think for themselves. And the more they think the less propriety they see in infant baptism.

Our nameless author seems to anticipate the incredality of some of his readers.—Hence he says: "If some readers are staggered at a few of the incidents narrated in the following pages, the writer would assure them that he has withheld several other circumstances far more startling than those which are detailed, and which might have been confirmed by many witnesses," &c. Indeed! Why were not witnesses brought forward to prove what is stated? Where are the witnesses? Where—echo answers, where?

But we are told that the writer refers to a "class of Baptists," and that "much of what he has written will apply only to a portion of that body."

And yet the book is published and circulated by Presbyterians to excite prejudice against Baptists in general. This is kind, is it not? This is a Pedobaptist exemplification of christian charity! Away with *such* charity!

Our author affirms that "no one desires more devoutly than the writer the dawn of that day when the question of baptism shall cease to vex the church." Then why write this book? Why agitate a question which he wishes to see settled? "The legs of the lame are not equal."

We are through with the first "Preface." But there is a "Preface to the second Edition." In this the anonymous author says that his "descriptions applied not to *all* Baptists, but merely to a *class* of them—No denomination numbers amongst its members wiser or worthier men." We submit that man and *worthy* men ought to receive better treatment. How pitiful to assail the denomination of Baptists through a certain "class of Baptists." Would Pedobaptists like a course of this kind? Who would make louder complaints than they?

We come now to the body of the book. Our author lets us know that his "parents were Baptists"—that his "little sister died"—that his father had a conversation with a "Independent" about infant baptism, [illegible] sentiments of the Independent [illegible] given; and the son says: "What answer my good father returned to the reasoning I cannot recollect." What a strange memory! Could not recollect what his father said! This is a forgetfulness that excites suspicion. Perhaps the state of the heart weakened the retentive grasp of memory.

The son remembers, however, that he "considered it rather strange that, although my parents believed that Jesus Christ loved my little sister, that he would have taken her in his arms had he been on earth, and that he had actually received her spirit into heaven, they nevertheless refused to present her to God in baptism, as my pious uncle and aunt presented my cousins."

Is this argument? The reasoning proceeds on the supposition that infant baptism is right because the Saviour took little children in his arms, and because infants go to heaven when they die. Do Presbyterians indorse this? If they do they may as well repudiate adult baptism altogether; for the thief on the cross was saved without it. If it is sound reasoning to say that infants ought to be baptised because they go to heaven, it is equally sound to insist that adults ought not to be baptised; for the thief went to Paradise unbaptised. We respectfully suggest to the "Presbyterian Board" that the word of God determines who are to be baptized.

[TO BE CONTINUED.]

THE THEOLOGICAL AND LITERARY JOURNAL.—Among the many Quarterlies published in this country, we like this the best. It is devoted principally to the dissemination of the laws of Prophetical interpretation, and in this department of Biblical Literature is the best work with which we are acquainted. It is not, however, confined to this, but contains many articles of great interest on other subjects. They are written with great ability, and characterised by sound learning and christian temper. To ministers, this journal is invaluable. The price is three dollars a year, or five dollars for two years, in advance. It is published by Franklin Knight, at 140 Nassau street, New York.

H.

For the Tennessee Baptist.

BROTHER GRAVES:

By accident, I am in possession of the "Watchman and Evangelist," of March 10th, a Cumberland Presbyterian paper, published in Louisville, Kentucky; and on the first page I find a sermon, which, for two reasons, I think worthy of a passing notice. 1. Because of the novelty of part of it. 2. Because it is "Published by request of Synod," thus giving synodical sanction to its doctrines. To review it at length, is not my design, but to notice its greatest novelty only.

The sermon is headed, "*Opening Sermon of Illinois Synod, preached at Village Camp Ground, White County, Ill., Oct. 7th, 1852.* By Rev. WILLIAM FINLEY. Published by request of Synod." Text—Mark 16th ch: 15th and 16th verse. Division—"1. To consider faith and baptism as presented in the text. 2. To the great commission with its sanction."

The speaker then asserts with much apparent confidence, that "The faith spoken of in the text is saving faith; the baptism, spiritual baptism." The latter clause, to my mind, presents the subject in an aspect entirely new—*spiritual baptism!* To you, Bro. Editor, this view may not be novel, but to me it comes as "the latest invention."

As far as my knowledge extends, the great effort of Pedobaptists heretofore has been to prove that "the baptism spoken of in the text" was the sprinkling or pouring of "water" cautiously and sparingly upon the forehead of persons of both sexes, and at any time, *from the cradle to the grave!* But experience having demonstrated the great difficulty of so hazardous an undertaking, resort must be had to some other course of procedure. Just in the nick of time, a happy thought was conceived in the mind of Rev. Wm. Finley, of Illinois, and by him made known to the assembled wisdom of the Synod, in October last. The idea was too good to be circumscribed within the limits of a few counties, and "by request of Synod" it is published and thrown broadcast over the land, that mankind in general may be the wiser and the better. But my opinion is, that the ingenious inventor is a *little too late!*—about 1800 years.

He says, "The baptism in the text is inseparably connected with salvation." If I am not mistaken, this view of "baptism in the text" gave *rise* to infant baptism with its consequent train of evils; and this same view even now, betrays its advocates into the most absurd and vain imagination.—How true it is that a "drowning man will catch at a straw;" and that one error will not *stand alone*, but requires several more to prop it.

Again he says, "If the baptism in the text is admitted to be water, error and ruin must evidently be the result."

Ah! and so this is the reason why it will not do to "admit" water in the text?!—"*Error and ruin*" to the Cumberland *branch of the church!!* Well, well, to save from "error and ruin," who knows beforehand what he might not do!! But is it certain that even by inserting "spiritual" into the text that the case would be altered as to the certain doom of all human inventions? By no means—truth is mighty and will prevail, and every addition to gospel ordinances, must give way before the touch of truth. It is expected that a mighty struggle will be made; but victory will ultimately perch upon the banner of truth despite the combined opposition of every "*Branch of the church!!*"

Whenever this view of "baptism in the text" shall prevail, we shall expect to hear an amen on the ends of the earth being spirituised; it is infinitely above our performance, [illegible] satisfied to let the Supreme have his own model!

R. B. C. WATSON.

Phillips Co., Ark., May 4th, 1853.

For the Tennessee Baptist.

Louisiana Correspondence.

We have before us an interesting letter from our esteemed brother, Rev. A. E. Hardee, who not long since removed from Mississippi to his new home in Louisiana. Portions of the extracts which we copy below will specially interest his old friends in Mississippi, and cheer the hearts of all lovers of truth. Bro. Hardee has been uniformly a steadfast friend to this paper. Those contemplating a removal westward, would do well to take into consideration the inducement held out to settlers in Louisiana. Bro. Hardee writes:

"I have been a constant reader of the *Tennessee Baptist* ever since 1844, and can truly say I have been generally well pleased with the manner in which it is conducted; as much so, perhaps, as is possible for one man to please another under like circumstances. I desire extremely to see it obtain an extensive circulation, and shall do all I can to aid in the new impulse the friends are giving so excellent a family paper. Baptists in this section are few. I settled here but six months ago in the woods—had all my houses to build and land to clear. * * * * The people in this section are mostly French and Spanish, and adherents of the Catholic faith. They are generally wealthy, very hospitable, and many of them well educated. They listen with respectful attention to my preaching, and have invited me to preach for them on the island, (a part of the Red River Bottom between old river and the new, or as it is called Bon Dieu,) which is not inferior to the richest land in the world. At my next appointment, I intend to take with me a copy of the *Tennessee Baptist*, and see if I cannot prevail on some of the congregation to subscribe for it. Here are the names of five already obtained, * * * * I think our denomination will gather strength henceforth in this section. I have long prayed that our Heavenly Father would send laborers here, and behold father Boydson has come and settled near me, and Bro. Scarborough with his family are expected in the autumn. Cannot you persuade some pious, devoted minister to come here. He shall have his home at government price. Much of the land is yet vacant, and good, and lies contiguous to a river affording almost continual steamboat navigation—freights are cheap, and public schools are supported by the State out of our taxes and school fund.

"I think many of those who have gone to Texas would have done better to have halted here. The sugar cane thrives well, and will eventually become the principle staple, and then such cotton as grows on Red River Bottom—two bales frequently per acre, and from fifty to seventy-five bushels of corn."

Complimentary, but True.

The following deserved notice of the merits of Godman's most valuable journal, we extract from the February number of *Graham's Magazine;* and, there is no man in the Union, more competent to judge of a periodical's merits, than is the veteran Editor of that long established monthly:

"GODMAN'S FAMILY FRIEND.—When this journal was first announced, there were well-meaning people who shook their heads with a knowing air, pronounced the scheme visionary in the extreme, and predicted failure. We, who had known Godman intimately and well, and appreciated his character as a man of indomitable energy, and a writer of power and brilliancy equalled by but few of our best writers, felt that he would achieve a triumph over all obstacles. We must confess, however, that highly as we valued the genius of our friend, we were not prepared for the brilliant success which has marked his progress from the very first number of his paper—a success as unexampled as it has been well-deserved. The Friend already stands second to no journal, either North or South, and is winning golden opinions in every corner of the Union as a literary and pictorial journal of the very best order.

The editorial department of the paper is marked by a degree of manly independence and just and vigorous thinking, quite unusual in this class of weeklies; and the selections show a mind fully skilled in the wants of the great body of periodical readers—but in the *original* contributions to the journal, as well as the romances from the pen of the editor himself, as in the sketches, essays and poetry which enrich its columns, from the pens of contributors South, whom Godman has seduced from their retreats, there is a freshness, versatility, and hearty joyousness of style which give a value to GODMAN'S *Family Friend* that is all its own—a distinctive character, which cannot be successfully imitated. Of the effect of such a weekly paper upon the country, in improving and elevating the taste, and moulding and forming the character of the young in the ten thousand families to which it has access, it would be vain to speak; but that the circle of its readers is widening with every week at a rate unexampled, we know from the hundreds of orders that are pouring into us, from all points, to send it and Graham for $3 50 in preference to any other literary paper. Godman will live to see a circulation that will astonish even *him*, or he must die early. We predict that before the end of '54 the *Friend* will be in every Southern post town the organ and the oracle in all literary matters.

"The press of the South owe it to themselves to see that Godman is supported, in preference to the piratical reprints from the large daily papers which sail in every sea, stowed with freight which costs nothing, and is worthless as well as cheap—mere bobtails to some enormous kite—a competition of mere white paper, with the brains, muscle and capital of the inferior editor. Brothers of the press in the country, don't be gulled into encouraging, by noticing those locusts which swarm around you to eat up your very bread. The people who take them in preference to the home papers, should be put upon bread and water until they thought and suffered some."

For the Tennessee Baptist.

ANDERSON, May 24, 1853.

BROTHER GRAVES:

Your answer to the following queries, may be productive of good. Will you be kind enough to give it, in love and sincerity:

QUERY 1. Is it right for a regular Baptist church to give the use of their house and pulpit to a Campbellite preacher or congregation, to use at their pleasure, when not occupied by the pastor or a Baptist minister?

2. Is it right for such liberty to be granted by the church in the absence of the pastor, or without consulting him?

3. If a church has inadvertently granted such liberty, how is she to extricate herself from the difficulty?

Yours, truly,

"HENRY."

REMARKS.—In the absence of the Editor, we respond to the foregoing queries as follows:

To the 1st and 2d we simply answer, no.

To the 3d we say, let the church reconsider her action in granting the "liberty." The "inadvertence" in the case would of itself justify reconsideration. Baptists and Reformers cannot fraternize. Their co-operation in Revision implies no change in either party as to the matters which have hitherto kept them apart. If Baptist churches will live in peace, it is their Reformed preachers not to occupy their pulpits. This is our opinion.

P.

An Important Question.

Is Methodism a Clerical Despotism!

What is a despotism? The late Bishop Bascom, D. D., defines it thus: "A prescriptive legislative body, making laws without the knowledge or consent of the people to be governed by them, is a Dracorian! Legislators without constituents, or peers and fellows deputing them as their representatives and actors—thus constituting themselves a legislature beyond the control of the people, is an exhibition of TYRANNY IN ONE OF ITS MOST DANGEROUS FORMS." "A government uniting the Legislative, Judicial and Executive powers in the hands of the same men, is an absurdity in theory, and in practice tyranny"—"in such a society, the people are virtually enslaved, and liable to be ruined at any time."

Is not the *Methodist* Conference that prescriptive legislative body, and Methodism that society? Methodist Doctors and Bishops shall decide.

From the printed "Report of Debates in the General Conference of 1844," we have Mr. Hamline's (afterwards Bishop) opinion on this subject. Mr. Hamline said: "This Conference, adjunct (but rarely) with the Annual Conference, is supreme. Its supremacy is universal. It has legislative, judicial and executive supremacy. Its legislative supremacy consists of 'full powers to make rules and regulations,' as the Disciplina words it. This is full powers for quasi legislation. The Conference has judicial supremacy. All will consent, I suppose, to the doctrine of Conference supremacy in the two points above stated.—But has it also executive, and are these supreme? So I affirm." See the speech commencing on page 128.

"The General Conference is first shaped and fashioned, and then like Adam by his Maker, is endowed with AUTHORITY and MAN ISRAEL!"

Hon. REVERDY JOHNSON, in his speech in behalf of the Methodist Church South, in the great book land case, declared: "Mr. Wesley's power was absolute over the church. He delegated this sovereign power to the General Conferences."

"The General Conference of 1844 in the full possession of sovereign power."

"The General Conference is INTIRE AN ARISTOCRACY OF PRELACIES. The laity have no voice, and they have submitted to it for many years."

Judge NELSON, after a laborious investigation of the Discipline, says, in substance, the same thing.

Dr. CAMP declared, "The system of Methodism is an arbitrary despotism."

Dr. JANEWAY said: "Many perceive distinctly the tendency of the present system to prepare the people some day to approve aristocratical and monarchical principles in civil government."

Dr. BASCOM said: "Civil and religious liberty are intimately connected, they usually live and die together, and he who is the friend of the one cannot be the enemy of the other;" and conversely, if Methodists are the friends of a despotism, can they be the friends of civil liberty?

Is not Methodism a Clerical Despotism? Read this to your neighbors, and obtain their decision.

BAPTIST CHURCH IN MARION, ALA.—This church, organized in 1823, with nine members, has now six hundred; of whom two hundred are whites. The present building, which is the third possessed by the church, was erected in 1842, at a cost of $10,000. Besides its constitution, the church has established about $100,000 in buildings, the support of worship, and benevolent objects. Its contributions to objects of benevolence are now about $1,000 annually. The present incumbent, Rev. J. H. De Vorne, has been its pastor fourteen years. These facts we gather from the S. W. Baptist.—*Bap. Chron.*

If you had rather not serve God, you do not serve him while you seem to serve him. If you had rather live in sin, you do live in sin; for in God's account the heart is all in the man, and what a man had rather be, habitually, that he is.—*Baxter.*

SOUTHERN BAPTIST CONVENTION.

We have been most unfortunate in not receiving the full reports of the proceedings of this body at its late session, although we learn that complete and accurate reports were issued daily for this paper. We are unable to account for this total failure to receive the reports. From various secular papers we compile all the information we have been able to obtain.

From the *Baltimore Patriot*, we learn that the delegates, three or four hundred in number, met on Friday morning, May 13th, at the house of worship of the Seventh Church, (Dr. Fuller's,) Dr. Howell in the Chair, when the body was organized. The afternoon session was taken up mainly by the election of officers, which resulted in the choice of Rev. R. B. C. Howell, D. D., for President. The opening sermon was preached in the evening by Dr. Howell.

From the same paper of the 18th, we glean the following, relating to the Saturday proceedings:

"SOUTHERN BAPTIST CONVENTION.—The session of this body was continued during Saturday morning and afternoon in the Seventh Baptist Church, corner of Saratoga and Paca streets. The report of the Board of Foreign Missions showed the condition of the missions to be in a prosperous state. The receipts for the year were $21,438 46, and the disbursements $21,429 26—leaving in the hands of the Treasurer, together with the previous balance on hand, the sum of $11,694 11. There are sixteen stations established under the auspices of the Board, in China, and in Africa, and the Board, through their report, make a call for persons to visit these countries as missionaries. The several subjects mentioned in the report were referred to the appropriate committees.

A resolution was offered by the Rev. John Berg, proposing a mission to Honduras and was referred to the appropriate committee. A letter from Rev. Dr. Wayland, in reference to the forthcoming publication of the sermons of the late Rev Dr Judson, was then read; when a resolution was offered unanimously in to the support of the people of the South and West. The resolution was discussed at considerable length, and finally adopted.

The several Standing Committees were then announced by the President; when the Convention adjourned, in order to enable the Baptist Publication Society to hold its meeting. In the absence of the President, the Society was called to order by the Vice President, Rev. R. B. C. Howell, and Rev. T. Hume was appointed Secretary.—A committee was appointed to ascertain the names of the delegates and members, and receive donations and subscriptions.—The annual reports of the officers were then read, after which a resolution in support of Colporteurage was read and adopted. The remainder of the session was occupied in the consideration of several resolutions, respecting the importance of this Society as an agency for the fostering of religious literature, and as an auxiliary to the churches, for the advancement of the cause of religion."

For the proceedings of Monday, (May the 16th,) we are indebted to the *Richmond Dispatch*, which is as follows:

"The Convention re-assembled this morning. Prayer by Dr. C. K. Winston.

Rev Dr Jeter moved the appointment of a committee to consider the expediency of changing the location of the Board of Domestic Missions.

Mr J. C. Crane presented the report of the Committee on Finance. Read and adopted.

Judge Stocks presented the report of the committee on African Missions. It was an able review of Missionary operations in this land, and closed with resolutions of thanks to God for the preservation of the life of the Rev Mr Bowen, the intrepid Missionary explorer in Central Africa, and expressive of a determination to prosecute the work of christian evangelization in Africa. Report and resolutions adopted.

Rev N. M. Crawford read the report of the committee on plan of general co-operation in Domestic Missions. Recommends the adoption, by State Conventions, of such a system of union with the Domestic Board of the Convention, as may be best suited to the circumstances of each. Adopted.

A long and animated debate arose on a proposition to hold annual instead of biennial meetings in future. The Convention resolved to hold biennial meetings.

By request of the Convention, Rev T. J. Bowen gave an interesting account of his missionary labors in Central Africa, of the climate, productions and customs of the country, and character of the people.

Professor Brantly moved that Dr Jeter lead the devotions of the body in offering thanks to God for the preservation, amidst many dangers, of the life and health of the Rev Mr Bowen. Adopted.

Rev J. R. Graves presented the report of the committee on Missions to New Orleans. It recommends the creation of a magnificent church edifice in that city, and that the convention request Rev Dr Fuller to remove to New Orleans and take charge of a church to be organized there.

The hour having arrived, the Convention adjourned before acting on the report.

The afternoon session was opened with prayer by Rev Mr Hume.

The following resolution was adopted—

Resolved, That a committee of five be appointed, to consider the subject of memorializing the treaty making power of the United States, for the purpose of securing to American Citizens in foreign lands, the religious liberty which is accorded to all people in this country.

Reports were read and adopted, on distribution of the Bible in foreign lands—Missions to the Chinese of California—Bible operations in this country—new foreign fields—new home fields—and religious instructions of the blacks.

It was resolved to hold the next meeting of the Convention at Montgomery, Ala., May, 1855. Rev Wm Hooper, D. D. was appointed to preach the Convention sermon—Rev A. D. Sears, his alternate.

The report on New Orleans was made the order of the day for to-morrow at 10 o'clock.

It was resolved to continue the three Boards at their present locations.

On motion, adjourned till to-morrow.

The proceedings of Tuesday, the last day, we take from the *Baltimore Clipper* of the 18th:

"The Convention met in the Seventh Baptist Church at nine o'clock. The President called the Convention to order. Prayer by Rev. R. Manly, of Virginia. The proceedings of yesterday were read and adopted.

The committee to whom was referred the matter relative to the organ of publication, reported that the committee recommend that the monthly publication be changed so as to issue semi-monthly. Whilst this subject was under discussion, the report was laid over.

The Rev. T. G. Keesee, of Alabama, from the committee to whom was submitted the nomination of the names of brethren to compose the new Boards of the Convention for the ensuing two years, reported the following gentlemen, which report was adopted.

Board of Foreign Missions—J. B. JETER, President. Vice Presidents—F. Wilson, Md; Wm. Gwathmey, Va; J. J. James, N. C; J. C. Furman, S. C; P. H. Mell, Ga; L. B. Lane, Ala; Wm. L. Balfour, Miss; W. C. Duncan, La; R. C. Burleson, Texas; James Hartwell, Ark; Noah Flood, Mo; Dr. D. R. Campbell, Ky; Matt. Hillsman, Tenn; J. S. Bacon, D. C; James E. Browne, Fla. Jas. B. Taylor, Cor. Sec. Arch'd Thomas, Treasurer. W. H. Gwathmey, Rec. Sec'y. Chas. T. Wortham, Auditor. Managers—R. Ryland, Wellington Goddin, Basil Manly, Jr., Reuben Ford, John C. Stansel, James Thomas, J. J. B. Wood, A. G. Worthum, A. Saund, John Thomas, Jos. S. Walthall, Francis J. Barnes, Wm. Sands, Wm. Crane, and Thomas Hume.

The Rev. R. B. C. Howell declined serving as the President of the above Board any longer.

Board of Domestic Missions—President—JAS. H. DE VOTIE, of Ala. Vice Presidents—W. Crane, Md; James Fife, Va; Wm. Hooper, N. C; N. D Dunens, S. C; B. M. Sanders, Ga; D. P. Everett, Fla; H. Telford, Ala; T. G. Blewitt, Miss; W. H. Bayless, La; Thomas Chilton, Texas; S. Halliburton, Ark; Jas. E. Welsh, Mo; J. M. Pendleton, Ky; J. H. Eaton, Tenn; G. W. Samson, D. C. T. F. Curtis, Cor. Sec; L. C. Tutt, Rec. Sec; Wm. Hornbuckle, Treas; W. N. Wyatt, Auditor. Managers—E. D. King, Thomas Barrow, L. B. Lane, E. A. Blount, J. F. Cocke, J. T. Tichenor, R. Holman, L. Z. Tarrant, A. A. Connelle, A. B. Goodhers, M. P. Jewett, W. P. Chilton, L. H. Folkes, A. G. McGraw, A. W. Chamblin.

Bible Board—President—SAMUEL BAKER, Tenn. Vice Presidents—A. D. Kelly, Md; Samuel Watt, N. C; B. Manly, Ala; Daniel Boon, Miss; F. H. Courtney, Ark; A. D. Sears, Ky; B. Manly, Jr., Va; I. L. Brooks, S. C; J. R. Graves, Tenn; J. B. Walker, Georgia; E. George, La; Roland Hughes, Mo; R. Baylor, Texas. Cor. Secretary—W. C. Buck. Rec. Secretary—W. P. James. Treasurer—C. A. Faller. Managers—C. K. Winston, B. Winston, J. D. Winston, J. H. Eaton, R. W. Nixon, S. A. Jewett, J. W. King, A. B. Shankland, A. Nelson, J. O. Wright, H. G. Scovel, S. M. Scott, John McIntosh, Sr., J. J. Toon, J. B. Rutland.

The Rev. T. F. Curtis, of Alabama, the very able and efficient corresponding secretary of the Domestic Board of Missions, who had just been named for a re election by the committee, tendered his resignation, which was accepted reluctantly by the members of the convention.

The report of the committee to whom was referred the New Orleans mission, was taken up, and the resolutions accompanying the report read. Objections being made to the report, it was moved that the report be recommitted, which was carried. The Rev Dr. Fuller suggested that the committee be requested not to mention his name, or that of any other person, to labor in that field. The suggestion was approved by the convention, and leave was granted the committee to retire and report on the convention of the convention at 3 o'clock. On motion, several additional delegates were added to the committee.

On motion, a committee of one from each State represented in the convention, was appointed to recommend a suitable person to fill the vacancy occasioned by the resignation of the Rev. T. F. Curtis as Secretary to the Board of Domestic Missions. Adopted.

The report of the committee on the Organ of Publication was taken up and after quite a lengthy debate it was determined that no change be made from its present form, and mode of publication.

The committee to whom was referred the subject of Colporteurage, reported that they deemed it unadvisable to recommend any particular plan or peculiar system to be adopted, but urged upon the various boards and associations to use every exertion to circulate among the people, the Bible and Baptist literature. The report was adopted.

On motion, the Convention passed a vote of thanks to the several railroad and steamboat companies for their liberality in extending to those attending the Convention a free ticket to return to their homes.

The Rev. Dr. Fuller, from the committee in relation to the China Mission, made a very interesting and able report. The report stated that whilst the missions in Shanghai was in the most prosperous condition, that at Canton was almost a total failure. There was but one missionary in that populous city, but the committee was gratified in being able to say that arrangements had been made to send out shortly four assistants.

The hour of adjournment having arrived, the morning session was closed with prayer by the Rev. William Cathbert.

Afternoon Session.—The President called the Convention to order. Prayer by the Rev. Dr. Cole, of Washington city.

The subject relative to the mission to New Orleans was taken up. This was the most important and interesting subject that came before the Convention during its session, and nearly the whole evening spent in its discussion. The great object was the raising of $7,500 to aid in erecting a house of worship in that city and establishing a permanent mission there. The same amount to be raised in New Orleans. By the will of a gentleman, lately deceased there, he left $15,000 to be expended in erecting a house of worship in that city.—It was determined that at least four missionaries be engaged to labor there. Notwithstanding a large number of delegates had left the convention to return home, on the proposition to see how much of the amount could be raised—$4,000 was subscribed by those in attendance, of which amount $500 was pledged by the Seventh Baptist Church, Baltimore; $500 by the Baptist Church at Charleston, S. C.; $500 by the Marion Church, Alabama; $200 by William and James Crane; $200 by Rev. Franklin Wilson; $100 by the First Baptist Church of Baltimore; $200 by the 1st and 2d churches in Savannah; $200 by Archibald and James Thomas.

The Rev. Mr. Hooper, from the committee to whom was referred the matter relative to memorializing the treaty making powers of the United States, in relation to protecting American citizens in their religious rights and privileges, made a report which was adopted.

Rev. Mr. Jeter offered a resolution which was adopted, requesting pastors of churches to obtain signers to the memorial.

The Rev. Joseph Walker, of Missouri, was chosen Corresponding Secretary to the Board of Domestic Missions, to fill the vacancy occasioned by the resignation of the Rev. T. F. Curtis. This is the only change in the officers and managers of the several Boards named by the committee during the proceedings of the morning.

The following resolutions were passed:—

Resolved, That the thanks of the Convention be presented to the citizens of Baltimore for their very kind and cordial hospitalities to its members.

Resolved, That the thanks of the Convention be tendered to the Reporters of the *Clipper* and *Sun* for their reports of its proceedings.

The business of the Convention being now concluded, the Rev. R. B. C. Howell, President of the Convention, made a very appropriate and deeply impressive address, and after prayer, the Convention, about half past 6 o'clock, adjourned *sine die*."

The Reporters for the *Clipper* append the following note to the close of their final report:

"*Note.* We take this means to return our sincere thanks to the members of the Convention generally for the kindness and courtesy extended to us, and particularly so to Messrs. H. K. Ellyson and W. C. Crane, the gentlemanly Secretaries, for the civilities furnished us in our reportorial capacity."

From Dr. Winston, one of the returned delegates we learn, that the session of the Convention throughout was one of interest and great unanimity.

☞ Attention is respectfully invited to the advertisement of the Southern Baptist Publication Society in the advertising columns.

LITERARY NOTICES.

HARPER'S NEW MONTHLY MAGAZINE,—Published by Harpers & Brothers, 329 and 331, Pearl street, Franklin square, New York.

The March, April and May numbers of this valuable and interesting monthly have been received. The publishers seem determined to spare no pains or expense to make the "Magazine," one of the most entertaining and instructive popular works in the world, a strong evidence of which is its extraordinary circulation, and increasing popularity.

We have read with much interest, in the April No., the "Mormons," a concise history of Mormonism, from its inception under the auspices of the notorious Jo. Smith, and his wicked, if not deluded followers, down to their settlement in the great "Salt Lake Valley."

The "Monthly Record of Current Events in different parts of the world," the "Editors Table," "Easy Chair," and "Drawer," are made up of very instructive and entertaining matter, calculated to edify all classes of readers.

We commend the "Magazine," to the reading public, as eminently worthy of patronage, hoping that the publishers will have abundant success.

MARRIED,

In Allen county, Ky., near Scottsville, on Thursday, 28th of April, 1853, by the Rev. John G. Durham, Mr. JAMES MASON, late of Tennessee, to Miss NANCY, daughter of Maj. James Hughes.

☞ Louisville and New Orleans papers please copy.

At the family residence in Jefferson county, Florida, on Wednesday, the 6th of April, 1853, by the Rev. R. S. Fuller, Gen. JOHN S. BROWN, of Madison county, to Miss ANNIE E., daughter of the Hon. Joseph McCoy.

On the 1st of May, 1853, by the Rev. J. L. Cross, SEABORN BROWN, Esq., of Fayette county, to Miss SARAH HOLOWAY, daughter of the Rev. Joseph Holoway, of Shelby county, Tenn.

Special Notices.

NOTICE.

At a regular meeting of the Baptist Church at Antioch, Columbia county, Ark., held on Saturday, 11th of March, 1853, a resolution was passed to call a convention of such churches as are interested, to meet on at Antioch, near Chilton P. O., on Saturday before the fifth Sabbath in July next, for the purpose of organizing an Association. Done by order of the church in conference.

HENRY SIMMONS, Mod'r.

L. W. BARNS, *C. Clerk.*

☞ By an order of the Board of Trustees of the Mary Washington College, the following gentlemen are respectfully solicited, as a Board of Visiters, to attend the Annual Examination in said Institution, commencing on Tuesday, 26th of July, and closing on Thursday 28th:

Maj T G Blewett,	Columbus, Miss.
Willis Sanders, Esq,	Kemper co, "
Rev S S Lattimore,	Macon, "
H L Johnson, Esq.	" "
Hon J D Brooks,	" "
Dr R G Brown,	Winston co, "
Dr O P Montgomery,	Starkville, "
Gen J L Owen,	" "
Dr Joseph Heard,	Aberdeen, "
Rev L H Milliken,	" "
Dr J A Ware,	Pontotoc, "
Dr C P Coffin,	" "
Dr J B Tardy,	" "
Rev L B Lawson,	" "
B K Webb, Esq,	" "
Rev A L Stovall,	" "
Col Geo H Young,	Waverly, "
Geo R Collins,	Tippah co, "
Rev Wm H Holcombe,	" "
Hon J H Berry,	" "
Rev H G Spencer,	" "

RENJ. RUGG, *Sec'y.*

Pontotoc, May 5th, 1853.

COLD WATER BAPTIST FEMALE SEMINARY.—The Annual Examination will take place on Wednesday, June 22d, and will embrace three days.

An address will be delivered by the Rev. J. L. Farker. Concert by the young ladies on Friday night.

Board of Visiters appointed by the Association.

Rev J R Graves,
" C B Hendrickson,
" W L Slack,
" J V E Covey,
" Whitfield Dupuy.

The public are respectfully invited to attend.

W. MORTON, *Pres't.*

B. B. LUMPKIN, *Sec'y.* 3t

NORTH LOUISIANA BAPTIST CONVENTION.—The North Louisiana Baptist Convention will meet on Friday, the 15th of July next, with the *Rehoboth Church*, Mount Lebanon, Bienville parish, instead of with the Minden church, as previously appointed. This change is made with the consent and approval of the Minden church, for reasons connected with the interests of the Convention.

By order of the Board.

M. ABDIS, *Cor. Sec.*

Brethren and friends, generally, are invited to attend, and will meet with a cordial welcome.

MISSISSIPPI BAPTIST CONVENTION.—The Treasurer informs me that besides the $250, appropriated to Mission Stations, there is a balance due in arrears to the late general agent, our esteemed brother Farrar, of $250, besides about $50 for printing and postage. In all, $1,250 to be raised. This is the merest trifle for the 35,000 Baptists of this great State to raise. The Missionaries, too, need their salaries quarterly. Will not our brethren, everywhere over the State, rouse themselves, make collections for our State Missions, and forward amounts without delay to our indefatigable and efficient Treasurer, Dr. M. W. Philips, Edwards' P. O. Brethren, let the love of souls prompt to zeal, and immediate activity. "The Lord loveth a cheerful giver."

W. CAREY CRANE, *Cor. Sec.*

Hernando, March 31st, 1853.

☞ Bethesda Church, Chitibbeha County, Miss., three miles south of the Choctaw Agency, has appointed a meeting to commence on Friday before the first Lord's-day in September next; and is expected to be protracted from day to day, at least, for the term of one week. We kindly invite Baptist preachers to attend with us at that time, who live in adjoining counties.

By order of the church in conference, Saturday before the first Lord's-day in May, 1853, through her committee.

P. P. HALBERT,
A. B. BURT,
A. C. HALBERT,
W. S. WILBANKS.

THE ARAMIS MISSION CHURCH.—Our brethren of the Colored Mission of this city have erected a fine brick chapel, located back of Capital Hill, and finished it in a neat style, and *paid for it* among themselves. They are now in a prosperous condition, with a flourishing Sabbath School of 75 or 80 scholars. Brother Nelson Mary is the Moderator.

They cordially invite administering brethren visiting the city, whenever convenient, to favor them with their services. They are an energetic and religious body of brethren.

For the Tennessee Baptist.

BROTHER GRAVES:

I have been looking over the columns of your paper for several numbers, expecting to see some notice of the Ministers' and Deacons's Meeting, which is to meet with the Hurricane Grove Church on Saturday before the fifth Sabbath in May.—This is a very important meeting. According to the arrangement of our last meeting, many of the brethren had essays assigned them to write; and to be read at this meeting. Brethren, are you preparing for it? The time is short—I hope every brother will have his essay ready, as they are upon interesting subjects. (I will try to be ready with mine.) The question in relation to receiving the Association from Harpeth to Winchester is one of much importance. The churches have referred this matter to be settled at that time, or at least those which I have the care of. This, no doubt, will be a very proper time to settle that question. I hope every church will be fully represented, and their ministers and deacons will be instructed how to vote. The pastor and deacons of the Winchester church we hope will be there.

Yours, in Gospel bonds,

ROBERT PATE.

Essex Church, Bedford Co, April 27, '53.

☞ We seldom recommend a manufactured medicine, believing that, in most cases, nature herself perfects a cure more rapidly and effectually than can be accomplished by the vegetables and and minerals of medical science. But in the matter of dyspepsia, there are chronic features about it, which, very often, defy all the efforts of nature to cause a healthy action of the digestive organs, and it not unfrequently happens that thousands suffer for years, diseased both in body and mind, from indigestion and its kindred ills.—To such, Hoofland's German Bitters, prepared by Dr. C. M. Jackson, are truly a most valuable preparation. It is a tonic medicine, giving a healthy action to the stomach, and will be found highly serviceable at all seasons, but especially during the spring. Dyspepsia can only be cured by a patient perseverance in one course of treatment; and to all those suffering under this sad malady we would recommend an application to the Depot of Hoofland's German Bitters, 120 Arch street, Philadelphia.—Philadelphia Inquirer.

Sold by Druggists and Dealers in Medicine everywhere. May 21.

NOTICE.

The next Anniversary Meeting of the Mississippi Baptist Education Society will take place on Friday before the fourth Sabbath in June, at Clinton, Mississippi:

Officers.

Rev. R. C. Reger, President.
Dr. M. W. Philips, Cor. Secretary.
J. M. Knight, Recording Secretary.
Dr. Geo. Stokes, Treasurer.

Vice Presidents.

Dr. W. L. Balfour, 1st V. P.
Rev. L. B Holloway, 2d "
Rev. B. Whitfield, 3d "
Rev. S. W. Seaton, 4th "

Exercises.

Anniversary Sermon, by Rev. D. E. Burns, of Jackson—Rev. J. T. Russell, of Yazoo City, alternate.

1st Subject of discussion by Rev. E. S. Lattimore, of Macon—Rev. C. S. McLeod, of Vicksburg.

2d Subject of discussion by Rev. P. B. Gayle, of Vernon—Rev. W. C. Crane, of Hernando.

The understanding is, that the brethren who are appointed to speak, will bring up some interesting question for discussion.

J. M. KNIGHT,
Recording Secretary.

BAPTIST STATE CONVENTION OF TEXAS.

The next session of this body is to meet with the Baptist Church, Huntsville, Walker county, on Saturday before the third Sabbath in June, 1853.

Rev. Thos. Chilton to preach the Introductory Sermon—Rev. R. H. Taliaferro his alternate.

Rev. Jesse Witt to preach the Missionary Sermon—Rev. R. H. Taliaferro his alternate.

Rev. J. H. Stribling to preach the Educational Sermon—Rev. J. B. Stitcher his alternate.

Ample provision will be made for all the brethren and friends who may wish to attend, by the Church in this place.

J. W. D. CREATH,
Gen. Ag. B. S. Con. Texas.

Huntsville, Texas, March 29, 1853.

P. S.—Brethren with whom I have left subscriptions for the Convention, will please collect them without delay, and forward the amount by mail to Huntsville, or send it up by brethren or friends to the Convention. The Board will need all that we can possibly raise to meet her obligations to her Missionaries in Juan.

J. W. D. C.

H'LANE'S WORM SPECIFIC!

☞ The following, from a customer, shows the demand which this great medicine has created wherever it has been introduced:

BLOOMSBURG, Tioga Co. Pa., March 30, '53.

GENTLEMEN:—In consequence of the great consumption of your "Worm Specific" in this place and vicinity, we have entirely exhausted our stock. We should feel obliged, by your forwarding, via Corning, N. Y., 20 dozen, with your bill, on the reception of which we will remit you the money.

From the wonderful effects of said "Specific," in this neighborhood, there could be sold annually a large quantity, if to be had (wholesale and retail) from some local agent. If you would compensate a person for trouble and expense of vending, I think I could make it to your advantage to do so.

Yours, respectfully,

WM. M. MALLORY,
Per W. E. PARRY.

☞ The above valuable preparation can be had at the principal Drug Stores in Nashville and vicinity. May 21.

F. BROWN'S ESSENCE OF JAMAICA GINGER.

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

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

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

Subscription Report,

For the week ending Wednesday, May 25th, 1853.

A—J S Abbott	1
I Alderson	1
B—J W Black	5
W W Bolls	1
I R Bass	9
W C Burnett	5
A A Barleson	5
W A Brookshire	5
W R Bray	3
J E Brown	3
C—J Cox	3
H Click	6
H Carver	1
D—T Dodson	3
H Davis	6
E—L Edwards	3
E S Edwards	2
F—A L Fortune	1
J R Forrester	1
J Finn	1
H Finn	2
G—T H Gold	3
H—A J Halliburton	2
T J Head	1
S R Hoat	1
I Harrison, Sr	1
P Hilderbrand	8
W X Hunt	2
W S Hartsfield	1
M Halliburton	9
W E F Helm	1
A O Hammack	6
B Hodges	3
C A Hatch	2
K—A Kimbro	5
J H Keith	1
L—E P Locade	3
W LaPrade	1
M—J Morris	3
W McNutt	1
L Moorman	1
P—C Pedro	2
E R Parmenter	1
H H Patterson	7
A Patton	2
R—D B Roberts	9
C L Reach	8
S—J M Sanders	1
M Simmons	1
T—I F Thompson	1
Mrs M Thompson	1
L D Tipton	7
V—D Van	2
W—E L Ward	3
T Willeford	6
T S Whim	2
J E Whitten	6
J T White	2
Total	165

E. H. MORTON,

Furniture and Pianos,

WAREROOM STANDS, Between Cherry and Summer sts., UNION ST., NASHVILLE.

☞ All kinds of Furniture manufactured under my personal superintendence, and warranted. Jan 1, 1853-tf

Letters Received.

A—J S Abbott
J Alderson and remittance
J Allen, Sr, and remittance
B—J W Black and remittance
W W Bolls and remittance
I R Bass and remittance
W C Burnett and remittance
D Brooks
A A Burleson and remittance
P Bigham
H R Bray and remittance
J R Brown and remittance
J Brown and remittance
C—J Cox 2, and remittance in one
H Carver and remittance
T P Clement and remittance
H Click and remittance
D—O Dodson and remittance
J Davis and remittance
H Davis and remittance
E Davis and remittance
E—R B Edwards and remittance
L Edwards and remittance
F—A L Fortune and remittance
T R Fort
J R Forrester and remittance
J Finn
H Finn and remittance
G—T H Gold and remittance
H—A J Halliburton and remittance
M Hillsman and remittance
A R Harden and remittance
T J Head and remittance
S E Hunt and remittance
J E Harrison
W N Hunt and remittance
W S Hartsfield and remittance
C P Hatchett
W J Hood and remittance
M Halliburton and remittance
W M P Helm and remittance
A S Hammack and remittance
B Hodges and remittance
C A Hatch and remittance
J—R Jones and remittance
J Jernagin and remittance
K—A Kimbro and remittance
J H Keith and remittance
L—W LaPrade and remittance
W T Lofton and remittance
E P Locade and remittance
W Logan and remittance
M—J A McDonnon and remittance
J Morris and remittance
J R McLelland and remittance
L Moorman and remittance
N—D L Neal and remittance
P—C Pedro and remittance
E R Parmenter and remittance
H H Patterson and remittance
Postmaster, Bloomsville, Tenn
J H Partridge
J Poland
I Parker and remittance
A Patton and remittance
E T Pollard and remittance
R—D B Roberts and remittance
W H Ray and remittance
C L Reach
S—W Strong
J M Sanders and remittance
A L Stelce
M Simmons and remittance
T—Mrs M Thompson and remittance
S S Turner and remittance
J Thornton
J M Thompson and remittance
L D Tipton and remittance
W J Thomas and remittance
W Thorp and remittance
S Thigpen and remittance
I F Thompson and remittance
V—C C Verner
D Van and remittance
W—E Whitfield and remittance
I F Williams and remittance
L Wade and remittance
T S White and remittance
J R Whitten and remittance
J T White and remittance
W Whately
T C Webb and remittance
E L Ward and remittance

The following list was accidentally omitted to our report of last week:

B—W S Baldry and remittance
T S Butler and remittance; thank you for your kind proposition.
R Birdwell and remittance
W H Bailey
J R Barnes 2 and remittance; also the bills enclosed, all safe; thank you.
C—R A Conley
J W Carter and remittance
A A Connella
D—W J Duncan
J R Dawson and remittance
F—S W Foster and remittance
A R Fly and remittance
G—R C Gossett and remittance
B T Gatewood and remittance
E D Garrison and remittance
H—J W Hunt and remittance
M Hillsman and remittance
I—G J Isaac
J—P G Jones and remittance
L—D Lunsford and remittance
N—A P Burns and remittance; the papers for year P. O. are always sent via Chattanooga. The fault must be beyond that point.
P—L Pope and remittance
E—W H Ray and remittance; would attend if possible.
J Robinson and remittance; $2 of the amount for subscription of G Coleman, deceased.
S—P P Siler and remittance
T—W P Tate and remittance
J P Taylor and remittance; the receipt for W V, Jr, was sent to him in his paper.
W—D A Whitelaw and remittance

To Our Brethren of Duck River Association.

THE undersigned have made an arrangement with Rev. Dr. A. C. Dayton, of Shelbyville, for the sale of our denominational or school Books, on that he will be able to supply them at Nashville prices.

The citizens of Bedford and the adjoining counties will find this a great convenience. Call on Bro. Dayton, and you can obtain books on the same terms as we will sell them here.

TOON & RUTLAND.

May 21

ICE.

NORTHERN LAKE ICE.—The subscribers will be ready to deliver Ice on and after Monday, the 16th of May, '53, at 3 cents per pound.

☞ Tickets may be had at the Drug Store of M. G. Scovel, and at the Ice Depot, rear of John H. Sloan's Stable.

☞ Ice Depot Office open at all hours, day and night. SHELBY & BALDWIN.

May 21—8t

MILLS AND LAND FOR SALE.

I OFFER for sale my Mills on Mill Creek, on the Lebanon Turnpike, four miles from Nashville, with or without land attached to them.

I also offer for sale the tract of land adjoining the mills—the Turnpike runs through the middle of it. The soil is superior, the timber good, and several springs on it. The tract contains 170 acres; it will be divided to suit purchasers.

Persons wishing to purchase mills, are requested to call soon, as I am determined to sell.

WM. G. M. CAMPBELL.

April 9, 1853.

QUININE—Parr's Sulphate, the best brand and direct from the laboratory. For sale by H. G. SOOVEL.

New and Popular Publications of the Southern Bap't Publication Society

DUTIES OF CHURCHES TO THEIR PASTORS. By Rev. Franklin Wilson, of Baltimore, Md. A Premium Essay. 1 vol. pp. 108.—Price 25c.

This prize Essay is an able discussion of a neglected theme. The duties here indicated benefit at once a Pastor and his People. This book is well written, and is pervaded by an Evangelical Sentiment.

DUTIES OF PASTORS TO THEIR CHURCHES. By Rev. T. G. Jones, of Bedford, Va. A Premium Essay. 1 vol. pp. 104. Price 25c.

This Essay refers to one of the most important solicitudes on earth. The varied duties of the Pastor are illustrated and enforced by judicious hints, and urgent remonstrances and appeals.

MILK OF BAPTISM. By Prof. P. H. Mell, of Mercer University, Geo. 1 vol. 16mo. pp. 208. Price 60c.

This work exhibits the present state of the Baptismal controversy, and is sent in a ready reply to the recent Essay of Dr. Sommers. Its reasonings are at once logical and popular, and receive an additional interest from a rich fund of humor. Nearly 1,000 copies sold first week after its issue.

BOOK ON BAPTISM. By Rev. R. B. C. Howell, M. D., of Richmond, Va. 1 vol. 16mo. pp. 310. Price 50c.

This is one of the most unusual and complete treatises ever published upon this subject, and the sale of 5,000 copies in 12 months, is an indication of its high and popular character.

FULLER ON BAPTISM AND COMMUNION. By Rev. R. Fuller, D. D., of Baltimore, Md. 1 vol. 16mo. pp. 252. Price 60c.

This work is in high esteem, both on account of the extensive researches it evinces, and the compactness of argument in which these are reduced.

BAPTIST PSALMIST. A selection of Hymns for the worship of God, by Rev. Basil Manly, D. D. and Rev. Basil Manly, Jr. 18mo and 24mo, pp. 776.

Pew edition, 12mo, sheep,	80
" " 18mo, roan,	1 00
" " 18mo, turkey morocco and gilt sides and edges,	1 50
Pocket " 24mo, sheep,	60
" " 24mo, roan,	75
" " 32mo, tuck and gilt edges,	1 25
" " 32mo, turkey morocco and full gilt,	1 50

THE WAY TO HEAVEN. By Rev. R. B. C. Howell, D. D., third edition, 12mo, pp. 336. 60c.

DUTIES OF MEMBERS TO SERVANTS. Three premium essays, by Rev. H. N. McTyeire, Rev. C. F. Sturgis, and Rev. A. R. Holmes, 18mo, pp. 182. Price 35c.

SIMPLE RULES AND PRACTICAL CONVENIENCES FOR CHURCHES. By Uncle Cleodas. A very commendable book for young people, 1 vol, 18mo, pp. 68. Price 25c.

PERSEVERANCE AND THE SAINT'S PERSEVERANCE, by Prof. P. H. Mell, 18mo, pp. 22. 12½c.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION, by Rev. C. D. Mallary, D. D. Second edition, 18mo, pp. 46. 6¼c.

A BRIEFER ARGUMENT AGAINST BAPTISM, by Rev. John L. Dagg, D. D. Second edition, 18mo, pp. 52. 6¼c.

A LIBERAL OFFER.

For $118 remitted in advance, we will send $140 worth of the above publications, at printed prices.

IN PRESS.

And will be issued on the 25th of May, a volume of Sermons, by the Rev. J. J. Finch, of North Carolina. 1 vol. 12mo, pp. about 300; with a Portrait. Price 1 25.

Any of the foregoing books sent by mail *post age prepaid*, upon the receipt of the catalogue price of the book.

Also a large stock of Religious and Theological Books constantly on hand and sold at New York and Philadelphia prices.

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May 28—3m Charleston, S. C.

TO THE PUBLIC.

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

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

R. W. JANUARY.

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

No. 24.

CANCER CURED!

NINE years ago, a cancer Tumor (said to be of the Fibrous Gelatine form) appeared on the right shoulder of my negro woman, which caused great pain, and all of her general health for very months. Some two months since, I placed her under the treatment of Dr. Janeary, of Murfreesboro', Tenn., during which time I had her constantly watched, to all appearance, taking it out in the home. The cancer is dried up now, and is well; her health is now good.—Given under my hand this 1st day of May, 1853.

A. G. PRICE.

Clarksville, Tenn.

No. 25.

CANCER CURED!

THIS is to certify that I have been afflicted with a cancer on my right cheek for the last six years. I have applied to several physicians of the old school—all seemed willing to undertake the case. A short time ago, I was advised by Dr. Saml. McQuistat, an old physician, to place myself under the treatment of Dr. R. W. January, of Murfreesboro', Tenn. Some three weeks since, I came to see Dr. J., and placed myself under his treatment. Dr. J. has taken out the cancer without giving me the slightest pain, from the medicine when applied to the cancerous parts. Feeling that I have experimented myself, and seen applied to many other patients, I can confidently say that Dr. January's medicine will remove the cancer, without giving the least pain or injury to the patient. I now leave for my home in Texas county, Tenn., with my cancerous sister a positive cure is effected. My age is 70 years.

WILLIAM HOLLAND.

Murfreesboro', April 13, 1852—May 14-6m

ROBERT D. CLIFTON, Philadelphia, Pa. GEORGE S. 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 received 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. Pers

Poetry.

For the Tennessee Baptist.

Have respectfully inscribed to S. A. Sawyer, on leaving our Sabbath School.

BY ONE OF HIS SCHOLARS.

Beloved teacher of my youth,
A wreath of mem'ry will I bind
Round the tendrils of my heart
With Friendship's holy love entwin'd.

Of Friendship's bright and purest flowers,
Alone that wreath shall be,
While each shall lovingly cherished,
As a memory of thee.

Can I forget thee, noble one?
And shall the love which fills my heart,
"Fade as from the evening cloud,
The sunset's loveliest tints depart?"

Oh, no! I never can forget thee,
Though ocean waves between us roll;
Thy generous, kind, and noble deeds
Are deeply stamped on mem'ry's scroll.

When long, long years have fled,
And thy warm heart has ceased to beat,
Still will I cherish one thought of thee,
And breathe thy name in accents sweet.

Go, still may heaven guide thee
While on this earth of sorrow and gloom,
And may you find eternal rest,
Beyond the pale and lonely tomb.

Deep in the recess of my heart,
Broods sorrow, that no words can tell,
But sorrow—itself, is idle now.
Then, beloved teacher, fare thee well.

Clarksville, April 13, 1853.

LIFE'S HARVEST.

BY WM. P. BROWLEE.

Ho, reapers of Life's Harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden hours is passing—
Why sit ye idle, dumb?
Throw in your sharpen'd sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.

They Master calls for reapers,
And shall he call in vain?
Shall thus ripe lies there ungathered,
And waste upon the plain?
Come down from hill and mountain,
In morning's ruddy glow
Nor wait until the dial
Points to the noon below.
And come with strong nerves,
Nor faint in heat or cold;
And pause not, the evening
Draws round its wealth of gold.

And mount the crumbling watch tower
And herald on the truth;
Preach not the golden precepts
To wild and unyoned youth.
Mount up the heights of Wisdom,
And crush each error low;
Keep back no word of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And there a golden chaplet
Shall be thy just reward.

We Parted in Silence.

We parted in silence—we parted at night,
On the banks of that lonely river,
Where the fragrant limes their boughs unite—
We met and we parted forever.
The night birds sang round the stars above
Told many a touching story,
Of friends long past to the kingdom of love,
Where the soul wears its mantle of glory.

We parted in silence—our cheeks were wet
With the tears that were past controlling,
And we vowed we would never, no never forget,
And that vow at that time was consoling.
But the lips that echoed that vow of mine
Are mingled in that lonely river,
And the sparkling eye—the spirit's shrine—
Has shrouded its fires forever.

And now on the midnight sky I look,
Till my heart grows full to weeping,
Each star to me is a sealed book—
Those tales of that loved one's keeping.
We parted in silence—we parted in tears—
On the banks of this lonely river;
But the cold and gloom of its by gone years,
Will hang o'er its waters forever.

PROTESTANTS.

The above appellation appears to have been given in Germany, and those who adhered to his principles, about the year 1529, who entered a solemn protest against a decree of the Emperor Charles V.

This name, however, has since became common to all who oppose the doctrines and practices of the Church of Rome, and subscribe to the principles of the Reformation.

The Baptists as a religious denomination, are now recognised in all lands (we believe,) as pure and parcel of this great *Protestant family*. We have not the slightest objections to the above cognomen, provided however, its import be circumscribed within proper limits. If nothing further is implied than simply our uncompromising hostility to all despotic governments, in either Church or State, and our unflinching advocacy of religious liberty, of the inalienable right of searching the Scriptures for ourselves, and worshiping God according to the dictates of our own conscience. If this be all that is understood, we gladly adopt the name. But should it be premised that the appellation is alone applicable to those who seceded from either the Greek or Roman Churches—should this be the inference drawn, we must be permitted to enter our most solemn protest against the *Protestant name*.

We maintain that if not our name (Baptist,) our distinctive principles have lived through every age from the days of the Apostles until the present time. In looking back for the origin of our denomination, we have only to glance at the pages of history to behold, as it were, unmistakable foot prints of those ancient worthies, who held many of our most fundamental doctrines through the long night of Papal reign which preceded the reformation.

We do not pretend to argue that the name, Baptist, was applied to our denomination for many centuries which succeeded the Apostolic age, but that our tenets were maintained during these trying times in which the people of God were hunted down as the wild beasts of the forest, and compelled to wander in sheep skins and goat skins, and hide in the caves and dens of the mountains from their bloody persecutors; from whose cruel hands hundreds, yea thousands of them sealed their professions with their own blood, whilst their only request was emphatically the same as ours at the present day—for liberty to read God's holy word, and worship him according to the dictates of their own consciences. —*N. Carolina Baptist.*

The First Marriage.

Reader, did you ever travel in imagination to that posied in the world's history when there was not upon the surface of this "green earth," a living human being? If not, now mount upon the wings of fancy and go back with me, and let us see how things were done in those days. After God had created this beautiful earth, and given unto an infinite variety to its scenery—here the broad plain, there the majestic mountain, the mighty heaving ocean, the dense forest, with its fragrant flowers, and warbling songsters, he said: "Let us make man in our own image." And God beheld all that he had made and said it was very good. But when he considered man's lonely condition, he saw that he could not be perfectly happy without an "help-meet." And God caused a deep sleep to come upon Adam, and he took from his side a rib, and made a woman.—What a pleasurable surprise Adam must have felt when his eyes first gazed upon his young bride? But go back with me and picture in your imagination, Adam, soundly sleeping beneath the green trees in the garden, his Maker approaches him, and extracts from his side a rib, out of which he makes him a companion, who is to love him through weal and woe, keep him in sickness and in health, and cleave unto him so long as they both shall live.—How touchingly beautiful and delicate must have been the creation of woman? "She was taken from man's side, to show that she is his equal; from near his heart, because she is dear to him; from beneath his arm, because she is under his protection; she was not taken from his head, because she was not to rule over him; neither was she taken from his feet, because she was not to be trampled upon by him."

And the poet has truly said:—

"Till hymen brought his love delighted hour,
There dwelt no joy in Eden's rosy bowers;
* * * * * *
And still the stranger wist not where to stray.
The world was sad, the garden was a wild,
And man the hermit sighed, till woman smiled."

The hour for the union of their hearts is near at hand, there are the betrothed, who will officiate at their nuptials? Behold them as they promenade the garden, in all the innocence and simplicity of their nature. Twilight approaches, the moon emits a dim light, the stars twinkle in the distance, the soft and mellow breezes cause a slight rustling among the leaves, the earth around is decked with sweet flowers, all nature save the bridal pair, are reposing beneath the shades of night, and amid this stillness and solitude the happy pair come forth and kneel at the altar, behold they pledge their love and affection to each other, how pure and chaste every emotion that heaves their bosoms, around that altar in the presence of none but God, Adam united his destiny with his bride, and she became his ministering angel through life.—And Adam said: "Thou art bone of my bone, and flesh of my flesh, therefore shall a man leave his father and mother and cleave unto his wife." What a sublime spectacle was presented in the marriage of our first parents—there stood the bridal pair whose posterity were to people the world. How magnificent their bridal chamber, canopied with the starry heavens, the walls hung around with nature's drapery in all its gorgeousness, the green lawn, stretching beneath their feet richly variegated with flowers. The early spectator to witness this solemn scene was their God.—Here we behold nature in all its primitive simplicity; the plastic hand of art had not then moulded it to suit modern taste. I cannot conceive of a ceremony possessing more thrilling interest than this. There was man wandering almost lonely and desolate, without a companion to share his joys, or to alleviate his distress. And God ever mindful of his wants, saw that he could not be happy without the society of a wife. What word in our language carries along with it so many interesting associations as that of the "wife!" Around that word are concentrated all my ideas of earthly happiness, and it awakens in my bosom a feeling of veneration which no other earthly object can. It is at once expressive of the dearest and most sacred relation that exists on earth, and one instituted of God for the happiness of his creatures. My ideas of a wife are fully realised in the ceremony of the first marriage; there we behold her perfectly artless and guileless, innocent and confiding. She had pledged her heart to Adam, and there was not in that heart a feeling or sentiment that did not find a response in his. She was perfectly beautiful, mentally and physically, for sin had not then entered into the world to distort the beauties of her mind, to mar the symmetry of her person, or dim the tints of the rose upon her cheeks.—Woman's mission was a high and noble one, far from the strife and turmoil of the world, she reigns supreme in her own sphere, and whilst she continues to rule by gentle and persuasive influences, man must yield to her irresistible sway. But so soon as she transcends that sphere and usurps authority, she looses all that potency and witchery we are wont to throw around her. Give man the power, and woman the influence, and the world will be ruled wisely and gently. Thus woman rules the world, she sits quietly and securely at home and makes man the unconscious instrument in the execution of her plans. But woman, "fair and frail"—woman ever restless and fond of change could not long enjoy paradise, but must pluck and taste the forbidden fruit, then in her own peculiar, bland and fascinating way she approaches her husband with the tempting fruit in her hand, and with a sweet smile upon her face, she asks him to partake. Adam looks up in surprise, does not speak, still hesitates—Eve insists, half doubting he yields, seeing it is "pleasant to the eye," and tastes the forbidden fruit. Alas! for poor man, he loved woman and could not resist, neither can he now, though his life be the forfeit. G.

Ripley, April, 1853.

Effective Preaching.

The most effective preaching is that which springs from the experimental piety of the minister—from the deep and practical workings of religion upon his own heart. He cannot declare the whole counsel of God, who has not walked with God, and held communion with him on the mount of prayer. He cannot truly preach Christ and him crucified, in whose heart Christ has not been formed the hope of glory, and whose life is not hid with Christ in God. He may give the shape and form of truth, but it will be a cold and lifeless carcass of theology—something within is wanting—the beating heart, the heaving breast, the blood, the breath of spiritual life. "The minister," it has been well said, "must achieve one-half of his work in his closet"—not at his desk and among his books, but upon his knees, at the throne of grace. Then will he go out to his people, as Moses came down from the mount, with a face shining with communion with God, and he will reflect the brightness of his piety throughout the camp of his own spiritual Israel. Such preaching cannot but be eloquent; it is eloquent with love, with grace, with holiness, with truth—an eloquence that does not, like the aurora borealis, flash its coruscating fires in the sky while a polar winter reigns below; but rather like the sun, warms and vivifies the world beneath, while at the same time it "gilds and glorifies the heavens."—*American Messenger.*

Obituaries.

Rev. Henry McElmurry.

Departed this life, at his residence in Independence County, Ark., on the 20th of January, 1853, in the 56th year of his age, Rev. Henry McElmurry. He was born Nov. 3d, 1797.

Also departed this life, on the 16th of January, 1853, Nancy McElmurry, wife of Rev. Henry McElmurry, deceased. She was born December 22d, 1799.

Also Andrew McElmurry departed this life, at his residence in Izard County, Ark., on the 20th of January, 1853. He was the son of Henry and Nancy McElmurry, deceased. He was born January 10th, 1816.

At what time Rev. Henry McElmurry made a profession of religion and united with the church, the writer is unapprised, but has known him as a Missionary Baptist preacher for nearly twenty-two years, and know him to have been a faithful servant in his Master's vineyard. In the spring of 1844, he came with his family to Arkansas, and the same year organized a Baptist Church, composed of his own family and several others, and at the September meeting of the Association the same year, the church was received into the union of the Rocky Bayou Association, where his membership continued till his death. The same year, 1844, the writer applied to the New York Baptist Missionary Society to appoint him a missionary to travel in the Northern portion of Arkansas. The Board appointed him, and he continued travelling and preaching as a missionary until December, 1852. In that month his lungs gave way, and the spitting of blood ensued—he then gave up the battle, said his time is this world was short, and that he could not preach any more.

As to his qualifications for the ministry, it is true, he never had the advantages of a liberal education. His companion, who fills a part of this obituary notice, learned him his first letters, and to read. He read much and studied his Bible—He possessed good discriminating powers, a clear head, and a warm, zealous heart. His commencement in the ministry was in the northern part of Missouri, and he raised a large Association called Black River. There has been a great many added to the church in Northern Arkansas through his instrumentality. The writer of this brief sketch has never been acquainted with any man who has passed as many years with as few errors as a citizen and christian minister as Rev. Henry McElmurry. In fact, he was reverenced and beloved by all who knew him. In his death society has lost a good citizen, the church one of its best ornaments—a beloved and faithful minister, and his children an affectionate parent.

His wife, Nancy McElmurry, had been a member of the Baptist church for many years, and adorned her profession.

J. C. BRICKEY.

Proceedings of the Batesville Baptist Church.

Whereas, The mournful intelligence of the death of our beloved brother, Henry McElmurry, and sister Nancy McElmurry, his companion have been announced to this church. He was a faithful and zealous minister, and sister McElmurry a devoted member of the church.

We, the Batesville Baptist Church of Christ, feeling the loss we have sustained in the dispensation of Divine Providence, and sympathising with all the churches of Rocky Bayou Association, together with the bereaved relatives, take this method of testifying our love and esteem for our departed brother and sister. May their families follow their godly examples, and may their prayers be answered in the salvation of their children and relatives.

Resolved, That these proceedings be sent to the Tennessee Baptist, and the Batesville Era for publication.

Done by order of the Batesville Church.

JOHN W. MILLER, *Mod'r.*

J. C. Brickey, *C. Clerk.*

Anna Frost.

Departed [illegible] county, Tenn., on the 20th day of March, 1853, Anna Frost, wife of Rev. [illegible] before her death, and in [illegible] her suffering was great, [illegible] with no [illegible] consistent member of the Baptist church.

two years. She was a devoted christian, and to the cause of missions, and to the building up of churches, and sustaining them. She said her only trouble about leaving this world was, that there was no one to comfort her husband when sick—Our loss is irreparable, but to her it is eternal gain. J.

April 19th, 1853.

H. G. SCOVEL.
Druggist and Apothecary,
North Side of the Public Square, 3 doors West of the Nashville Inn.
WHOLESALE AND RETAIL DEALER IN
Paints, Powders, Fancy Articles, Glass, Brushes, Oils, Dye Stuffs, Varnishes, Lead, Glass, Perfumery, Soap, Glassware, Bonnets, Oils.
Surgical and Dental Instruments, Utero Abdominal Supporters and Trusses, Washita Oil Stones.
Drugs, Medicines, Chemicals, &c.
Nashville, March 26, 1853.

SMITH'S Sugar-Coated Pills, just received and for sale by H. G. SCOVEL.

GRASS SEEDS, in variety, for sale by H. G. SCOVEL.

FRESH Garden Seeds, from Landreth, Ridley, and the Shakers, for sale by H. G. SCOVEL. March 26

LYON'S Kathairon, for the Hair—This article is popular in New York city, as an admirable preparation, and an effectual remedy for baldness and falling off of the hair, causing it to grow luxuriantly, rendering it soft, glossy, beautiful, and preventing its turning grey. For sale by H. G. SCOVEL.

SODA WATER—This cooling and refreshing drink is well adapted to the system during the warm fall months, and is appreciated by many for the relief and cure it affords in disorders of the stomach and bowels such as Sourness of the Stomach, Headache, Costiveness, Heartburn, Giddiness, &c., &c. For sale by H. G. SCOVEL.

RIFLE POWDER—Connecticut and Tennessee Rifle Powder, warranted best quality, for sale by H. G. SCOVEL.

1000 Lbs Refined Salt Petre, for sale by H. G. SCOVEL. March 26

HOUCK'S PANACEA—Prepared by Dr. A. Houck, Lebanon, Tenn., is a valuable family medicine, and highly commended by gentlemen of the first respectability. It may be taken with safety by persons of all ages, having any of the following diseases: Dyspepsia, Loss of Appetite, Indigestion, Inflammation of the Stomach, Heartburn, Diarrhœa, Dysentery or Flux, Piles, Fistula, Obstructed or Excessive Menstruation, period of cessation of Menses, Fluor Albus or Whites, Ague and Fever, Billious or Remittent Fever, Typhus Fever Scarlet Fever, Small Pox, Erysipelas or St. Anthony's Fire, Asthma, Pleurisy, Measles, Costiveness, Wind on the Stomach or Bowels, Cholera Morbus, Consumption, Spitting Blood, Influenza, Colds, Coughs, Inflammation of the Chest, Palsy, Gout Rheumatism, Inflammatory Sore Throat or Quinsey, Whooping Cough, Thrush or Sore Mouth, Putrid Sore Throat, Croup Inflammation of the Heart, Dropsy, Rickets, Diseases of the Liver, Jaundice, Difficulty of making Urine, Ghost, Hysterics, Nervous and Scrofulous Affections of the Membranes and Ligaments, Mercurial and Venerial Diseases, Ulcers, Sores, Affections of the Skin, and all Diseases arising from Impure Blood, &c. Price per bottle $1.00. For sale, wholesale or retail, by H. G. SCOVEL

ALFRED THOMAS HOWELL.
ATTORNEY AT LAW,
Clarksville, Texas,
WILL attend promptly, and faithfully, to any business which may be entrusted to his care. He refers to Judges Green, Ridley and Caruthers, of the Tennessee Law School, and to the Professors of Law at the University of Virginia, at which institution he studied his profession; to the Richmond (Va.) bar, where he practiced for some time; to his father, R. B. C. Howell D. D., Richmond, Va., and to his acquaintances generally in Tennessee and Virginia. March 12, 1853.

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Moral and Religious Anecdotes—By Rev. K. Arvine, A. M., with copious Topical and Scriptural Indexes. $3 00.

☞ Such a diversity of rational and spiritual instruction, conveyed in the form of anecdotes, will not fail to please and benefit all classes of readers.—*H. Republican.*

*** Such a collection of anecdotes will be found very valuable to Ministers and Sabbath School Teachers, for the illustration of truth; also valuable for family reading.—*Rev. Jas. P. Thompson, A. M.*

John the Baptist—The Life, Character and Acts of John the Baptist, and the relations of his Ministry to the Christian Dispensation. By Rev. Wm. G. Duncan, M. A., Prof. of Languages and Literature, Louisiana University. 1 00.

Ripley's Notes on the Acts—Designed for teachers in Sabbath Schools and Bible Classes. 75c.

Baptist Catechism—By Benj. Biddome, M. A. Introduction by Rev. J. L. Reynolds.—50c.

Young Man's Friend & Guide Thro' Life to Immortality. By John Angell James. 1 00.

*** Every christian parent should see that a copy of this book was read by their sons.

A NEW TRANSLATION FROM THE WELSH.

Christmas Evans' Life and Sermons—By Rev. Jas. Cross.

☞ This is the best edition of the above valuable work published.

T. & R. would call the attention of their brethren and friends to their stock of Baptist Literature, School and Miscellaneous Books.

T. & R. keep a supply of all the most valuable Religious publications of the country—and are determined to sell at very low prices.

☞ Orders respectfully solicited.
April 30.

UNION HALL,
Market Street, Nashville Tennessee.
DAVID Y. WINSTON, Proprietor.
SINCE the fire this house has been thoroughly repaired, and is now ready for public accommodation.
The Ladies' Apartments are large and comfortable, and no pains shall be spared to satisfy all who may give us their patronage.
Attached is a well kept Stable for the accommodation of horses.
BILL OF CHARGES.

Board per day	$1 00
Board per week	5 00
Single Meals	25
Lodging per night	25
Day Boarders per week	2 50
Horse per day	50
Single feed	25

April 17, 1853—1y

NEW PIANOS.
WE have commenced receiving our new stock of Pianos, and will be regularly supplied from the best makers with all the various styles and sizes, all of which will be sold very low for cash, and warranted to give satisfaction. W. & T. H. GREENFIELD & CO.
Nov 27, 1852

Profitable and Honorable Employment!
A Chance to Make Money!
THE subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to $10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day—indeed some of the [illegible] are realizing twice that sum. [illegible] glass by addressing, (postage paid,)
WM. A. KINSLER,
Merchant Tailor, 60 South Fifth Street, Philadelphia Post-office.

TANNHORN & ARNISTEAD'S Superior Tobacco, for sale wholesale and retail, by H. G. SCOVEL. March 26

Liver Complaint, Dyspepsia,
Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from a Disordered Liver or Stomach.
Such as Constipation, Inward Piles, Fullness of Blood to the head, Acidity of the Stomach, Nausea, Heart burn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Flutter ing at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and Great Depression of Spirits.
CAN BE EFFECTUALLY CURED BY
DR. HOOFLAND'S
CELEBRATED GERMAN BITTERS
PREPARED BY
DR. C. M. JACKSON,
No. 120 Arch Street, Philadelphia.
Their power over the above diseases is not excelled, if equalled by any other preparation in the United States, as the cures attest, in many cases, after skilful physicians had failed.
These Bitters are worthy the attention of invalids. Possessing great vigour in the rectification of diseases of the Liver and lesser glands, exercising the most searching powers in weakness and affections of the digestive organs, they are, withal, safe, certain and pleasant.
READ AND BE CONVINCED.
The "Philadelphia Saturday Gazette," says of Dr. Hoofland's German Bitters: "It is seldom that we recommend what are termed Patent Medicines, to the confidence and patronage of our readers, and therefore when we recommend Dr. Hoofland's German Bitters, we wish it to be distinctly understood that we are not vouching of the nostrums of the day, that are noised about for a brief period and then forgotten after they have done their guilty race of mischief, but of a medicine long established, universally prized, and which has met the hearty approval of the family itself."
'Scott's Weekly,' said, Aug. 25, "Dr. Hoofland's German Bitters, manufactured by Dr. Jackson, are now recommended by some of the most premium at members of the faculty as an article of much efficacy in cases of female weaknesses. Persons of debilitated constitutions will find these Bitters advantageous to their health, as we know from experience the salutary effect they have upon weak systems."
MORE EVIDENCE.
J. G. Moore, Esq., of the Daily News, said, October 31st:
"Dr. Hoofland's German Bitters.—We are trying this renowned medicine for a stubborn disease of the bowels, and can with truth testify to its efficacy. We have taken the contents of two bottles, and we have derived more benefit from the experiment than we derived previously from years of allopathic treatment at the hands of our first physicians."
Hon C. D. Hineline, Mayor of the city of Camden, N. J., says:
"Hoofland's German Bitters.—We have seen many flattering notices of this medicine, and the source from which they came induced to make inquiry respecting its merits. From inquiry we were persuaded to use it, and must say we found it specific in its action upon diseases of the liver and digestive organs, and the powerful influence it exerts upon nervous prostration is really surprising. It calms and strengthens the nerves, bringing them into a state of repose, making sleep refreshing.
If this medicine was more generally used we are satisfied there would be less sickness, as from the stomach, liver and nervous system, the great majority of real and imaginary diseases emanate.—Have them in a healthy condition and you can bid defiance to epidemics generally. This extraordinary medicine we would advise our friends who are at all indisposed, to give a trial—it will recommend itself. It should, in fact, be in every family. No other medicine can produce such evidences of merit."
For sale, wholesale and retail at
THE GERMAN MEDICINE STORE,
No. 120 Arch street, one door below Sixth, Philadelphia, and by respectable dealers generally throughout the country.
Sold in Nashville by W. W. Berry, H. G. Scovel, Ewin, Brown & Co., Cartwright & Armstrong
In Louisville by Sutcliffe, McAllister & Co., and by Druggists every where.
Nov 20, 1852.—1y

LEWIS COLBY & CO.
The New York Baptist Bookstore,
At the old stand, 122 Nassau Street,
CONTINUE to keep on hand a large assortment of Theological, Religious, Miscellaneous, and School Books, which they offer on the most reasonable terms.
Colby & Co., while prepared to furnish any of their own *large and valuable List of Publications*, are at the same time agents for the books of *The American Baptist Publication Society, The Massachusetts Sabbath School Society, The New England Sabbath School Union,* and other *large publishing establishments*; and have special facilities for supplying Ministers or the Gospel, Sunday Schools, Colporteurs, and Booksellers generally, with every thing in their line at publisher's price.
LEWIS COLBY & CO.,
Feb 12-tf 122 Nassau street, New York.

BAYLOR UNIVERSITY.
Independence, Washington Co., Texas.
THE Trustees of this Institution have changed the sessions from 5 to 10 months, and the vacations in future, to be in the months of January and February. This change, which seems to be highly satisfactory to the patrons, was made in consequence of the healthiness of the location, the small amount of summer sickness, and to give those students, coming from lower and more unhealthy portions of the State, the advantage of the summer months for study, and to spend the more disagreeable months of winter with their friends.
The next session of 10 months will commence 1st MONDAY in March, 1853. At the end of 5 months the Board of Visitors, who will constitute an examining Committee, will have a private and thorough examination of the Students and report on the same. At the end of each Collegiate year a public examination will be held. Full particulars of both Institutions are published in separate Catalogues, and will be sent to any person on application to the President, or to Prof. H. CLARK, Principal of the Female College.
MALE DEPARTMENT.
Faculty.
Rev. Reuben C. Burleson, A. M., President and Professor of Belles Letters, Ancient Languages and Spanish.
Rev. J. B. Shepherd, A. M., Professor of the Natural Sciences and the German Language.
Rev. S. G. O'Bryan, A. B., Professor of Mathematics and the French Language.
Mr. H. S. Fitzgerald, Principal of the Preparatory Department.
Prices Per Term of 5 Months.

Primary Class	$10 and $13
Preparatory, in English & Ancient Languages	15
Collegiate Department	25
Spanish, French or German	10
Board, per month	10

Feb 5, '53-8c

French China Tea and Dinner Setts, Toilette Ware and Fancy Articles.
ATTENTION is particularly called to the large and extensive variety of CHINA WARE—White, Band and Decorated—now in the house and for sale low for cash. Tea Setts from $5 to $125. Dinner Setts from $30 to $400. Toilette Setts at all prices. Mantel Ornaments and Flower Vases, from $1 to $75 per pair. Jewel Stands, Puff Boxes, Candlesticks, Cigar Stands, Mugs, &c., &c.
ALSO, a large variety of Cut Glass, of the rich est styles and best qualities. Call at "HOOK' CHINA HALL."
July 31

BLUE GRASS SEED—A very clean article. To sets a good stand saw in the fall and winter months. For sale by H. G. SCOVEL.

More New Carpeting.
WE have just received an additional supply of those Ingrains and Venetians, which we offer at reduced prices, from 62½ to 87½ per yard, which we are anxious to sell.
W. & T. H. GREENFIELD & CO.
Nov 27, 1852

THE SOUTHERN JOURNAL OF THE MEDICAL & PHYSICAL SCIENCES.
EDITORIAL DEPARTMENTS.
Medicine & Surgery, by Drs. J. W. King and W. F. Jones.
Chemistry & Pharmacy, by Surgeon C. Comer M. D.
Dental Surgery..... " B. Wood, M. D., Dentist.
Devoted to the objects of Medical, Pharmaceutical and Dental research, this Journal, it is hoped, will commend itself to the favorable notice of the Physician, the Pharmaceutist, and the Dental Surgeon. The Editors are engaged in the practice of their respective departments. Dr. King, Physician to the State Hospital, will furnish exclusively for this Journal reports of his Clinical Practice.
Each number of the Southern Journal will contain
Original Essays.
Analysis of Home and Foreign Intelligence in Medicine, Pharmacy, and Dental Science.
Clinical Reports.
Reviews and Bibliographical Notices,
Affording a Panorama and Instructive Record of the passing events and progressive advancement of the different Departments of Medicine.
The Journal is published bi-monthly, each number containing 32 octavo pages, making in the year a volume of 432 pages.
Price $2 per annum, always in advance. Subscriptions to begin with the volume.
Communications for publication, works for review, letters on business, and subscriptions, to be addressed, *post paid*, to "Editors Southern Journal, &c., Nashville, Tenn."
☞ Editors giving the above two insertions and sending a copy of their papers containing it to the address of Southern Journal, will be entitled to the work for one year.
March 26.

Petroleum, or Rock Oil.
A NATURAL REMEDY—Procured from a well in Allegheny county, Pa., 400 feet below the earth's surface—is hereby recommended as a green medicine in Scrofula, and King's Evil; will cure pains and enlargements of the bones, and joints, blotches, biles, Erysipelas, Pimples on the Face, Tetter, Scald head, Ring worm, and the various diseases of the skin. Instances are numerous of its efficacy in the cure of Rheumatism, Neuralgia, Gout, &c. Price 50 cents per bottle. For sale wholesale and retail by the Agent,
H. G. SCOVEL.
North side of the Public Square, 3 doors west of the Nashville Inn.
March 26

Nashville and Memphis U. S. Mail Packets.
City of Huntsville & Embassy.
CITY OF HUNTSVILLE will leave Nashville for Memphis every Friday at 6 o'clock, P. M., and leave Memphis for Nashville every Monday, at 11 o'clock, A. M.
EMBASSY will leave Nashville for Memphis every Monday at 6 o'clock, P. M., and [illegible] Nashville every Thursday at 11 o'clock, A. M., delivering the mail at the several Post Offices between the above points. They will also touch at all points between the Post Offices.
Persons travelling southward will find it to their advantage to take this line, as it is from two to three days quicker and equally as cheap to N. Orleans, meeting at Memphis with every facility to take Southern Steamers; also connecting with the Arkansas and White River Mail Line. Every pains will be taken to render those who call on me comfortable. For freight or passage, apply at the U. S. Mail Office, Nashville, or to
A. B. SHAW & CO., Memphis.
Feb 12, '53. A. L. DAVIS.

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 show them our pieces 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

Valuable and Recent Publications.
Memoir of Alfred Bennett,
First Pastor of the Baptist Church, Hinton, New Town, and Senior Agent of the American Baptist Missionary Union.
BY H. HARVEY.
[From the Christian Chronicle.]
It is a book of most thrilling interest. The engraving is true to life, and is worth far more than the cost of the volume to the numerous friends of Mr. Bennett. Memoirs are generally dry and formal things, but this is a striking exception. There is not a page, but it is of most surpassing interest. Mr. Bennett was indeed a remarkable man—great by nature, great by grace, and great in the impression made on the world.
Providence Unfolded:
Comprising the History of Providence as unfolded in the book of Esther, also, the Book of Providence, the God of the Bible, and also, The Truth of the Gospel, demonstrated from the character of God manifested in the Atonement.
By Alexander Carson.
History of Providence,
as manifested in Scripture; or facts from Scripture illustrative of the Counsels of God.
By Alexander Carson, L. L. D.
"It affords us great pleasure to call the public attention to any work from the pen of this great and good man. He wrote much and powerfully on many important subjects connected with religion; but no one with more power, either of intellect or of heart than the President of Cork, as developed on the page of inspiration or common experience."—*Baptist Journal.*
"It is a highly instructive book; for though it takes all its facts from the Bible, it throws them into a brighter light than that in which we suppose the sons of Christians even, have been accustomed to contemplate them."—*Parisian Recorder.*
"It embraces a series of [illegible] into the inspired history from Genesis to the Revelations. It exhibits the accomplishments of the Divine purposes even with respect to incidents transacted in ages, during a course of thousands of years. No theme can administer more efficiently to the strength and comfort of the people of God than this; and an abler mind than that of Carson, the philosopher and christian, could scarcely address itself to such an undertaking."—*Southern Baptist.*
Published by
EDWARD H. FLETCHER.
Feb 26. 141 Nassau st., New York.

RAMAGE & CHURCH,
Wholesale & Retail Boot & Shoe Dealers.
College Street, Nashville, Tenn
WE have just received, from the MANUFACTORIES, a large stock of BOOTS, SHOES, AND BROGANS. Every description of *Ladies, Misses and Childrens* dress and walking shoes, *Boots, Gaiters, Slippers, &c.*, consisting in part of
Ladies Kid and French Morocco Buskins and Extensions;
Ladies Kid and French Morocco Pumps Sole and Welt Boots;
Ladies Kid Pump Soled and Welt Gaiters and Half Gaiters;
Ladies Oarsmen Kid Slippers, Plain and Welt Rosetts;
Ladies Embroidered P. Leather and Bronzed Slippers;
Ladies Velvet Slippers and French Leather do;
" Velvet, Suppers and Indian Cloth Excelsiors;
Ladies Sup. Foxed and Pump L. Cloth Gaiters;
Misses Gaiters, Slippers, Extensions and walking Shoes in great variety;
Childrens Fancy Boots, Gaiters, Ankle Ties and Russets shoes;
Boys and Youths Superior Calf and Kid Boots, Shoes and Brogans;
Gents Superior Water Proof Calf Stitched Boots;
" " " " " Double sole "
" " Dress Pump Soled and Stitched Boots and Calf Shoes, Oxford Ties, Patent Leather Gaiters and Congress Cloth Dress Gaiters, &c. &c.
☞ HOME MADE BROGANS, of the very best quality, No. 1, Eastern Brogans and Mud Boots. A large stock constantly on hand, of which we offer at the very lowest prices, and invite buyers to call and examine before purchasing.
Nov 27, 1852 RAMAGE & CHURCH.

1500 LBS PRINTERS' INK—Winter, Spring, Summer and Fall News, of the best quality, for sale by H. G. SCOVEL.

TEAS—Black, Young Hyson, Imperial, Gunpowder and Extra Gunpowder Teas—These Teas are of good quality, and have given satisfaction, for sale by H. G. SCOVEL.

CHERRY PECTORAL
For the rapid Cure of
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.
Many years of trial, instead of impairing the public confidence in this medicine, has won for it an approbation and notoriety by far exceeding the most sanguine expectations of its friends—Nothing but its intrinsic virtues and the extraordinary benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies thrust upon the community, have failed and been discarded, this has gained friends by every trial, confirmed benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.
While it is a fraud on the public to pretend that any one medicine will unfailingly cure—still there is abundant proof that the Cherry Pectoral does not only as a general thing, but almost invariably, cure the complaints for which it is employed.
At times such as these, when a tried and better known, this medicine has gradually become the best relief for the afflicted, from the log cabin of the American peasant, to the palaces of European Kings. Throughout this entire country, in every State, city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best remedy known for diseases of the throat and Lungs, and in many foreign countries, it is rapidly to be extensively used by their most intelligent Physicians. In Great Britain, France, and Germany, where the medical sciences have reached their highest perfection, Cherry Pectoral is introduced, and in constant use in the Armies, Hospitals, Alms-Houses, Public Institutions, and in domestic practice, as the surest remedy their dangerous affections of the lungs. Also in milder cases, and for children it is safe, pleasant, and effectual to cure. In fact, some of the most flattering testimonials we receive have been from parents who have found it efficacious in cases particularly incidental to childhood.
The Cherry Pectoral is manufactured by a practical Chemist, and every dose of it under his own eye, a guarantee of its uniform excellence and purity. It should be purchased by all who need such a medicine, and the public should be cautioned against imitations, as the genuine will not be sold unless in our wrapper, with our signature attached, and bearing our name blown in the glass of each bottle.
We have endeavored here to furnish the community with a medicine of such intrinsic superiority and worth as should commend itself to their confidence—a remedy at once safe, speedy and effectual, which this has by repeated and constant trials proved itself to be; and trust by great care in preparing it with chemical accuracy, of uniform strength to afford Physicians a reliable agent on which they can rely for the benefit of their patients, and the afflicted with a remedy that will do them all that medicine can do.
Prepared and Sold by JAMES C. AYER,
Practical and Analytical Chemist,
Lowell, Mass.
Sold in Nashville by W. W. BERRY, wholesale and retail agent, and by all the Druggists throughout the country.
March 19, 1853—3m

BONNETS, Ribbons, Flowers, Embroideries, Parasols, Fans, Dragon, Lace and Trimmings, cheap at W. V. HINKLE.
Market st., 2 doors below Union Hall.
June 5, 1852

H. G. SCOVEL.
DRUGGIST AND APOTHECARY,
North side of the Public Square, three doors west of the Nashville Inn.
WHOLESALE and Retail Dealer in Paints, Powder, Fancy Articles, Glass