

THE TENNESSEE BAPTIST.

J. R. GRAVES, Editor.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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From the Western Baptist Review.
EAGLETONIA—NO. II.

An ancient sage remarked, that to know oneself was the most important as well as the most difficult knowledge to obtain. Almost every day, and in nearly every direction, we meet with individuals who strangely mistake their own characters, dispositions and attainments. This would be a very clever world, if its inhabitants were really what each esteems himself. But all agree that such is not the case. We claim the right to sit in judgment upon the pretensions of all, and to render a verdict according to our and not their convictions. Self-delusion is the misfortune of the human family. Hence we said in our last, that the Rev. Wm. Eagleton did not believe that water baptism was a sign, and an emblem of the baptism of the Spirit. We did not mean, nor do we now mean, that the Rev. gentlemen intended to impose a falsehood upon his readers. No doubt, he was very candid in all that he wrote. But we simply mean, that he does not know whereof he affirms—that, like all men deluded by error, his gait is unsteady and his path zigzag.

Mr. Eagleton is the defender of infant baptism. He christens that doctrine as the apple of his eye. To his vision, without this rite, all that is peculiar and beautiful in Presbyterianism would appear as a root springing out of dry ground. He has baptized, perhaps, many an infant. Thousands of babes and sucklings annually have the baptismal waters filled into their little faces by the clergy of the Presbyterian church, of which church our author is an accredited minister. Now, Mr. E. does not believe that these infants, thus sprinkled with water, were previously baptized of the Spirit. He would be hurried from Presbyterian communion as an incorrigible heretic, if he were to whisper the opinion that upon their souls had been poured out the influences of the Spirit. In the baptism of infants then, Mr. E. does not believe what he says, p. 9, "that water baptism is the appointed sign of the baptism of the Holy Spirit." He clearly reasons against himself when he argues—"If the Spirit is poured out, or falls like rain, or is sprinkled on the soul, then in like manner should the water be applied to the body; else how can water be the sign of the Spirit?" pp. 9, 10. The Spirit was not poured out, nor did it fall like rain, nor was it sprinkled on the souls of the infants baptized by our Rev. author or any of his ministerial brethren, themselves being witnesses. These infants, according to the Presbyterian Confession of Faith, were, by original sin, "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." Chap. 6, sect. 4. Then water could not be applied to them as the sign of the Spirit, for they had not the Spirit. It is clear, therefore, that if Mr. E. holds the baptism of infants, he does not believe that baptism is the symbol of the Spirit's operation. His theory of the mode of baptism murders cruelly his theory of infant baptism. The one is deadly hostile to the other. For example, p. 12, he says, "Water baptism is merely the external and visible sign of an internal, invisible and saving influence." If these premises be correct, the necessary consequence is, that infant baptism is not water baptism; for Mr. E., in common with all the Presbyterian clergy, believes and teaches that baptism to infants is not "the external and visible sign of an internal, invisible and saving influence;" because they are the subjects of no such influence, unless they should be elect infants dying in infancy; and few, if any such, are baptized by our Presbyterian friends. And what then?

Must we conclude that our author is opposed to infant baptism? or must we suppose that he does not believe what he says respecting the design of baptism? He solemnly affirms the truth of both doctrines. But we are compelled to reject the one or the other. There is no concord between them. They are as opposite as light and darkness, as Christ and Belial. If one be

true, the other must be monstrously false and absurd.

But our author's contradictions of himself do not end here. His onslaughts upon infant baptism; or else the onslaughts of infant baptism upon the doctrine that baptism is the symbol of the Spirit's operations, are repeated under multiple aspects. He tells us, p. 12, with unwonted point and emphasis, that "water baptism is the mere badge of discipleship!" He insists with great logical acuteness, that baptism cannot make an individual a disciple—that it is merely the external and visible indication that one is already a disciple! Dr. Wall and other eminent and erudite Pedo-baptists have put forth much learned lumber and uttered stores of profound nonsense in support of the position, that infants were made disciples by baptism. But the Rev. pastor of the Presbyterian fold in Murfreesboro, Tenn., has most signally vanquished these far-famed champions. He boldly proclaims, that baptism "no more makes a Christian" [for a disciple], "than the military costume does the soldier or the general!" This is all very true. We subscribe to it without the slightest reservation. No Baptist could express it in stronger or better terms. But it decapitates, with guillotine despatch and remorselessness, the whole system of infant baptism. It falls like a bolt of thunder on that spacious superstructure so venerable and so precious in the eyes of all Presbyterians. For to infants, water baptism is no badge of discipleship. To them, this ordinance is no external and visible indication that they are the disciples of Jesus Christ. What, then, are we to think of Mr. E.? Has he renounced Pedo-baptism? No, verily, he contends for it with a martyr's zeal, in the after part of his book! He does not know whereof he affirms. Or it may be, he is like his brother Hubibras, who was "a Presbyterian true blue;" and of whom his biographer relates, that respecting paradise, he,

—"as he was disposed, could prove it Below the moon, or else above it."

Our author is still more severe on infant baptism. As he warms in defence of the symbolic import of baptism, he deals his blows with the energy and recklessness of a blind giant. For example:—

"Baptism is a sign—an outward and visible seal of the covenant of grace, as a symbol of the blood of Christ, applied savingly by the Holy Spirit. 'Repentance towards God, and faith towards our Lord Jesus Christ,' are the gracious fruits of the Spirit's saving influence, and the necessary condition of salvation. These holy affections are the inward seal and ratification of God's gracious covenant. When this covenant is thus entered and ratified between God and the soul, it is fit and proper that the visible sign and seal of the covenant should be used. It is also fit and proper that the symbol, appointed to represent the renewing of the Holy Ghost, should be used, inasmuch as that important change has passed. It is intended to give visibility to an invisible and glorious reality. So that while it is a visible manifestation of renewal and pardon, it is also an avowed recognition of Christ's authority and badge of discipleship." pp. 26, 27.

Grant these premises, and the conclusions of infant baptism are as false and foundationless as the pretensions of Mormonism. With these Eagletonian pebbles, the veriest stripling of a Baptist can fracture the sconces of all the Goliaths of Pedo-baptism, "from the rising of the sun to the going down of the same." Never, in all our reading upon the subject, have we seen so much said against infant baptism in so small a compass. In this extract, are not less than half a dozen fatal thrusts into the vitals of that system. We will recapitulate them numerically:—

1. "If baptism is a sign—an outward and visible seal of the covenant of grace as well as a symbol of the blood of Christ applied savingly by the Holy Spirit," and Mr. E. affirms that this is baptism; then the solemn sprinkling of water in the face of a babe is no baptism at all; because such a ceremony is not and cannot be the outward and visible seal of the covenant of grace and the symbol of the blood of Christ applied savingly by the Holy Spirit; for these things have no existence within the infant, as teaches Mr. E.'s Confession of Faith, *supra* 2. If only "when the covenant of grace is entered and ratified by repentance towards God and faith towards our Lord Jesus Christ, it is fit and proper that [baptism] the visible sign and seal of the covenant should be used," then it is not fit and proper to baptize infants, seeing that in their case the covenant of grace is not entered and ratified by repentance and faith! 3. If "it is also fit and proper that [baptism] the symbol appointed to represent the renewing of

the Holy Ghost should be used, inasmuch as that important change has taken place;" then it is grossly unfit and improper that the symbol should be used on infants, inasmuch as that important change has not taken place in them! 4. If baptism "is intended to give visibility to an invisible and glorious reality," then its intention is utterly perverted by its administration to infants; for no Presbyterian pretends that there is about them the "invisible and glorious reality" alluded to! 5. If "it is a visible manifestation of renewal and pardon," then baptism should not be administered to infants; for Mr. E. or any other Presbyterian minister would forfeit his clerical credentials, were he to avow the worse than Popish sentiment, that this ordinance was a visible manifestation of the renewal and pardon of infants! 6. If "it is an avowed recognition of Christ's authority," then infants should not receive baptism; because in their case it is not and cannot be any such avowal! 7. And finally, if baptism is a "badge of discipleship," it is the veriest mockery to administer it to infants, for they are not disciples, and therefore have no right or title to the badge!

Thus Mr. E., in his zeal for sprinkling, forgets that he is the advocate and the minister of infant baptism. Thus, while with his left hand he builds up his cause, with his right hand he rashly and ruthlessly razes it to the foundation! We will quote him again in further illustration of his furious zeal against his own cause:—

"It is as clear as the light of heaven, that baptism was not appointed to procure the remission of sins; that it was intended to be the mere sign of that influence that enlightens, and renews, and purifies the soul, and of that blood which cancels human guilt." p. 30.

And yet how often has Mr. E., in the presence of his flock, in the baptism of infants, publicly disregarded what he here declares was "intended" by baptism in its very institution!

And, as if afraid his readers would fail to notice his wonderful adroitness in demolishing the rickety fabric of infant baptism, he again asserts with lion boldness—"Baptism is merely a ceremony of religion—an external sign of something internal and invisible." p. 32. Now, according to Presbyterianism, the internal and invisible of infants is "made opposite to all good, and wholly inclined to all evil!" Does Mr. E. mean to say, that baptism is an external and visible sign of such an internal and invisible state? He clearly does not. He has declared repeatedly, as already quoted, that he means a state wholly opposite. Then he either does not believe what he here so solemnly asseverates, or else he has renounced and utterly repudiated infant baptism. But he must believe what he here states, or surrender the cause of sprinkling. He has made the principle here insisted upon, essential to his mode of baptism. They stand or fall together. And yet this principle is "fire brands, arrows and death" to infant baptism! It is related in Arabian fable, that once upon a time an ass was placed between two bundles of provender, so equally tempting that the poor brute could not determine which to choose, and consequently miserably perished of hunger. Thus Mr. E. has sacrificed himself between his favorite and darling doctrines of affusion and of infant baptism. Cleaving to both with equal affection and with assinine pertinacity, as a logician and as a divine, he has ignobly and ingloriously fallen.

From the Georgetown (Ky.) Herald.
BACCALAUREATE ADDRESS.
Delivered by the President to the graduating class in Georgetown College, June 29th, 1848.

True patriotism is claimed by most, but not understood by many, and is felt by very few. Generally, it is an abstraction; a mere feeling of honor, which may be strong as an emotion, without producing one good effect in practice. Thousands talk warmly of love of country who yet scarcely love one soul, or one spot in it. With such it is a mere modification of selfishness; and should be called not the love but the pride of country.

Nor is this all. Those in whom patriotism is a vital principle, often mistake its true modes of development; so that much pure Native American ardor is misdirected and lost. I have therefore resolved to employ, young gentlemen, these my last few sentences of instruction and counsel, in throwing out a few hints as to how you can best show your love of country.

It is not in cherishing our military strength! Patriots often advocate with ardor, the construction of fortresses, the increase of the navy, the establishment of armories; and the maintenance of standing armies. It were easy to

show how little they promote or preserve a nation's prosperity, by pointing to tax-crushed countries, which abound in these without important benefit.

Nor is commerce the grand source of prosperity. Some would throw open our ports to every ship, send abroad all our surplus, and gather wealth from every quarter of the globe. But, Tyre, and Carthage, and Venice, transcending in commerce most modern cities, and where are they? Luxury, not prosperity, was the result; even in their best days. Portugal and Holland remain to tell us that though commerce may flourish, the nation may fade.

Others propose manufactures as the grand means of national advancement. They urge protection for native industry, and would restrain importations by heavy duties. It is only necessary to point to England to refute this theory. Look at her! manufacturing for the world, and her people the world's paupers! We may hear the factory bell in every village, and see villages grow up around every waterfall, and yet become poor, ignorant, and corrupt, as a people.

Internal improvement is the hobby of another class of patriots. They think we shall prosper when our country is wrapped all over, with iron rails and telegraphic wires; when every mine is explored, every solitude peopled, and every art perfected. But all this might be, without making the poor richer, or the rich better; without suppressing vice, extirpating corruption, or diffusing happiness.

Others look to legislation as the grand means of national elevation—a doctrine neither new, nor without learned advocates. Perhaps no one means has been so much relied on. We have looked to rulers and law-makers, to furnish cures for every evil, and causes for every good. They have attempted by law to make money plenty and prices fair; to regulate labor, adjust rival interests, protect the deserving, and put down the violent. Writers of power are now proposing to arrange government, so as to equalize property, and make plenty universal. But any law is a dead letter, for which the people are not ripe. In every country some of the people are ahead of the laws, and others behind them; and in the same country, under the same laws some districts prosper, while others pine.

Law can only reach actions which can be enforced or prevented by penalty, and be proved or disproved by witnesses. But how small a fraction of human doings is of this sort! Legislation can never meet the exigency, in any country; and least of all, in ours. We are too wide spread, too prosperous, too active, too diversified in our interests, to be raised to the heights of prosperity by mere legislation. Our people control all legislation, and will certainly shape it to suit themselves. What is the rabble in other countries, to be held in by prerogative and power, is here sovereign and supreme. As water rises no higher than its source so our laws will never be better than our people.

Common Schools, with some, are the grand means of maintaining our freedom, and advancing the national prosperity. On this point many are quite enthusiastic and point with triumph, to New England for proof of their doctrine. But what is a common school, that it should work such wonders? The knowledge of reading, writing, and cyphering with perchance a little grammar, is not education; but only the means by which an education may be obtained.

The diffusion of general knowledge is by many relied on as the grand mode of elevating the masses. Hence mercantile libraries, atheneums, reading rooms, penny magazines, and free lectures of all sorts. But these restrain vice in a very small degree, and have still less effect as reformatory measures. The most polished parts and periods of the world, have been the most corrupt; and the purest forms of society have been found in sequestered unlettered districts, like the vales of the Waldenses. The multiplication of schools and the diffusion of knowledge, impart ability to action, nothing more; an ability which may be as readily used for evil as for good. The manner in which this power is exerted; decides the whole question of its utility.

The diffusion of knowledge, in its higher forms, can never reach the masses who work for bread, and whose few hours of leisure, are demanded for repose and amusement. They cannot afford either the time, the books, or the apparatus for large investigation. A few will rise up from the general level, like Woodcut, or Rittenhouse, and a few of the sons of the wealthy will reach forth for knowledge rather than indulgence. But large literary attainments will, to the end of the world, be

the privilege of the few, not of the many; for toil not learning is the general lot of mortals.

Nor could knowledge, if it were possible to render it general, secure virtue. Are all the learned virtuous? What knowledge does for the few who have it; is just what it would do for all, were all to obtain it. It is true that mental culture ought to contract sensualism, and to rescue men from slavery to organic indulgence. But this is not always the result. At least it is certain that the degree to which it operates is wholly inadequate to a nation's exigencies. Such cases as Rousseau, Voltaire, Byron, and a thousand more, show that mere mental cultivation does not secure its possessor from sinking into the sensual vices. Can mathematics, chemistry, natural philosophy, belles-lettres, and dead languages save a nation from political corruption and social ruin? Nay verily. They give no knowledge of duty, and even a knowledge of duty is of small worth, when there is no disposition to perform it. Recent statistics show that in France, crime is most prevalent in the most educated districts. The grand desideratum is moral influence, and when this is lacking there is no substitute.

I have dwelt on negations as long as this occasion will allow; but not long enough to do myself justice, in attacking common errors. But I must turn to the positive, and tell you how to show yourselves true patriots.

1. *By exerting a right individual influence.* Nearly all the great benefactors of mankind have made themselves so by individual excellence or industry. To individuals we are indebted for colleges, and hospitals; for discovered truths, invented improvements, and written books. Howard reformed prisons, Luther the Church, and Bacon missionary enterprise; Hughes founded the British Bible Society; and Wilberforce abolished the slave trade. Mothers in their lonely retirement, have shaped characters that have shaped the age. What the nation wants of you, its educated sons, is personal excellence and the diffusion of the moral sentiment. This will do more to make a prosperous people, than all law or learning. New England was peopled by men accustomed to bad laws and they accordingly made bad laws as soon as they had power. They thought it good to hang Baptists, Quakers, and witches; to compel men to pay preachers, and to deny citizenship to all who were not church members. Their laws were no better than those of the fatherland. Why then did the country prosper more? Because they were good men! New England's superiority is erroneously attributed to its Common School system. That system is a result of New England's superiority, and only one result out of many.

I trust, gentlemen, you will be found to advocate in their proper place, and to their proper extent, commerce, manufactures, good laws, common schools, and the diffusion of knowledge; but your grand mode of serving your country is by being good men.

II. *By voluntary associations with good men for good objects.* The voluntary principle, as a great motive power, was introduced by Jesus Christ; and proved of amazing efficacy in extending and establishing christianity over all the known world. But when the church ceased to be a voluntary association, by the introduction of infant membership,* and the consequent alliance of Church and State, it gradually lost its power, and settled down into a papal monstrosity. The Crusades for a while revived the voluntary principle but the object was not worthy of the cost. This power has been brought forth efficaciously in the formation of the Missionary Society, and kindred institutions. Behold among the effects of the voluntary principle—bibles in every house, missionaries on every shore, millions of children in Sunday Schools, colporteurs leaving every where precious books, strong drink made odious, and a new empire founded on the coast of Africa. We owe to this principle the college which this day seals you with its honors. There is no computing the measure of this power. By it ten men, united, can do more than a thousand detached. You have but to throw yourself into some of those sublime schemes, and your patriotism takes form, life and vigor.

Here then, my young friends, is duty made plain—as individuals be what

*This remark has been objected to, as sectarian, and might well have been omitted; though meant to be strictly historical. A great diversity of sects hold to it, and an almost equal variety of sects deny it. It cannot, therefore, perhaps be considered a sectarian remark, and I will confidently assert that no college or academy, under heaven, is more free from sectarianism, than this.

you ought, and associate with good men in proper forms of benevolence.

You have not only before you the continued and increased prosperity of the nation as an object, but its very existence. In my opinion the day draws on when the grandest contention, which ever agitated society, will be witnessed. We have had political struggles, fierce enough, though related to questions of comparatively small moment. But these are as the small dust of the balance compared to what you are likely to witness, the struggle between rich and poor. This is the real controversy which is now agitating Europe—a controversy which is already begun among ourselves. We have editors, orators, and essayists engaged daily in fomenting a hatred of the wealthy. A crisis is sure to come, and how is it to be met? Force will only answer in local cases, like that of anti-renters in New York, and the repealers in Ireland. But when the mass of a nation breaks forth, law and sovereignty are mocked at. The storm of popular violence, as in St. Domingo and Yucatan, when once excited, bears down every token of power, right, or privilege. Constitution and law will be as feeble in this country as primogeniture and entail have been in Europe. Civil war has no horrors to be compared with an agrarian struggle.

Many will treat these predictions as idle. So was Chatham's prediction treated, when he warned an infatuated British ministry that they were driving off the American colonies. But a mighty tendency is in our midst propelling us toward anarchy. Books are circulating amongst us, and newspapers, which declare that "the only real enemy of the laboring man is the employer, whether in the shape of a master mechanic or in that of a factory." The laborers are taught that "land holders fatten at the expense of the people," that social reform demands "the destruction of all rights of property" that "all that is connected with religious worship is contrary to our progress." Such men as Garrison and Brownson and Robert Dale Owen are among us. Phalanxes and trades unions and strikes are working their legitimate effects.

These effects will be a revolution which will tread down every monument of genius, and humanity, and the distinction between rich and poor would only cease because all would be poor. The masses, failing as they must, to obtain elevation and increase of enjoyment would close their mad misrule by setting up tyrants more cruel and rapacious than legitimates ever were.

Here then is our danger. General education, and the diffusion of intelligence, will help to avert the catastrophe, but they will not meet the exigency, and we must have something more. We want that mixing and mingling of all classes, which shall break up the odious horizontal line which separates rich and poor. This can be done only by the operation of benevolence, individual and associated. The Church, the Temperance Society, and a hundred other such combinations give an opportunity for the free intercourse of all classes which will knit them together in bands stronger than even interest. The mass will then be ruled, as scepters and constitutions never ruled. Vast wealth, and deep poverty will remain, yet will there be the holiest and happiest community of goods earth ever saw. Then will abound the blessed exhibitions of bounty and gratitude; of successful aspirations and graceful condescension. Distinctions in society will remain, but based on merit, and maintained in mercy, will be productive not of evil but of good; and furnish occasion for the exercise of virtues in all classes which a dead level would render impossible. The horizontal line will be abolished, in drawing up genius out of poverty, and meeting out honor to merit not money. The dollar will then cease to be almighty. Ties stronger than law, and powers stronger than fear, will bind together all classes of Society. Wealth will cease to be insolent, when it no longer bestows exclusiveness, and poverty will cease to complain, when it is no longer a barrier to distinction, honor or enjoyment.

*Charles Edwood, by O. A. Brownson.
France, its Court and King.
1848.

Beautiful Thought.—The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems but a dull reflection—itsself a broader shade. We look forward into the coming lonely night. The soul withdraws into itself. The stars arise, and the night is holy.

Think twice before you speak.

TENNESSEE BAPTIST

Nashville, August 31, 1848

THE 5TH VOLUME.

With this number commences the fifth volume of "The Tennessee Baptist." That it has fulfilled the promise made for it by its Editor and Publishers, is shown in the rapid increase of its patrons and friends during the past year. We have received the most flattering assurances of its increasing popularity and usefulness in the dissemination and vindication of our views and sentiments. There is now but one drawback to its success. It is a subject we have not mentioned since our connection with the paper, as one of its editors and publishers. It is the already & fast increasing list of DELINQUENT SUBSCRIBERS. We deem it proper here to say to our subscribers, that the receipts of the paper for the last 18 months have not paid its expenses, leaving its editor and publishers to labor for hope alone. Now, christian brethren, is this right? Think about it. How much do you owe the Baptist? Can you not send up the amount at the meeting of your association? or at Christmas? Will you not make an effort to do it? Hand the amount to any settled Baptist minister, or to your own pastor, and he will take pleasure in forwarding it, at our risk and expense. In view of this we make the following

PROPOSITION TO THOSE IN ARREARS FOR "THE BAPTIST."

All subscribers in arrears for one, two or three years subscription, by remitting their dues before the 1st of January, 1849, may avail themselves of the subscription price in advance \$2 per annum. All who fail to do so, will be invariably charged according to our published subscription price, \$2 50.

If our subscribers will but pay up they will receive a paper improved at least 25 per cent. in every respect. Thus while they relieve our difficulties they will relieve their own consciences at the same time and greatly increase the usefulness of their denominational paper, and if any wish for more than three good reasons to impel him to act, we will add a fourth, the lever that can move a world—money. They will save money by so doing!

The interests of the paper and necessity dire, compel us to make this call upon our forgetful subscribers for unless our call is responded to, we shall be forced to take hat in hand and cry

"A penny for poor Belisarius."

This famous general after having spent all his estate in the services of his country, became blind and poor, and sustained the remnant of his life by begging. He was wont to meet the passers by with the words above—a penny for poor Belisarius.

We are neither so famous nor quite so poor as Belisarius now, but we positively shall become as poor, unless our subscribers soon recover their memories—'tis a fact. EDITOR.

CORRECTION.

In "Wayside Sketches No. 3," last week our printer made us say that the McMoresville church had increased her subscription for the publication cause \$10. It should have been \$110. We regret the occurrence of the mistake, and gladly make the correction as an act of justice to the accustomed liberality of the members comprising the McMoresville church.

COMMUNICATIONS.

We have on hand a large number of communications, many of which we are obliged to crowd out of our paper this week, for want of space. Next week we hope to find room for them all. The communication from Milton Division No. 147 Sons of Temperance will appear next week.

We this week copy from the Georgetown Herald the Baccalaureate address of Dr. Malcom, delivered to the graduating class in Georgetown College, June 29, 1848. The numerous friends of that flourishing institution in this State, will read with much interest this excellent production, of its president.

THE NEW POST OFFICE.

We congratulate our fellow-citizens on the transfer of the Post Office business to the spacious new building just completed on Cedar Street. The advantages of it will be appreciated best of a rainy evening when a crowd is waiting, as there is now abundant room in the lobby.

A Proposition to add 100 subscribers in the District to the Baptist before Christmas. —Raggle, a zealous and devoted brother, says it should be done, it can be done, and it must be done, if the brethren are willing. He proposes to be one of 20 to send up five new subscribers. He has completed one list of five, and is now obtaining another. One our two other brethren have sent up a list. Brother, wont you try?

A GLORIOUS PUBLICATION MOVEMENT!

Proposed to be carried out by the Churches in the Western District.

That each church in the District authorize its acting pastor, at the coming convention, as many as can, or at the fall anniversaries, to subscribe the name of the church to one of \$100 bonds of the society, which is to be paid in ten annual instalments—or ten dollars each year? The bond reads as follows:

"The undersigned [person or church] promises to pay to the trustees of the Tenn. Pub. Society, or their successors in office, the sum of one hundred dollars, for the use of said society. The amount to be paid in annual instalments of ten dollars each, commencing on the first day of January, 1849, for which I (or we) acknowledge value received."

This bond would entitle the church subscribing to it to the following number of pages of religious tracts or pamphlets, for the first ten years—1st year, 720 pages; 2d, 1440 pages; 3d, 2160 pages; 4th, 2880 pages; 5th, 3600 pages; 6th, 4320 pages; 7th, 5040 pages; 8th, 5760 pages; 9th, 6480 pages; 10th year, 7200 pages, making the amount received in the first ten years, 39,600 pages! Thence each year and ever afterwards, that church will receive on each first day of January, 7200 pages, which she can circulate gratuitously, or appropriate their value in books for a library. Should each church in

BIG HATCHIE ASSOCIATION

Take one bond, that association would receive yearly from the society after the payment of the bond, 331,200 pages, for the use of the several churches, or for gratuitous distribution within its bounds. Will not each pastor or clerk read this article in the church meeting previous to the association, and the following resolution: Resolved, That the treasurer, (clerk, or pastor, or delegates of this church) be authorized to subscribe in the name of the church one of the bonds of the Tennessee Publication Society, that this church may avail herself of the publications of said Society, for a church library, or free circulation. Bonds will be left in the hands of brethren Milliken, Gayle, and J. J. Smith, for Big Hatchie.

CENTRAL ASSOCIATION.

Will not this body, to a church, enter into this plan? If she will co-operate, she will be entitled to draw each year from the Society, 223,200 pages, it being 7200 pages to each church! Will not each pastor or clerk read this article in the church meeting and the resolution above? Bonds will be left in the hands of Bro. J. M. Hurt, and providence permitting the Editor will be there.

WESTERN DISTRICT.

Will not the brethren of this association entertain this plan? Will not the pastors & clerks read the proposition to their respective churches? It would secure the circulation of 29,600 pages of religious and denominational literature annually within the bounds of the association; 7200 to each church!

SOUTH WESTERN DISTRICT.

Brethren Arnold, Stark and Corbitt, what answers shall the churches of young South Western give! Would not the annual circulation of 122,400 pages of our literature accomplish a good result? Would it not be a lever power, to elevate and carry forward the cause in your borders? Will the pastors read this and the resolution above to each church before the coming anniversary.

MUSCLE SHOAL.

(Meeting 1st Oct. in Tusculumbia.) Dear brethren and churches composing Muscle Shoal, we are confident from what we know of you that you will respond unanimously to this grand and glorious scheme for the universal dissemination of our sentiments and the doctrines of the gospel of Christ. You have been first in all other publication plans, you will not be rearmost in this.

Should the churches of your body accede to the bond plan it would circulate each year, forever, 259,200 pages; 7200 pages within the bounds of each church! Your missionaries could sow them every where as they preach.—What do they say? What will brethren Stoval, Burleson, Gibson, Jarmon, Mays and Ashford say? Do?

CHICKASAW AND YALABUSHA ASSOCIATIONS.

Will not these active and flourishing bodies unite with Tennessee in this scheme that promises so much and immediate good? Chickasaw would receive 223,200 pages annually, and Yalabusha 166,600 pages. Bro. Elledge will take pleasure in circulating at least one half of these.

DUCK RIVER.

This association will meet on the 3d Saturday before the 3d Sabbath in September. Will not brethren Hillsman and Rushing propose this matter to the delegates? Will not each church in Duck river take one bond? It will entitle their association to receive 237,600 pages annually.

If each church in the following associations will take one bond, they will receive the following amounts annually forever:

East Tenn. Association, 72,000 pages.	
Hawassee " 216,000 "	
Holston " 237,600 "	
Indian Creek, " 72,000 "	
Liberty " 115,200 "	
Mulberry Gap " 144,000 "	
Nolachucky " 129,000 "	
Powell's Valley " 194,400 "	
Salem, " 266,400 "	

(What say brethren Fite, Covey and Wiseman.)

Tennessee, " 194,400 "

Let the churches of Tennessee subscribe to the fund of the Society, so as to average one bond of Ten Dollars to each church, which could easily be done—would the pastors but act for the society and each one propose the matter to their churches, the society would be able to circulate gratuitously 3,384,000 pages annually of religious and denominational literature in the State! Three millions three hundred and eighty four thousand pages annually! Is it not a consummation devoutly to be wished? Is there a brother who does not desire to see it accomplished? Who will not aid in its achievement?

You, my dear brother may say, "It is all moon-shine, it can never be accomplished, so there is no use in attempting it." Now sir, it is just such reasoning as this that will forever forbid its completion. If you and every other brother will but aid "the wall will be built."

TO THE MINISTERS AND DEACONS OF TENNESSEE.

The Secretary feels free to press this matter upon your attention, and most earnestly request your immediate co-operation. Is it not the cause of God? Is it not to extend the kingdom of Christ? Is it not to send out the light and the truth to battle with and overthrow error in its thousand forms? Is it not the duty of every lover of Jesus to aid in its accomplishment? Are you not one? will you not do something? by your time and influence if in no other way?

One more reason why each one of you is called upon at this time is, that the Society has no funds to send out an agent to visit you, and do the work which you can do as well. Not one dollar of the money contributed to this fund can be spent—no officer can be salaried to labor for it at home or abroad. It must depend on the zeal and co-operation of those who will labor for the love of the cause, for conscience sake, for Christ's sake. It is feasible—it is practicable. If each church will take one bond, (and there is not one but would take two if it was properly presented), the whole work would be done. Brethren, will you wait until the Secretary visits you before you will do any thing? Is not this quite unreasonable? Remember that the Secretary is, only one of you—that all his labors are gratuitous! And will it not be easier for you to lay the matter before your church than for him to come from the city, some hundreds of miles, to do it for you? He will do as much for the promotion of the cause as you will promise to do, rest assured of that.

Now brethren, the question is, will you act in this matter? action! action! one and all, and all together, and now this very year! Look over the old files of the Baptist, of March 2d and 9th and you will find the charter and

by-laws of the Society, which will enable you to give all the information necessary about it. Let each pastor draw up two bonds like the one given above, and it may be he can get both filled in his church or one at least, and let him put on the name of the post office and church and send it to the Corresponding Secretary, and the advancement of the cause will reward him—his approving conscience will reward him—a righteous God will reward him here, in death and hereafter. Brother, reader, will you try it? God help you to do so—and give you zeal equal to your knowledge. J. R. GRAVES, Cor. Secretary. Somerville, Tenn., Aug. 22, 1848.

Communications.

For the Tennessee Baptist. READYVILLE, Tenn., } Aug. 23, 1848. }

BROTHER EDITOR:

Since I wrote you in reference to my labors, and the progress of the cause of Christ in this region, we have experienced some very pleasant seasons. In the church of which I have the charge, there has not been as great a revival, and as many additions as there were last year, but we have had a constant and a gradual increase, without any falling off, except some have left us here and have gone to the land of rest. During two months past five made a profession of religion, and the most of them made a profession at our prayer meetings. I have baptized ten into the fellowship of this church, (Brawley's Fork,) two of whom had been immersed by the Campbellites.

We have kept up a regular prayer meeting twice a week in this church for more than two years.

At the Sander's Fork church, where I reach a part of my time, I have baptized six individuals, and one has united with the church by experience in order to baptism.

Saturday before the first Sunday in this month Bro. Miller and myself commenced a protracted meeting in Manchester, in the Separate Baptist church. This meeting continued seven days. I left before the meeting came to a close, but Bro. M. continued, and during the meeting four professed religion, and united with the church. Bro. Uriah Sherrill is pastor of the Manchester church, and was with us all the time. He is one of the great friends of the Temperance cause, and on account of this, he meets with strong opposition, not only from lay members, but many of his preaching brethren of the Mount Zion Association. It is very strange to me, that a minister of the gospel will even think of opposing the cause of temperance, for when they do this they oppose the word of God.

I am yours, &c. J. M. D. CATES.

For the Tennessee Baptist. RIPLEY, Miss., Aug. 21, 1848.

BRO. EDITOR:

It is known perhaps to most of the readers of the Baptist, that there are six young ministers who were students in the University at Murfreesboro. At the close of the session, we being desirous to spend our time as profitably as possible, we divided off two and two to tour together. Brethren Crawford and Hale went to the east; Selph and Johnson to the west; Trimble and myself to the south. We would say to all who may be anxious to know the condition of religious matters, as discovered by us, the southern visitors, that they are very flattering. True there is not as much enthusiastic excitement upon this subject as I have seen; but so far as we have travelled, the signs of the times in most places certainly indicate a great display of God's work, in building up his church and bringing in those who are now rebels against the righteous government of God. Peace, harmony and much union exist among the brethren. Great attention is given to the exhibitions of the gospel of Jesus Christ, and the brethren seem to be alive to the responsibilities which are resting upon them. And may God grant that the anticipated visitations of his grace may soon come upon the brethren of North Alabama and North Mississippi. We will leave this for West Tennessee soon, and from thence home. We think we will be able to reach Murfreesboro by the last of the first week of the ensuing session.

E. D. STEPHENSON.

For the Tennessee Baptist.

NEAR STATESVILLE, Wilson Co., } August 18, 1848. }

BRO. EDITOR:

Doubtless you will be much gratified to hear from a very interesting meeting that closed at Prosperity church last evening, which was the 13th day of said meeting. It was held by our pastor N. Hays, and Rev. John Fite, and our much esteemed brother C. Bethell came to their assistance on the 7th day of the meeting. Brethren S. C. Odam, W. Williams and H. Fite attended sometime during said meeting. It was a glorious time, some 42 professed faith in Christ, and ten joined the church. The interest of the meeting continued to increase, and on the last day there were still many crying for redemption. Brethren pray the work may still continue to revive in this neighborhood.

For the Tennessee Baptist.

SPARTA AND THE BAPTIST CHURCH. We think the omens in our town are good for a better state of things. The effects of the efforts of the Sons of Temperance, are already very obvious in suppressing the ravages of intemperance in our midst. Several champions in forwarding the cause of darkness by encouraging this vice, have broken off the fetters of intemperance and are boldly opposing this subtle enemy of man. O may the light of truth break in upon their hearts, and may they be rescued from the dominion of sin and become the sons of God, and

be zealous advocates of the religion of Jesus Christ.

The state of religious interest is at a very low ebb. Shall we not have an interest in the prayers of all of God's people? We are making some progress in the work of securing subscriptions to the building of the Bap. Meeting House. You recollect brethren, the appeal which we made through the columns of the Tennessee Baptist in behalf of this object some weeks ago. One good brother in the north east part of the State responded. Thanks to brother Hamilton for his subscription. Brethren shall we have a M. H. in Sparta. We have been encouraged of late in witnessing the interest of the Lebanon church in our behalf, which was manifested in the subscription of more than twenty dollars, and we believe that they will do more yet. The brethren of one other church will do something liberal for us; we have not heard from them yet. If all the churches in our bounds will do as the two alluded to above, we will soon have a M. H. Brethren do not wait for me to visit you in person, for that would take me away from my field of labor where I am so much needed, but let some brother in each church bring the subject before the church. Make up your subscription and report to me. Almost every church is able to do something, and willing too, if the subject were brought before them. In submitting the claims of this object upon your benevolence, brethren, we feel assured that what you do will redound to the glory of God and the advancement of his cause. Invoking the divine blessings upon the editor, and all the readers of the Tennessee Baptist, I subscribe myself your friend and brother.

J. L. SUMMAR.

For the Tennessee Baptist.

BRO. EDITOR: I have just returned from one of the most interesting meetings that I have witnessed since my arrival in North Alabama. It commenced Friday before the 1st Sabbath in the present month, and continued ten days. Father Carson was the only ordained minister present at the commencement of the meeting; seven days having passed by, and Bro. C. being worn out and overcome by hard laboring in the gospel, the oppressive heat and old age, he sent for me to come and assist him in the good work. I left my school of about 47 scholars in the care of brother Beaumont and Rev. A. L. Stovall; went to the place where the meeting had been in for progress several days, (Bethel by name) and found a larger, waiting, (and I may say worshipping assembly) for many were engaged in prayer meeting. I preached to the people the best I could (God being my helper) till it was thought expedient to bring the meeting to an issue. It did not close at last for want of interest, either on the part of the church or congregation, for it appeared that the best of the wine had been reserved for the last of the feast. The last day (being the Lord's day) was the most important period of the occasion. About 20 persons having made a profession of faith in Christ during the meeting, 19 of whom joined the church and were baptized by Bro. Carson and myself. Near 300 spectators witnessed the baptismal scene; it was solemn and imposing. The church feels greatly strengthened and comforted, also encouraged to walk humbly before God. May those little ones, that believed on that occasion, be fed on the sincere milk of the word, advance in the divine life by daily enquiring of their Heavenly Father their duties to be performed in His militant kingdom.

Our Union or District meeting comes off next Sabbath, and I hope to have tidings to send you from it. I have seen many notices of revivals among the churches of Middle Tennessee, and at some, where I endeavored to warn sinners, at my first preaching.—May God speed the good cause and His gospel triumph, till the last foe fall prostrate before its mighty influence. Many portions of our country are quite destitute of preaching, and I have been told by respectable authority, that there are many families not more than 20 miles distant from this place, who have no bible and scarcely ever hear preached, "Christ and Him crucified." E. W. BENSON.

Town Creek Academy, Lawrence county, Ala., Aug. 14, 1848.

For the Tennessee Baptist.

NEAR STATESVILLE, Wilson Co., } August 18, 1848. }

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that it may be as fire in stubble that it may spread until the knowledge of God shall cover the earth as the waters cover the face of the great deep. The prayer meeting seems to be the instrumentalities through which the work has been accomplished, we meet once or twice a week at our M. H. in a prayer meeting. As all old grudges and unfriendly feeling that existed between neighbors seem to be entirely broken down, so we are compelled to say the Lord has done great things for us whereof we are glad.

Very truly yours,
HIRAM M. FITE.

For the Tennessee Baptist. AUGUST 10, 1848.

BRO. EDITOR: Before me lies the Tennessee Baptist of July 20th, in which a writer subscribing himself "An Old Missionary," has reviewed a circular written by Rev. J. W. McDonald.

It is manifestly clear from the review of that circular, that the Rev. gentleman (J. W. McDonald) either did not understand the principles of Missionary Baptists, or that he did not possess candor enough to speak the truth in reference to them. Now if he is a conscientious man, and would trouble himself to read the 20th chapter of Exodus and 16th verse, he would be a little more cautious how he bears false witness against his neighbor.

The Rev. gentleman intimates that the Missionary Baptists are great lovers of money. It is true we want it to accomplish good, in sustaining the missionary, both in the home and foreign fields of labor, and to circulate the scriptures throughout the world; but we think the desire to obtain means to accomplish the "proposed ends is free from covetousness, and we can assure the Rev. gentleman that we came in possession of all the means we get in an honorable way, for we do not take other men's money without liberty. But suppose the charge against the Missionary Baptist, as preferred in that circular, (that they love money) were true. We think that his rebukes sound very much like Satan reproving sin, for the Rev. gentleman has the honor of being connected with a people who hold on to the article with as much tenacity as most people, and he, perhaps, is as great an admirer of the article as any man living. We will quote the address "Physician heal thyself." But there is one sentence in the Old Missionary's article which we desire to notice in a few reflections, viz: "A man with us may be a good church member and belong to other society. He may never belong to or pay a dime to any other society, save the Bible Society, and not that unless he chooses." It is true, that a man may be a member of a Missionary church, and withhold his contributions, from all the societies of a benevolent character, and yet not sacrifice his membership in the church. But the question arises, "Is he a good member?" If all the members of a church were such as is described above—what would there be in the church to characterize it as missionary? Now it is clear, from quotations in the Old Missionary's article, that the Baptists in the days of the Apostles were unquestionably missionary? "And what constituted them such?" "Is any man at a loss for an answer?" We suppose, not unless it is some Anti's, who have spent more time in reading the 9th of Romans than perhaps all the New Testament besides. But to the intelligent bible read christian the answer is immediately at hand, for it was not the faith alone of christians in the days of the Apostles, that constituted their missionary character, but their works combined with their faith, by which their faith was made manifest. I would say to Old Missionary, I love your missionary theory, but my dear brother, unless we are practical missionaries, we are not bible missionaries, if missionaries at all. My dear bro. Old Missionary and brethren all, we lay it down as a correct sentiment, that a man cannot be, strictly speaking, a good member of a missionary church, while he is a do nothing (and consequently a good for nothing) practical Anti.

Dear brethren, let us think on this subject and be practically what we are professionally, and our influence will be felt, and our cause will speedily triumph.

A PRACTICAL MISSIONARY.

A NARROW ESCAPE AND FEARFUL RETRIBUTION.—During a storm a few days since, in Cameron, Steuben county, lightning struck the door of the dwelling house of Mr. J. B. Chase, destroying one side of it entirely, and passed so near Mrs. Chase that it stunned her for a moment, and then passed out of another door which was open, without doing further injury. But in an adjoining town a man who was admitted for his blasphemous revelry during a storm, at the same time, defied the winds and outcries and blasphemous imprecations, the lightning of heaven; and so horrid were his oaths and daring his wickedness, that the inmates of the house fled for refuge elsewhere; and hardly had they passed the threshold of the dwelling before the booming thunder bespoke the majesty of Him who holds the winds and outcries the storm, and quick as thought the lightning's flash was seen, and its power fell upon the proud defier of God's arm, and as suddenly was he prostrated to the floor—a mutilated, lifeless body. The flash had done its work, and he was summoned to the bar of the Being whose lightning he had so impudently defied.—Genesee Evangelist.

ON THE DE Who was killed

How quickly I From friend Earth thy wing 'Twas pining No warning 'd To tell of Ty To part thee on Of the destruction For in a moment From life in Thy spirit soar To see thy

Bat anchor'd w Thy heart we t Prepar'd we tr And join you Thy voice has In hymns of But now in str For heaven, Then mother, Friends who Cease all sorrow And place it

That in you g Like unto an And meet his To praise t What glory c What wrea Death's conq For Jesus t Oh leave, oh The phant And seek wh Alone when

Nashville,

SPRIN Died, at P. Smith, on the 10th POLLY SMITH of her age. Sister Stovall county, Va marriage to becoming i she with b Carolina a Up to this "an alien f grace." I her condit before God sprinkled pardon at a Christ; her the blood r God her S that reach ing with G ever, she o age on ear follow the lead, though stream, w was baptiz Falls Cree Co., by 1834 she t Falls Cree recommen which was found sup Tennessee county, ar sibah and of the sac received b of the livi in Heaven those ami sex, comb devoted i Sister Sm fond and neighbor b be loved, I her death was a set stay on a talked m and futu God who health, w tion; all Heaven ward, b prize, bu ease im that she said but bore her until she death, a "the ang to walk gloom." a nump thirty cl children them ar a better But othe leads th The chi of her b rememb ed, but beyond mourn'd, and if j just, the land, w more. us all t ple, die reach t kindred

ON THE DEATH OF COLLIN S. HOBBS,
Who was killed by an Explosion of Powder,
August 25th, 1848.

How quickly wouldst thou called away,
From friends that loved thee dear;
Ere thy wino' d spirit could not stay,
'Twas winc' d for you heavenly sphere.

Thy warning voice fell on thine ear,
To tell of Tyrant Death's approach,
Thy path on thy guard for fear
Of the destroying monster's touch;
For in a moment thou wast hur'd
From life into Death's cold embrace;
Thy spirit soar'd to thy bright world
To see thy majest' face to face.

But anchor'd werc thy hopes on high,
Thy heart in youth to God was given,
Pepp'd werc thy trust and love to die,
And join yon blissful choir of heav'n.

Thy voice has oft mingled sweet
In hymns of praise to God below;
But now in strains angelic meet
Thou sing'st in heav'n's bright choir.

Then mother, sisters, brothers dear,
Friends whom Collins has left below;
Cease all sorrows, Oh, dry each tear,
And place in Heav'n your trust 'en now.

That in yon glorious world of light
Like unto angels you may be,
And meet his spirit pure and bright
To praise throughout eternit'y.

What glory crowns the christian's race!
What wreaths of honor for him wait!
Death's conquest, by Triumphant Grace
For Jesus makes his glorious state.

Oh leave, oh leave, in youth's sweet prime
The phantom joys poor earth can give,
And seek enduring bliss divine,
Alone where bliss doth ever live.

S. E. S.
Nashville, August 29, 1848.

Obituary Notices.

For the Tennessee Baptist.
SPRING CREEK, Aug. 1, 1848.
Died, at the residence of her son L. P. Smith, in Madison county, Tenn., on the 10th day of June last, sister POLLY SMITH, in the seventy-fifth year of her age.

Sister Smith was born in Granville county, Va., where she was united in marriage to Leonard Smith, and after becoming the mother of three children she with her husband moved to North Carolina and settled in Moore county. Up to this period of her life she was "an alien from God and a stranger to grace." But she was brought to see her condition as at condemned sinner before God; she bowed before a blood besprinkled mercy seat and sued for pardon at a throne of grace in name of Christ; her broken heart was healed by the blood of Christ and she enjoyed in God her Saviour, having now a hope that reached beyond the grave of living with God and glorified spirits for ever, she desired to spend her pilgrimage on earth with people of God and follow the Saviour wherever he might lead, though that should be in the liquid stream, where she willingly went and was baptized into the fellowship of the Falls Creek church, Moore county, N. C., by Isaac Zeague. In the year 1834 she took leave of her brethren of Falls Creek church, (bearing a letter of recommendation,) and many friends which was a fore trial to her, but she found support in Christ, and moved to Tennessee and settled in Henderson county, and joined the church at Hepsibah and lived an exemplary member of the same until death came, and she received her discharge from the army of the living God to receive her reward in Heaven. In sister Smith was found those amiable qualities that adorn the sex, combined with a life of piety and devoted service to God for 45 years. Sister Smith was an affectionate wife, fond and tender mother, and as a neighbor she had only to be known to be loved. Some months previous to her death she received a hurt that was a serious one, and she felt that her stay on earth was but short, and she talked much in reference to her state and future prospects. She found that God who had been her support in health, was still her strength in affliction; all was well; her way was clear. Heaven before her course was still onward, eager to grasp the glittering prize, but such was the state of her disease immediately preceding her death that she had no her proper mind and said but little about her departure, but bore her sickness with much patience, until she calmly sunk into the arms of death, and I have not a doubt but that "the angel of the covenant stood ready to walk with her through death's dark gloom." Sister Smith leaves behind a numerous posterity, one hundred and thirty children, grand and great grand children, to mourn her loss; some of them are trying to make their way to a better land than this. God help them. But others are in the broad road that leads to death. Lord pity them.—The church at Hepsibah has lost one of her brightest ornaments. Society a remembrance whose place is not easily filled, but her loss to her relatives is great beyond compare; but why should they mourn her loss; it is great gain to her, and if they but trust in the God of the just, they can meet her in the glory land, where parting will be known no more. May the God of all grace help us all to live for God, follow her example, die in the triumph of faith, and reach the mount of God, and join our kindred spirits in the skies.

R. DAY.

For the Tennessee Baptist.
Departed this life, on the 2d of July, in the twilight of the evening, MARY J. McFADDEN, at the residence of her mother, Williamson co., Tenn. She was the daughter of Candour and Jane McFadden, she was born the 26th of March, 1816, and was raised by religious parents, who were members of the Baptist church. She professed faith in Christ at a Cumberland Presbyterian camp meeting, and connected herself with that church, in which she lived an orderly member, until her death. She was also a member of the Female Indian Mission Society formed at the Baptist church at Antioch, Tenn. She has been a contributor to said society almost from its organization. I will here state that this society has been favored monthly with one half dozen copies of the Indian Advocate, we suppose through the kindness of the publishers to whom we wish to return our sincere thanks.

Our sister, whose death we record, was one who took considerable interest in reading the Indian Advocate, especially the communications of that self-denying brother Americus L. Hay concerning his own labors and success, and the labors of that faithful and much loved brother Islands, and the great destitution which his death has caused among the red men. She had strong desires for their salvation, as a token of her desires she bequeathed in her last will and testament to the Antioch Female Indian Mission Society \$300, for the purpose of supporting those ministers who labor in word and doctrine among them, which will be handed to the treasurer of the above named society by her executor as soon as the ordinary process of law can be accomplished, and as soon as convenient, we expect it will be furthered on to the treasurer of the Indian Mission Association. The disease which terminated the existence of our friend on earth was supposed by her and her friends to be fever. On its first appearance medical aid was resorted to, but in vain, the disease took its seat upon the lungs, and in a few weeks brought its victim near the grave, with but little suffering comparatively speaking. She was a person somewhat retired in her disposition, and consequently was most respected by those who knew her best; she was not easily excited upon any subject, and was one who appeared to walk by faith and not so much by feeling as many do. Seeing her dissolution was drawing near and feeling deeply interested for her welfare, I asked her how she felt concerning death; she replied, ever since she knew her disease was seated and death was her portion, she had been pressed down, because she could not feel that reconciliation to death that she would wish to feel. I told her I hoped she would have dying grace when she came to the trying hour; she appeared awfully solemn, and said, when she viewed her past life she thought she might have been more faithful in the service of God than she had been; she often spoke of her unworthiness, and when she was growing cold in death, she was asked if she felt willing to submit her all into the hands of that blessed Saviour who had died that we might live in a better world than this, she said she could, for she had tried to serve him in spirit and in truth, though she could not see her way as she wished; she then broke out in the most solemn prayer to God that he would forgive her all sin and support her in the trying hour, that I ever heard fall from the lips of any person.

When she ceased praying she asked what caused that trembling in her head; I told her to try to compose her mind as well as she could, that I thanked the Lord she had not waited until a dying hour to commit her soul to His care, and He was faithful to take care of what she had committed to His hands; her countenance lighted up in the twinkling of an eye; a heavenly smile was portrayed, which bespoke joy unspeakable and full of glory. She said there was not a veil between her and her Saviour; she shouted the praises of God aloud, although she was cold in death. She was told that it appeared as though she could walk through the valley and shadow of death and fear no evil; she said there was no evil there, all was light and joy, there was no darkness there; if that was death, no person need fear death. We can give but a faint description of this glorious scene. She expressed great anxiety to depart and be with the Lord—she exhorted sinners to prepare to meet God and recommended the christian religion above every thing else in this world, her suffering was great; in a few of her last hours, she remarked, this shortness of breath is disagreeable; she was told the struggle would soon be over; she smiled and said, if it was the Lord's will for her to suffer a while longer His will be done. She appeared to suffer much in her last moments. Thus we see the christian is not exempt from suffering. Reader, hast thou secured a well grounded hope, that when you come to change worlds that you will have a friend that can support you when all earthly friends must fail? Our deceased friend has left an aged mother and two sisters, with other friends to mourn her loss, but we are satisfied our loss is her gain, and there-

fore we wish to submit to the will of the Lord. E. L. M.
Banner of Peace please copy.

Protracted and Camp Meetings.

There will be a protracted meeting held with the church at Chapel Hill, Humphreys county, embracing the 3d Lord's day in September.

There will be a protracted meeting held on Pumpkin creek, Humphreys county, embracing the 3d Lord's day in October.

There will be a protracted meeting held at Mount Union Meeting house in Humphreys county, commencing Saturday before the fifth Lord's day in October.

These meetings are all of them in destitute places of Baptist preaching and my field of labor, I therefore earnestly request my brethren in the ministry to come to those respective places of meeting. Brethren come if you have to leave other meetings, from the fact that this is a very destitute place. Will bro. W. F. Luck and others come? Try brethren. J. P. ARNOLD.
August 17, 1848.

For the Tennessee Baptist.
There will be a Camp Meeting held with the United Baptist Church at Siloam, Macon county, Tenn., commencing Friday before the first Sabbath in September next. Ministering brethren and friends of Zion are requested to attend. THOMAS MEADOR.
July 16th, 1848.

A Protracted Meeting will be held with the Baptist church at Rutlands, commencing on Saturday before the third Sabbath in September next. Ministering brethren are invited to attend. WM. F. LUCK.
July 13, 1848.

There will be a Protracted Meeting held with the Beaver Dam Church, commencing on Friday before the 4th Lord's day in September, (23d.) Ministering brethren in this section are earnestly invited to "come up to the help of the Lord, to the help of the Lord against the mighty," and aid us by their prayers and preaching to build up the walls of Zion in this region. Notice is thus early given to enable the churches to know how to arrange the time of holding their protracted meetings, and the ministering brethren can be with each other at the different meetings.
J. P. ARNOLD.
June 3, 1848.

COTTON PLANT, MISS.

The Chickasaw Baptist Association will hold its next session with the Academy Church, nine miles south of Ripley, Tippah county, Miss., commencing Friday before the third Sabbath in September next.

There will be a Camp Meeting held at the same time and place, and ministering brethren who can make it convenient to do so, are earnestly solicited to be with us upon that occasion. Done by order of the Church.
W. J. RIDDLE, Clerk.

The church at Enon, Rutherford county, has appointed a protracted meeting, to commence on Friday before the third Lord's day in September. The brethren, and especially the ministering brethren, are affectionately and earnestly solicited to be with us at that time. THE CHURCH.

A protracted meeting will commence at McCrory Creek Baptist church, Davidson county, on Saturday before the 2d Lord's day in September. Ministering brethren are respectfully invited. THE CHURCH.

SPANISH WATER COOLERS.

Mr. Hicks at the Crockery Store next door to the Planter's Bank, has received some Spanish Water Coolers which are really a desideratum in the absence of ice. They are used extensively in hot climates for the purpose of cooling water, wine, &c., and those not adjacent to good water should give him a call.

COTTON IN TEXAS.

The accounts of the cotton crop in this State says the Galveston Citizen of the 17th ult., continue highly favorable. We have heard of no damage in middle or western Texas, either from the worm or rats. Picking has doubtless begun throughout the State by this time.

FIRE IN JONESBORO.

The office of the "Tennessee Reformer," the Democratic paper recently established in Jonesboro, was, with its contents, destroyed by fire on the morning of the 13th inst. Different opinions exist as to the cause of the conflagration. An article in the Jonesboro' Whig says:—

Some suppose this to be the work of an incendiary; others express the belief that it had been a very small quantity of fire in the office on the previous evening, for lighting pipes or cigars, a spark may have fallen among the printing paper, as it was first discovered in the paper room, and as all acquainted with the nature of paper know that fire will smoulder in a room of paper for 24 hours, without consuming it, it is therefore reasonable, that the fire occurred in this way. No person was sleeping in the office, and before the citizens could collect, the entire house was in flames, consuming the type and everything else connected with the office. No other property was destroyed, owing to the calmness of the morning, and the untiring exertions of our citizens.

SUPERIOR KENTUCKY MUSTARD, warranted best quality, in cases, bottles, or bulk, for sale H. G. SCOVELL.

NEWS FROM THE CAMBRIA.

Proclamation.—The following notification has been issued by the Lord Lieutenant.

Caution.—Whereas, William Smith O'Brien, Thomas Francis Meagher, John B. Dillon, Michael Doherty, and divers other persons stand charged as being guilty of the crime of high treason, and being engaged in rebellion against her Majesty:—

Now, this is to give notice to, and warn all persons, that all persons who are named in the preceding list, or any of the above-named persons, or others whom they shall know to be engaged in similar treasonable practices, or who shall afford them the means to escape, or who shall aid them in their disguise, or who shall mislead those who are in search of them, or who shall harbor or shelter them by receiving them into their dwellings, or otherwise, are themselves guilty of the crime of high treason, and will be dealt with accordingly. By His Excellency's command.
T. N. BEDDINGTON.
Dublin Castle, August 1, 1848.

Execution of the Irish papers of Wednesday.—The accounts from the south are quite tranquil. The army concentrated around the district where the rebels are located were to be moved this morning, under the command of General Napier and McDonald, to scour the country and effectually to crush the insurgent movement.

It is stated that Smith O'Brien had fled from the colliery district of Tipperary; that he had arrived at Woodford, on his way to New Quay, a little seaport village in the county of Galway.

One letter informs us that the party were returning towards Thurles and resuming their work.

It is said that Dr. Cane has been arrested in Kilkenny.

The 73rd regiment, with two pieces of artillery, arrived at Kilkenny on Wednesday evening. There was no later intelligence of the whereabouts of the fugitive insurgents.

The following summary of the intelligence is from Wilson & Smith's European Times.

The Rebellion in Ireland.—Prior to the news of the late corps suspension act having reached Ireland, Mr. Smith O'Brien, Mr. O'Gorman, Mr. Dillon, and Mr. Meagher, were receiving the arms, which was impending, quitted the capital of Ireland and repaired to their strongholds in the south.

On the 25th ult. Mr. O'Brien and other confederate chiefs met at the house of Captain Sully, and then plunged into the heart of Tipperary, where for several days no authentic accounts could be obtained respecting their movements. At first it was declared that O'Brien was at the head of 10,000 Irishmen, which rumor magnified to 100,000; but more trustworthy reports having since arrived, we find that not a period could there have been more than 2,000 adherents to the insurrection.

In the meantime the government proclamations of offering a reward for the apprehension of the leaders of the insurgents were extensively posted throughout the chief towns of Tipperary, Kerry, and Waterford, and many were deterred from continuing in a course which imperiled their lives. All the penalties of high treason attached to the harboring or abetting of the movement, and the whole body was completely panic-stricken.

Of Meagher we have no authentic accounts whatever; it is said that he has escaped. O'Brien, after the news of the suspension act, was in the same place occupied in stirring up the peasantry, next appeared about Mullinahone, armed with pike and pistol, and surrounded by a body-guard similarly equipped. He certainly held at the police station there, and demanded the sergeant and six men to surrender. Some parley took place, and Mr. O'Brien and his party, not succeeding in gaining over the men or in inducing them to surrender, promised to return the following day.

On Saturday, the 28th ult., the first "overcast" fairly took place. About 4,000 or 5,000 insurgents encountered a small body of police under Mr. Blake, the county inspector, and at first the overwhelming force of the insurgents compelled the little band of the constabulary to retire. They secured their retreat into a small house on the borders of the common of Ballygarry, which, having fortified, the insurgents advanced headed by O'Brien. He called upon the besieged to surrender, which was answered by a volley from their muskets, which killed several of the insurgents. Dillon was, it is contently stated, wounded in both legs. The Roman Catholic clergyman arrived at the scene of strife whilst this was going on, and implored the people to abstain from bloodshed. O'Brien, it is said, incited the people to set fire to the house, or pull it down, but not being seconded, he appeared disgusted with the command, mounted a policeman's horse, and took the direction towards the village. The police were again in regular troops, cavalry, artillery, and infantry, came pouring in from all quarters the insurgents had disappeared, and the military bivouacked on the field.

Various statements have since been published, which show that O'Brien is scarcely in a state of sanity, his dress and deportment being altogether such as to justify this belief.

The intelligence of the appearance of Mr. O'Brien in the county against the Government created deep sorrow and alarm. The utter disproportion of strength to cope with the authorities, the want of money, commissariat, and supplies, the absence of all other arms and resources, showed the whole affair from the beginning to be utterly hopeless. From England a continued stream of forces, consisting of cavalry, infantry, and artillery, poured immediately into the western part of the country, and the whole encircled the whole coast. The Felon, Nation, and other papers were seized, the types carried away, and effectual steps taken to prevent their reappearance.

Nine provinces were further divided into areas, including Kerry, Galway, and seven baronies in Cork county, Wexford, Queen's county, Carlow, Kildare, Wicklow, and eight baronies in King's county. The Felon, Nation, and other papers were seized, the types carried away, and effectual steps taken to prevent their reappearance.

Patrick O'Higgins, the leader of the Dublin Charitists, was the first person sent to Kilmalham jail on a charge of high treason. A man named Flanagan was, through the influence of the Union to procure subscribers to "Sears' Pictorial Family Bible; and Monthly Magazine;" and also to sell "Sears' New and Popular Pictorial Works, universally acknowledged to be the best and cheapest ever published, as they are certainly the most valuable. Any active agent may clear \$500 or \$1000 a year. A cash capital of 25 or \$50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid, or the letters will not be taken from the office. Please address to: ROBERT SEARS, Publisher, No. 128 Nassau street, New York. August 10, 1848.

THE COMPANION;
A NEW COLLECTION OF HYMNS AND SPIRITUAL SONGS, Adapted to DEVOTIONAL EXERCISES, BY HENRY J. W. D. GATES.
SECOND EDITION—Revised and enlarged.—Published by Graves & Shankland, Arcade Buildings, Union street, Nashville, Tenn.

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Extra, Morocco	65 "

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An edition of the Companion is a partner ship affair with the compiler and ourselves, none of them can be furnished to persons to sell on commission.

Orders for the Companion must in all cases be accompanied either with the money, or a note at four months, with approved security.

June 22. GRAVES & SHANKLAND.

The Christian's Daily Treasury.
A Religious Exercise for every day in the year, by Ebenezer Temple, Rochester, Essex Co., N. Y.

"The people shall go out and gather a certain rate every day."
"Give attendance to reading; to exhortation, to doctrine."
From the Second Revised London Edition, 407 pages 12mo. Cloth, Price \$1. For sale by GRAVES & SHANKLAND.

APPLES—Apples for the bbl. for sale by EGLESTON & HYDE.
Jan. 20—4f.

All is reported quiet in the South. Nothing further from Smith O'Brien. **Arrest of Rebel Officers.**—On Monday morning a party of police visited the Babington establishment of Messrs. Finck & Co., South Great George's street, Dublin, and commenced a search for arms. The chief constable, on being required by the police, at once ordered all the young men to open their boxes. Ten were at once taken into custody. It appears by certain documents found upon them, that they were received by the committee to act as field officers and captains in the regular army. The parties named are as follows: James Crotty, alias Capt. Crotty, Rosecrance James Baker, alias Capt. Baker, with William Walsh, Henry Brackston, Edward Beahan, Andrew Beahan, Thomas Bergin, Richard Johnson, John Sheehan, and Wm. Walsh. An order was drawn up for their commitment to Kilmalham, where they were forthwith transmitted.

MARRIED.

On Thursday, 10th inst., at 12 o'clock, by Rev. Wm. H. Grimmer, Mr. ROBERT A. HIGHT, of Rutherford county, to Miss MARTHA ANN, daughter of Mr. David Jourdin, of the same county.

355 Packages of Queensware, China and Glass.

EMBRACING a large and complete assortment for FAMILY USE and the COUNTRY TRADE, now in stores, and at an unusually low price for cash. Country Merchants are particularly invited to call and examine the stock as it contains a large quantity of Common Ware. Country produce taken care of.

A small lot of WATER MONKIES, or Spanish Water Jars, for cooling and keeping drinking water cool, also, a small lot of large INDIA WATER TAPS, at reduced prices. At the Nashville China Store, next door to Planters' Bank.

A Certain, Sovereign and Speedy CURE OF THE FEVER AND AGUE.

Will be found in Wright's Indian Vegetable Pills. READ THIS! **Cure of Fever and Ague.** RUSSELLVILLE, Putnam co., Ind., July 17, 1847. DR. WRIGHT—Some time since your agent left me a supply of your Indian Vegetable Pills, for the cure of Fever and Ague. Mr. James Boyd has a son who has been laid up with the Fever and Ague, and had tried various other remedies, all of which proved of no avail. He determined to try your Indian Vegetable Pills, and by using one box, he is now sound and well. Mr. T. Spencer had a daughter, Mr. Hugh Groves a son, and Mr. Charles Nichols and three of his family were all down at the same time, with Fever and Ague, and had also tried the various other remedies without effect. Your Indian Vegetable Pills soon restored them all to perfect health. I can assure you, from what I have seen, your Indian Vegetable Pills may be relied on, for a permanent cure of Fever and Ague. Yours, respectfully, JACOB DURHAM, P. M. Also, an acting Justice of the Peace.

This is to certify, that I was entirely cured of the Chills and Fever, several months standing, by the use of four doses of four Pills each of Wright's Indian Vegetable Pills and after taking medicine from a regular physician for some time, and have had no symptoms of it since, which has been about one year. J. W. SPENCER. Texas, Champaign Co., Ohio.

This is to certify that I was cured of the Chills and Fever, by the use of Wright's Indian Vegetable Pills after having had three attacks of it. DAVID BUEBY. Sugar Grove, Fairfield Co., O., Nov. 19, 1846. The genuine is for sale at wholesale and retail by GRAVES & SHANKLAND. Sole agents for Nashville.

Offices devoted exclusively to the sale of Wright's Indian Vegetable Pills, wholesale and retail, 169 Race street, Philadelphia, 232 Greenwick street, N. York, at 129 Tremont street, Boston. June 22.

SALBRATUS by the Box, for sale by EGLESTON & HYDE. Jan. 20—4f.

DE. JOHN W. KING. HAVING located in Nashville, respectfully tenders his professional services to the citizens of this town and vicinity. Residence—City Hotel, Office, on Cherry street, recently occupied by Drs. Ford & Winston. Feb. 24, 1848.

A Card. HAVING recently learned that an impression prevails extensively in North Alabama and perhaps in other sections, that we are not keeping *Benedict's History of the Baptists* for sale, we take this method to inform all who wish to purchase this valuable work, that we have for more than three months past been keeping the work on hand, and have still a supply equal to any demand. This great work which has cost the venerable author nearly five years of toil to prepare, comprises nearly one thousand pages and is substantially bound in leather for library use.

The price of the book is \$1. Any person remitting four dollars by mail specifying the place and the person's care to whom they wish to have it sent, shall have their wishes promptly complied with. GRAVES & SHANKLAND. August 10, 1848.

Please to Read This. A Good Chance to Clear from \$500 to \$1000 a year.

AGENTS WANTED. In every town and country, through the Union, to procure subscribers to "Sears' Pictorial Family Bible; and Monthly Magazine;" and also to sell "Sears' New and Popular Pictorial Works, universally acknowledged to be the best and cheapest ever published, as they are certainly the most valuable. Any active agent may clear \$500 or \$1000 a year. A cash capital of 25 or \$50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid, or the letters will not be taken from the office. Please address to: ROBERT SEARS, Publisher, No. 128 Nassau street, New York. August 10, 1848.

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SOMETHING NEW ON BROAD STREET.

THIS UNDERGROUND has just returned from the Eastern cities with a large stock of FANCY AND STAPLE DRY GOODS, which he is now opening at his old stand on Broad street, between Cherry and Summer. He flatters himself from long experience in the trade of this city, he can furnish every article usually called for, in the best style, quality, and at the lowest prices. Particular attention is solicited to his stock of LADIES, GENTS, & CHILDREN'S WEAR, and it is confidently believed that no person can go away without being pleased with style, prices and quality. Many of the styles for Ladies Dresses can challenge comparison with the finest ever introduced in this market.

Milliners and Dress Makers are invited to an examination of the Stock of Bonnets, Ribbons and Dress Trimmings. SILKS OF EVERY VARIETY, FINE BONNETS AND DRESSES.

Ladies, Gentlemen's and Children's Shoes, Gents. Fine Calf Boots, Queensware, of every description, At Extremely Low Prices.

The department for Fancy Goods is kept up stairs, over the store, where a lady every way competent and attentive, takes pleasure in exhibiting the articles to persons that call to examine. Although the location is remote from the Public Square, yet the expense of store rent, thereby being saved, it is believed that but few establishments in the South Western States, can offer greater inducements to close purchasers. E. SMITH.
May 25, 1848.

Subscribers to the Christian Review.

It is now five years since our connection with the Christian Review ceased; and notwithstanding we have repeatedly written and sent Circulars to delinquent subscribers apprising them of the fact, accompanied with a bill of the amount due, and a request for immediate payment, there is still a considerable amount due from individuals in different parts of the Union, and from whom no response to our repeated calls has ever been made. Some of these have died. Some have changed their residence, and consequently our communications have failed to reach them. Some may suppose they have paid us; and others, again, may have paid some unauthorized person, who has failed to pay over the amount, and report the same as received, and for the failure of which, the publishers are in no wise responsible.

The amounts due from individuals though small in themselves, amount in the aggregate to a large sum, and this is much needed to refund cash actually expended for the publication of the work.

Presuming that no one who has had the work and is conscious of not having paid for the same, would wish to shield himself from the payment of a debt of this nature, but for reasons above stated, and other causes, it has been overlooked or neglected,—we, therefore, intend to publish the names of those from whom we do not hear previous to the first of July next, in the various Baptist publications, with the amounts due; trusting that in this way the notice will meet the eye of the individuals interested, or some friend who will inform them.

Prompt attention to the above will save all further trouble and expense.

G. K. & L., were the publishers of the first eight volumes of the Review, from 1838 to 1843, inclusive. Since which they have had no connection with or interest in the work.

Money current where subscribers reside, may be enclosed in a letter addressed to us and forwarded per mail at our risk. GOULD, KENDALL & LINCOLN, 59 Washington street. Boston, May 20, 1848.

CITY HOTEL. EAST SIDE OF THE PUBLIC SQUARE, Nashville, Tennessee. MARSHALL & SCOTT, Proprietors. May 15, 1847.

NEW ESTABLISHMENT. EGLESTON & HYDE, beg leave to inform the citizens of Nashville and vicinity, that they have opened a Western Reserve Butter and Cheese Depot and General Grocery Store, on Market Street, between Broad and Spring, where as all times a choice article of Butter and Cheese, and most kinds of family Groceries and provisions may be found.

CRACKERS—A few bbls. may be found on Market Street, for sale by EGLESTON & HYDE. Jan. 20—4f.

J. L. & W. H. COLLINS. DEALERS IN ONE DOOR FROM THE SQUARE. In the house lately occupied by F. Hyeronimus Tailor.

JOHN L. COLLINS, takes this method of informing his friends and the public in general, that he has taken into partnership his brother, W. H. COLLINS, late of Baltimore, whose long practice in the cutting of garments, will enable them to give entire satisfaction to all who may favor them with their custom. Their work shall be of the latest Fashion and done in the best style. They will receive the Fashions regularly; they hope their friends and the public in general will give them a share of their patronage. Work done at the shortest notice. Cutting done and warranted to fit.

Feb. 10—12m. **The Bible Manual,** COMPRISING Selections of Scripture, arranged for occasions of private and public worship, both special and ordinary, together with Scripture Expressions of Prayer, Abridged from Matthew Henry, with an Appendix, consisting of a copious classification of Scripture Texts, presenting a systematic view of the doctrines and duties revealed, by W. W. Evans. Pastor of Leight Street Church, New York, Second Edition, 439 pages, 12mo. Cloth, price \$1.50. For sale by GRAVES & SHANKLAND. July 13, 1848.

NEW BOOKS. FOR SALE BY GRAVES & SHANKLAND, Agents of the Tennessee B. P. Society.

Sacrifice and Atonement. BY SAMUEL W. LYND, D. D. THIS Work contains fifteen Chapters: 1. The Origin of Sacrifice. 2. The Typical Character of Sacrifice. 3. The Tabernacle. 4. The Temple. 5. The Priesthood. 6. The Typical Death of the Priesthood. 7. The Levites. 8. General Topics connected with the system of Sacrifice. 9. Sacrifices in General. 10. The Annual Feasts. 11. The Atonement of Christ. 12. Specific Sacrifices. 13. The Vicarious Import of Levitical Sacrifices. 14. The Atonement of Christ. 15. Concluding Remarks. 231 pages, 32mo. Price in cloth or leather, 75 cts. June 1, 1848.

Ancient Landmarks. BEING an abridgement of the Geography or Philo delphia Confession of Faith, to which are added in the form of notes, extracts from the Confessions of Churches and Associations, and from the writings of individuals of note, in which order, to which is also prefixed a brief historical introduction, by Albert Moore. Prices in plain binding 25 cents per copy. Extra binding 35 cents.

For sale by Graves & Shankland, Arcade building, Union Street, Nashville, Tenn.

NOTICE. THE above work I will send by mail at my own risk and cost, to any part of the country at the following prices: In boards, 4 copies for \$1—10 copies for a \$2.50 gold piece, or 22 copies for \$5. Half bound, 3 copies for \$1—7 copies for \$2.50, or 14 for \$5.

Orders for books, to be sent by mail, must be accompanied by the money and be post paid addressed to Albert Moore, Lynnville, Giles county, Tenn. June 1, 1848.

10 BBL. LARD OIL, a superior article, just received and for sale by H. G. SCOVELL. From the Second Revised London Edition, 407 pages 12mo. Cloth, Price \$1. For sale by GRAVES & SHANKLAND.

DRUGS. Blue, Ultra Marine Blue, Azowep-Blue, Chloride of Gold, Paris Green, Chloride of Bar, Yellow Ochre, Venetian Red, Spanish Brown, &c. &c. for sale by EGLESTON & HYDE. H. G. SCOVELL.

Poetry
From the Ch. Chronicle.
MY FATHER, GUIDE ME.
"My Father, thou art the Guide of my youth."
ZEPH. III, 17.

My Father, guide me now in youth
Within the path that leads to thee!
And let thy holy word of truth,
My guide, my joy, my comfort be.

My Father, guide me! Oh incline
My heart thy precepts to fulfill,
With confidence that thou art mine,
Let me delight to do thy will.

My Father, guide my roaming feet!
Nor let me from the "strait road" stray—
And make me for thy presence meet,
When all things earthly pass away.

My Father, when at last with this
Vain world we've done; life's journey o'er,
Receive me to the realm of bliss
Where my weak heart shall rove no more.

Philadelphia, July 1, 1848. E. G. T.

THE PILGRIM AT HEAVEN'S GATE.
My Robe of Life is travel-worn,
And dusty with the dusty way;
It beareth marks of many a storm,
It beareth marks of many a fray.

The morning shower, the damp night dews,
Have left their dark, discoloring hues.
My Robe of Life is scorched and burnt
By madly rushing through the fires,
Where sternest teachings I have learnt
From passionate and fell desires;

Yet not without the loss of chaste
White innocence, no more replaced.
My Robe of Life is blood besprent,
For though I never raised the knife
To smite my brother's breast, I've sent
A sharper steel through his soul's life,
And made his heart to bleed by deep
And angry words, that murdered sleep.

My Robe of Life is tear-bedecked,
Tears wrung from mine and other's eyes,
That I so oft have shunned the good,
That ever under me, God sent, lies,
And tears by deeper anguish forced
From consciousness of virtue lost.

My Robe of Life is sin bespotted,
And much bewayed by anxious care,
And here and there grown thin and rotted
Away by too much wear and tear,
And torn by thorny thickets, when
Through them I sought the road again.

My Robe of Life at first was fair
And spotless as the driven snow;
'Twas flung around me gently there,
Where spirits first from Heaven do go;
And white and clean it seemed to be,
A type of God's own purity.

creatures which his own hand had made,—made from the dust of the earth. Hear him promising that, if they would only obey his voice, he would look upon them as a treasure to himself; that is, he would make them the particular objects of his love, and care, and favour, and condescend himself to be their king, to reign over his holy people. And Moses told the people these words of the Lord, and the people answered and said, "All that the Lord hath spoken we will do." "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." Then God desired that the people would put away all their usual employments, and spend the next two days in preparing themselves to hear God's words; in preparing themselves by prayer and by sorrow for their past sins, and by carefully putting away now all sin from among them. For though sin is always hateful to God, and full of danger to ourselves, yet then is it most hateful and most dangerous when we bring it with us into the very presence of God. And although we ought to be holy at all times, yet then ought we to be more than ever so, when we are going before God, either to offer up our prayers and praises, or to hear his holy word.

At the command of God, the people spent two days in making themselves ready to appear before him. "And it came to pass, on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount; and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mountain; and Mount Sinai was altogether in a smoke; because the Lord descended upon it in fire; and the smoke thereof ascended (or went up) as the smoke of a furnace, and the whole mount quaked greatly. And the voice of the trumpet sounded long, and waxed louder and louder." By which we are to understand that the angels of heaven, who attend upon God, called the people by a voice like that of a trumpet, but loud and terrible beyond the sound of all earthly trumpets.

"And so terrible was the sight, that Moses said, I exceedingly fear and quake." Well might even the holy Moses, the servant of the Lord, tremble at the voice of the archangel, the trumpet of God; when God came with ten thousands of his saints, in the midst of fire and smoke, and thunder and lightning. For thus "the Lord came down upon Mount Sinai, on the top of the mount." "And the Lord called Moses up to the top of the mount;" but none of the rest of the people were allowed to draw near the glory of the Lord,—only Moses and the priests, or servants of the Lord, who were set aside from all the others in a particular manner for the service of God.

Such was the solemn and awful manner in which God gave his laws and made known his will unto the people of Israel. And the words which God then spake are called the Ten Commandments. We shall find them in the twentieth chapter of the book of Exodus; and let us ever remember, my child, that they were spoken first in so terrible a manner, that the people, when they heard them, entreated that the words should not be spoken any more. "Let not God speak with us, said they, lest we die." For these commandments were spoken, as we have seen, amid "fire, and blackness, and darkness, and tempest, and the dreadful sound of the trumpet." Let us also remember, that these commandments were spoken for us, as well as for the children of Israel; and though we find them in the word of God, and do not receive them as the children of Israel did, in such manner as to fill our hearts with terror, yet let us never forget, that there is a day coming when we shall have to give an account of our obedience to them. If we look to what the Bible has told us of that day, we shall find that it will be more terrible to the wicked than the day when God first gave the law from Mount Sinai. True, the trumpet of an angel called the Israelites together; but does not the Bible tell us that the voice of an archangel and the trump of God shall call us from our graves to judgment? God came with thousands of his Saints to Mount Sinai; and the Bible tells us, that when our Lord Jesus Christ comes to judge the world, "thousand thousands shall minister unto him, and ten thousand times ten thousand shall stand before him." On Mount Sinai there was fire and smoke, and thunder and lightning; and does not the word of God tell us that, in the great and terrible day of the Lord, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and that the earth, and the works that are therein, shall be burned up?" Seeing, then, that we really believe, and look for such things as these, how careful should we be to keep them, and how ready we should be to obey them, even the least of God's commandments.

I need not now tell you that the Ten Commandments are, that were thus given to the Israelites by God himself; because you learn them in the

Catechism, and, as you learn them, are taught the meaning of them all. These Ten Commandments, which were spoken, not only for the Israelites, but for us too, were afterward written by God upon two tables of stone, and given to Moses.

Besides these and other commands which were good for all the people at all times, there were many rules and precepts which God was pleased to give for the use of the children of Israel in particular. Such were the commands relating to feasts and sacrifices; the feasts were to be kept holy to the Lord, in memory of certain events which had happened among themselves; as the feast of the Passover, which was to put them in mind of their deliverance from Egypt; and the feast of the Tabernacles or tents, which was meant to keep up the recollection of their living so long in tents in the wilderness.

Of sacrifices, peace-offerings, and sin-offerings there were many; all of which were meant to point out our Lord Jesus Christ. These were done away with, and were at an end, when our blessed Saviour was really come into the world, and had offered up himself as a sacrifice for the sins of the whole world. He was a "full, perfect, and sufficient sacrifice," sin-offering, and peace-offering, offered for sin; offered to make peace between God and man. The precious blood of Christ once shed, there was no further need of the blood of bulls and of goats, which could not really take away sin, but were meant to show how much we needed cleansing, and that we could obtain pardon in no other way but through the "shedding of blood."

After God had talked some time with Moses, Moses went and told the people all the words of the Lord; and the people answered with one voice, "All that the Lord hath said will we do, and be obedient." Then Moses offered sacrifices, and sprinkled the people with the blood of the sacrifices. After that, by the command of God, Moses and Aaron, Nadab and Abihu, went up again into the mount, and seventy of the elders of Israel. "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in its clearness."

E. What, mother! did they really see God? I thought you told me that no one had ever seen God at any time. M. You are right, my child: when we read that they saw the God of Israel, we understand that they saw the glory of God, the signs of his majesty and presence, which were now more splendid and bright than they had ever been before: under his feet there was a pavement bright and glistening, like a sapphire-stone; and like the purest and clearest sky, when it is all spangled with stars. Thus it was that they saw God.

And the Lord called Moses farther up into the mount, saying, "Come up unto me in the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua and Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai; and the cloud covered it six days; and the seventh day the Lord called unto Moses, out of the midst of the cloud; and the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel." And Moses was in the mount forty days and forty nights.

as for the care of the poultry
12. Clover and other grasses to form a part of the rotation of crops, and these to be at the proper period ploughed in, to form pabulum for succeeding crops.
13. To provide a good orchard and garden—the one to be filled with choice fruits of all kinds—the other with vegetables of different sorts, early and late, so that the table may at all times be well and seasonably supplied, and the crops contributed to increase the wealth of the proprietor.

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430 GALLONS refined Tanner's Oil—just received and for sale by H. G. SCOVELL.
WISTAR'S BALSAEM OF WILGEBERRY, for the cure of Consumption, and all affections of the Lungs, (which has been used with decided and beneficial results,) can be had genuine at June 12, 1847. H. G. SCOVELL'S.

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THE subscriber has just received a large quantity of those FLOWER POTS, much prettier, durable, and in every way better than the kind ordinarily used. H. G. SCOVELL.
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SODA OR MINERAL WATER, superior to which has ever been found—no those will attest who have experienced its healing, healthful and exhilarating effects. The sick and convalescent would do well to repair to this fountain of Health. All who feel indisposed, whether of stomach or delicate physical constitution, will be greatly benefited, if not perfectly relieved, by partaking of this delicious beverage. H. G. SCOVELL, Druggist and Apothecary, North side of the Public Square, 3 doors west of Nashville Inn, Nashville, Tenn. May 22.

THE ESSENTIALS TO PRODUCTIVE FARMING.—The following essentials for productive farming are from the pen of the editor of the American Farmer, which is we believe the oldest agricultural paper in the United States.
1. Good implements of husbandry, plenty of them, which should always be kept in perfect order.
2. Deep ploughing and thorough pulverization of the soil, by the free use of the harrow, drag, and roller.
3. An application of lime, marl, or ashes, where calcareous matter or potash may not be present in the soil.
4. A systematic husbanding of every substance that is capable of being converted into manure, as a systematic protection of substances from loss by evaporation or waste of any kind, and a careful application of the same to the lands in culture.
5. The draining of all wet lands, so as to relieve the roots of the plants from the ill effects of a super-abundance of water, a condition equally pernicious as drought to their healthy growth and profitable fructification.
6. The free use of the plough, cultivator, and hoe, with all row-cultured crops, so as to keep down, at all times, the growth of grass and weeds, those pests which prove so destructive to crops.
7. Seeding in the proper time, with good seed, and an equal attention as to time, with regard to the period of working crops.
8. Attention to the construction and repair of fences, so that what is made through the tolls and anxious cares of the husbandman may not be lost through his negligence to protect his crops from the depredations of stock.
9. Daily personal superintendence, on the part of the master, over all the operations of the farm, no matter how good a manager he may have, or however faithful his hand may be, as the presence of the head of a farm and the use of his eyes are worth several pairs of hands.
10. Labor-saving machinery, so that any one may render himself as independent as a freeholder of neighborhood labor, as a sense of the comparative independence of the employe upon such labor begets a disposition of obedience and faithfulness on the part of the employe.
11. Comfortable stabling and sheds for the horses and stock, all necessary out buildings for the accommodation of the hands, and protection of the tools and implements, as well

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100 CRATES of Common Ware for country retail dealers. No charge for showing and pricing.
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Prone to Chronic Laryngitis, Asthma and Consumption—Their nature, causes, symptoms and cure—illustrated in selections from four hundred and forty-two cases, by S. W. Hall, M. D., and W. W. Hall, A. M. M. D., Fifth Edition, with Additions—Price \$1.50 per copy. Just received and for sale by G. B. GRAVES & SHANKLAND, Arcade Buildings, Union St., Nashville, Tenn.

Bunyan's Pilgrims Progress.
ILLUSTRATED edition with Scott's notes. Price \$1.50 per copy. For sale by G. B. GRAVES & SHANKLAND, Arcade Buildings, Union Street, Nashville, Tenn. May 5.

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THE great popularity and very liberal patronage given the various Editions of the Southern Harmony, has enabled the Author to enlarge it by adding a number of choice tunes for church use, together with many excellent new pieces never before published; also several valuable hymns and songs, which has enlarged the work to upwards of three hundred pages, and is offered at the same price as the previous Editions; it is now one of the cheapest and largest books of the kind in the United States. The Author hopes this improved work will be duly appreciated by a generous and enlightened public.
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OHIO FLOUR, for sale by EGLESTON & HYDE.
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