



# TENNESSEE BAPTIST.

Nashville, March 9, 1848.

Dr. Howell's articles are marked H, for such only is responsible.

## LOGIC

We clip the following from the Alabama Baptist. We had thought to examine the logic of this reasoning, but the Editor of the Baptist has saved us the trouble. Some time ago the Methodist Advocate contained an argument to prove that Infant Sprinkling was the apostolic mode of baptism, viz: That a certain woman, once on a time, was convicted of sin while carrying a babe to the altar to be sprinkled!

Conclusive—very! The spirit did that time his office work.—Now, we have a Pedobaptist argument against the observance of the Lord's Supper according to the terms laid down by Christ, from the Advocate.

UNIVERSITY AND CLOSE COMMUNION NOT BEST AT ALL TIMES.—This is the caption of a communication in a late Nashville Christian Advocate.

If the proposition above be true, we do not think it true in the case cited to sustain it.—The case is this:—A wicked young man, the son of Baptist parents, was brought to a sick bed. Convicted of sin, he sought the favor of God.—He became satisfied, that God had pardoned him; he was happy. He wished to be baptized.—The writer of the communication, a Methodist licentiate, referred him to his parents. They decided, that immersion would be highly improper, the son being so sick, and they requested the minister to baptize him by pouring. This was done. Some days afterwards, a Presbyterian clergyman administered to him the Lord's Supper, the parents of the young man and others partaking with him.

Now, we affirm that these circumstances do not prove "immersion and close communion not to be best, at all times." We believe it is best, at all times and under all circumstances, to obey the commands of God. And we demand of that minister and of those parents, who hath required this at your hands, to perform over that young man, a solemn ceremony in the name of the Lord, which He hath never authorized? Those parents do not believe pouring to be baptism, at all. Consequently, they could not believe it right to administer the Lord's supper to him who was not baptized. So far as the act of the parents is concerned, the proceedings in this case were all wrong, unscriptural, and therefore displeasing to God. If the son was of age, he could decide for himself, and the parents were responsible only for advice given. As consistent Baptists, as those would be governed by the word of God, they should have advised immersion, as they believe pouring to be no baptism. If the son was too ill to be immersed, they should have advised that no human invention be substituted for Christ's ordinance, instructing their son that baptism was not necessary for his salvation, and that the Saviour would accept him without it.

We conclude with a paragraph from a little work entitled "Jewett on Baptism."

"It is asked, Should a person on the bed of death give evidence of conversion, and desire to be received into the company of believers, before his departure, what could be done, excessive debility forbidding his immersion? To this I reply, first, that not one among millions is converted in so weak a state, that an immersion could not be performed, in a bath, at his bedside; and, secondly, this case is met by the preceding remarks:—The individual would suffer this loss in common with the loss of the privilege of Christian fellowship, and of opportunities to labor for the conversion of sinners, which he would have enjoyed, if he had turned from his sins, and connected himself with the people of God, while in health. Humbled under the consciousness of guilt incurred by so long a course of sin, so late repentance of, he will rejoice in the goodness of God, which prepares him, though deprived of a connection with the church militant, for glory, honor and immortality, with the church triumphant."

## INPRISONMENT OF A BAPTIST MINISTER IN THE 19th CENTURY.

Our remarks last week, may have appeared severe to some of our readers. We declared that the spirit of Pedobaptism, was the spirit of tyranny and persecution.—That Baptists in this country would be imprisoned and endangered if the power was in the hands of Pedobaptists. Our readers know that they have some power in England yet, and what is the result. Read—

A BAPTIST MINISTER IN PRISON.—In our last, we noticed the imprisonment of Mr. Simonds, an English minister, in the N. Y. Recorder, we find the following additional particulars.

"In the advertising columns of the London Patriot we find the following:

Disasters of England! Artists, Come Forth!—The Magistrates of Winslow, Bucks, have committed to Aylesbury

Prison for trial, like a felon; Mr. John Simonds, of Mursley,—a quiet useful Baptist preacher, whose ministerial labors are gratuitous, and who supports himself and family by his industry; one who has been the means of erecting a place of worship and paying for it,—for the non-payment of Fivepence as a rate to support the Church.

It is believed that the commitment is wrong in law. Mr. Simonds will not resist the proceedings; but the friends of Religious Liberty will. He must be ably defended. He will be tried at the January Quarter Sessions; an able Counsel must be retained. Your pecuniary aid is requested. Half-Sovereigns will travel in letters; Post-officers Orders are but a small expense, and postage-stamps are money; either of which forwarded to the Rev. E. L. Forster, of Stony Stratford; the Rev. J. Doxey, of Thame; or Mr. John Gibbs, of Aylesbury, will be applied to the above purpose.

The following paragraph from *Buck's Advertiser* more fully explains the treatment experienced by the prisoner.

"For the sake of fivepence, Simonds, in a great measure, endures all the rigors of a common felon, in his solitary cell, although unconvicted, being doomed to the operation of a series of regulations which, we doubt not, are essential under specific circumstances. Letters sent to him are all opened by the authorities, newspapers are interdicted from reaching his cell, and the means of his defence, contained in books, is taken from him. A volume of Anti-State-Church Tracts, sent to him by a friend, designed to help him in making a defence, was rejected by the authorities, and not allowed to be submitted to him; and a copy of our paper, also transmitted to Simonds through the Governor, was treated in the same way, by (as we understand) the Visiting Justices. Now, let it be borne in mind, that Simonds is merely in goal at present, for want of bail."

And now, reader, for what purpose think you, does the parish demand this rate of 5d of the Baptist minister? Is it to provide bread for the poor? Not at all. Is it to provide instruction for the ignorant? Not at all. John Simonds is "committed to take his trial at the Quarter Sessions, on a charge of resisting to pay the great sum of fivepence for the bread and wine, the cushions, and the cassock, of a parish church!"—a church whose "bread and wine" he never touches, and from whose "cushions and cassocks" he derives no benefit,—a church which he does not believe to be after the Scriptural pattern, and for whose support he cannot, therefore, with a good conscience, pay.—Englishmen are to be despaired of if such things do not make church-rates odious.

## UNION UNIVERSITY.

We would say to our brethren and the friends of education in the South West, that this Institution has commenced its first session as a College, under the most flattering auspices.—There are between 70 and 80 students already entered, and others coming in. Situated as it is in the center of the valley, in a delightful and healthy portion of Tennessee, it is no doubt destined to be one of the most popular Colleges in the "Great West," if not in the Union.

## THE TENNESSEE BAPTIST PUBLICATION SOCIETY.

President, CHARLES K. WINSTON, M. D.  
Vice President, JOSEPH H. SHEPHERD,  
Corresponding Secretary, J. R. GRAVES,  
Recording Secretary, SAMUEL SCOTT,  
Treasurer, A. B. SHANKLAND,  
Agents, GRAVES & SHANKLAND.

## THE CHARTER OF THE TENNESSEE BAPTIST PUBLICATION SOCIETY.

This Charter was introduced as an amendment to an act to incorporate the Richmond Presbytery.

SECTION 4th. Be it enacted, That C. K. Winston, J. H. Shepherd, R. B. C. Howell, J. R. Graves, J. W. King, S. M. Scott, D. D. Bell, H. G. Scovel, A. W. Meacham, L. H. Miliken, E. Collins, M. W. Mayes, E. Sandidge, Jonathan Wiseman, Matthew Hillsman, H. Blackman, and A. B. Shankland, be, and are hereby created a body corporate and politic, and shall be known as such by the name of the Tennessee Baptist Publication Society, and shall have the following powers, viz:—

1st. The power to have and enjoy rights incident to corporate succession.  
2nd. The power to sue, and to be sued, defend, and be defended, in any court of law, or equity in this State, or the United States.

3rd. The power to make, and use, a common seal.

4th. The power to hold, purchase and convey such personal property, or real estate as may be necessary to complete the

purposes of the Society, not exceeding the sum of ten thousand dollars.

REMARKS.  
[The Trustees above will be responsible for the security of all sums invested in personal property or real estate, such as a Publishing Establishment, Press and Type, &c., and also that it yield such a per cent as to fulfill the intention of the 5th section, i. e. the wear, and 6 per cent.]

6th. The power to appoint such officers and agents as the business of the Society may require, and to allow them a suitable compensation.

6th. The power to make by-laws for the government of the Society [or Managers, for such this Board virtually is] and the transaction of its business, not inconsistent with the laws of this State or of the U. States.

7th. To receive by gift, grant, devise, or in any other way, such sums as may be appropriated, or granted for the objects of the Society, and the sum to expend or use in strict accordance with the will of the donors, pursuant to the provisions of this Charter, and the by-laws enacted by the said Society, [i. e. Board of Managers.]

SECTION 5th. The objects of this Society shall be, the purchase and publication of Bibles, Testaments, Religious and Sabbath-school Books, Tracts, and other publications of a moral tendency, and the same to sell, and distribute gratuitously in the destitute portions of our country, through Colporteurs and otherwise, for which purpose the Society may receive voluntary subscription, donations, or bequests, which shall constitute a permanent fund, (to be invested in the purchase and publication of books of the aforesaid character,) bearing lawful interest, which interest shall be appropriated in books, according to the express will of the donors, provided, in case no direction is given, the interest on all such donations shall be applied in the gratuitous distribution of books according to the discretion of the Managers of this Society.

F. BUCHANAN, Speaker of the House of Representatives.  
J. H. ANDERSON, Speaker of the Senate.  
Passed 2nd Feb., 1848.  
F. T. Estell, Chr. Com. Enmt.

## REMARKS ON THE CHARTER.

As we promised in our last No., we lay before our readers in this, the charter of the Tennessee Baptist Publication Society. It consists of but two Sections. The 1st defines the powers of the Society—i. e. the same as those of any other corporate body, as respects the power of declaring or filling vacancies, of suing and defending, &c., of making by-laws for its government, receiving voluntary donations upon such terms as may be stipulated in the by-laws.

The power to invest in real estate &c. property amounting to \$10,000 if necessary, but this must be so invested as to yield annually, so long as thus invested a dividend of 6 per cent to the Society.

Sec. 2nd, sets forth the objects of the Society, i. e. to disseminate far and wide religious literature most effectually, obtaining books by purchase and publication,—for which purpose it provides for the establishment of a permanent fund of any amount (upon the conditions regulated by the by-laws) by voluntary gift or devise, the interest of which fund to be returned in books to the donor if he desire, for gratuitous distribution, otherwise it will be directed by the Board of Managers.

We can explain the workings of this Society under its Charter, thus: A gives 50 dollars to this Society. He has the privilege of directing three dollars (the interest) so long as he lives, in any book or tract, say Howell on Communion, or Pengilly, or Jewett on Baptism, to be distributed gratuitously in any place, he may even designate what book or tract the interest on this money shall aid to distribute, during his life and after his death, so long as the existence of the Federal Compact.

All will see at once that this Society is to be conducted on such a plan as to save large expenditures. There are no sinecures, no house rents, no interests to be paid, no insurances, no taxes, no depository agents and clerk hire to eat up the money so fast as it is collected, but whatever is subscribed or paid into the permanent fund, will always remain, not a dime of it can ever be spent, so long as time last or laws endure. The Philadelphia Society's expenses for the year 1846, for Secretary, Clerks, house rents, &c. &c., amounted to \$5,279.58! This sum is saved to our Society, and can be distributed in Bibles and Religious Books.

Some might say that the profits arising

from the sale of books would meet all these expenses, but they do not at Philadelphia, by some thousands of dollars, and we could not hope that it would here. The expenses of the Society over and above what accrue from profits, are made up by legacies and moneys from auxiliary Societies, were it not for these it would become involved at the rate of one or two thousands per year. Such are the evils unavoidably entailed upon every Society, like constituted.

All the moneys contributed each year, by individuals and Societies, are swallowed up in house rents and in the salaries of agents, together with all the profits instead of gratuitous distribution of our Tennessee Baptist Publication Society, all such moneys go to swell the permanent fund.

This is one of the features of our Society which must give it a superiority over all others.

The General Association each year will appoint an Executive Board, which will examine and recommend the books to be published for, or circulated among, the churches and receive the annual reports of the Board of Managers. In this way the denomination can protect itself against the dissemination of improper doctrines and sentiments.

In our next we will publish the By-laws to be adopted at the next meeting of the Board.

## THE FIGTREE PUTTING FORTH ITS LEAVES.

Yes, and the enterprise of the Tenn. Pub. Society is rapidly gaining ground, and making for itself warm friends all over the South West. Two objects will engage our attentions during the present year. To consummate them will call in requisition our most energetic efforts.

1st. To put our religious paper into every baptist family in the State.  
2d. Establish a Church Library of 100 volumes or more, and organize an Auxiliary Publication Society in every Church in the State.

The object of this society is to extend the circulation of its religious paper, and the wide spread dissemination of denominational and religious literature. It holds out a plan by which one is made to aid and accomplish the other. The paper has been so much enlarged that it cannot be longer afforded at \$1.50. We cannot believe that any brother will be so ungenerous as to ask it of us. It is now the cheapest periodical in the South, and we intend to make it still more worthy of patronage. But by a connection with the Publication Society we are able to hold out such inducements as to secure its immediate introduction into every Baptist family. We offer 1200 pages of religious and denominational tracts to every brother, sister or Church that will send us the names of 5 new subscribers and \$10. These little books can then be circulated gratuitously, within or without the bounds of the church. Brother after brother is securing for himself 1200 pages of religious literature, with which to do good. Bro. Meacham, bro. G. Wright, are the ministers, who have already responded, and received their books, and bro. Borthick a lay brother has just sent us in the quota.

For we now say that any church sending us 10 new subscribers, shall receive 3000 PAGES OF RELIGIOUS TRACTS!! These will form of themselves quite a library, making 5 or 600 little books. Will not some active brother in each church secure this? The cause must go forward, for THE SISTERS WILL AID IT.

Read the following:  
LAWRENCE, Co. Ala. Jan. 1848.

BRETHREN EDITORS:  
I enclose to you in this letter 50 cts., for Bro. Island's Library, as I feel it to be my duty to aid some in so good an object. I also send you 25 cts., and wish you to send me 25 copies of Peter and Benjamin, for distribution among my pedobaptist friends. Sister Sanford joins me in the same object. She sends you 25, for bro. Island's Library, and 25 for the same tracts. We are about to make up a sewing society for the benefit of the Creek Indians.

Yours, MARY CARTER.

This is worthy of imitation by every sister in the church! May we not appeal to our sisters to secure the tract Library, of 1200 or 3000 pages? We make this proposition to our sisters. Any sister sending us 5 new subscribers and \$10 shall receive 2500 PAGES OF TRACTS, which she can distribute gratuitously. We wait to see who will be first in so good a work.

## TEMPERANCE SOCIETIES AND PUBLICATIONS.

Bro. Baker has hit upon a novel plan of forming Temperance Societies, and we believe a most successful one. It is, in fact to form a society for the distribution of temperance documents, essays, and tracts, &c. We wish that some brother would get up a similar society in every neighborhood. It must be productive of great good. We wish this new organization great success. We shall be happy to hear of its prosperity, and will aid it in every possible way. Read the letter.

For the Tennessee Baptist.

MILTON, Rutherford Co. Feb. 25, '48. BRETHREN EDITORS:

Enclosed you will find one dollar, for which I want you to send me a choice selection of Tracts on Temperance, for the benefit of the young men's Temperance Society, which has very recently been organized in the vicinity of Bradley's Creek Church upon the following principles (viz.) 1st. that each member shall pay ten cents when he joins the society, which moneys are to be laid out in tracts on temperance—2nd. That if any member be known to use spirituous liquors except in case of sickness, he shall forfeit the sum of ten dollars to be recoverable by law, and such money to be appropriated as the society may direct.

I will here say that those young men who got up this society were none of them members of the church, enough I think to make all church members who are in the habit of dram drinking ashamed and abandon forever that sinful and disgusting practice. As I have been requested to send you a communication and get those tracts, please forward them as soon as convenient.

I think those young men deserve great commendation for their praiseworthy design, and as I feel incompetent to do them justice, will you please to give them their due.

Yours Affectionately,  
W. D. BAKER.

Communications.

For the Tennessee Baptist.

## AN AMUSING ANECDOTE.

A certain church, having repaired their house of worship, purchased a stove, thought it necessary to employ some one to perform the office of sexton, in order to have the stove hot and the house warm, before the congregation collected. Accordingly an old servant, familiarly called Uncle Bob, was employed, who entered on his duties the next day. He came early and had the house in very good order, but soon after the congregation met, Uncle Bob disappeared, and went home, much disconcerted from some cause. When he came to give the reason to the family, why he acted so, he said, I moved every bench and swept out the house clean and nice, but when the people came, the men crowded around the stove, chewed their tobacco, and spit all over the floor, which I worked so hard on to make it look well. This hurt my feelings so bad, I was obliged to leave. Let us now reflect, here was an illiterate African descendant, according to his statement, so disgusted, that he left the worshipping assembly. How many others are similarly disgusted by spectacles of this kind, we cannot say; we are sure, that every individual of refinement and cultivated taste loathes such a scene, and doubtless the tobacco chewers themselves, are somewhat reluctant to look at the puddles they make. Now would it not be well for them to recollect that some are displeased if not nauseated with such a sight? If Uncle Bob was, might we not reasonably suppose that every one, even the most uncultivated, has a sense of propriety sufficient to render such a scene disgusting. But you may say, that so many use the weed, that there are but few to complain; but you have forgotten the ladies who are constantly complaining. Did you never hear them? And we think they have a good right to complain, when the juice of tobacco mixed with saliva is puddled around the stove, in great profusion, so they cannot sit to warm without being in danger of having their dresses soiled, perhaps ruined. If you have any regard for the feelings of your wives and daughters, or for the ladies in general, or for one lady in particular when you go to church, leave your tobacco at home. To have every thing orderly and tastefully arranged, we all admit, is a powerful means of attracting the attention and drawing forth the approbation and admiration of the good, wise, and discerning. To secure this end every thing is neatly kept about your tastefully prepared mansions, and the tobacco chewer, tho' he be the landlord himself, dare not transgress the rules of politeness and decency, by ejecting his ambia upon the floor, or carpet, or even the rug, lest he should incur the penalty of having a box sent to him, or seeing the mother and daughter instinctively frown. Accordingly tobacco is not chewed, unless there be an open window or some such spitting convenience at hand. But strange to tell, when men enter the house of the Lord, which of all others should be kept decent and inviting, they feel themselves at perfect liberty to besmear the floor with ambia, regardless of the feelings of every one present. It

would be well to reflect, whether God is pleased to see us treat his house with so little respect, as he would have all things done with decency and in order. Is this decency? Is this order! Will you do it again ye lovers of Jesus. But you may say, what harm can it do? May not the irrereligious accuse you of a want of the proper reverence for God, if you thus abuse his sanctuary, besides, if they are disgusted, who they may not leave, yet it has a tendency to divert their minds, from the all important subject to which their minds should alone be directed and to consider and which they were called together. Again it interferes with your own devotional feelings and with the devotion of those who sit near you, to say nothing of those at a distance. If you have well besmeared the floor, or set afloat a stream or two, how can you, or your brethren kneel without thinking of the dreadful predicament your pants will be in, unless you find a clean place, or keep your knees from touching the floor? In either case your attention and theirs will be directed from God to the puddle: thus the creature tobacco, with its train of evils, is thought as much, or more of during the hours of worship than the creator. Shall these things be? But if I did not chew says a brother, I could not worship for thinking of it. Then think and leave off a useless practice which cost you much money, interferes with your devotional feelings, and that of your brethren, disgusts at least many of the congregation, spoils the appearance of ladies and gentlemen's clothes, interferes with the solemnity of prayer, and soil the house of God and often the sacred desk. Leave it off at once, and appropriate the money you would spend for it, to the spread of the everlasting gospel, and you will accomplish a twofold good. And who can tell how much you and others may be blessed.

How much happier would the church be at home, and how much more it would prosper abroad. But one might say, we will cling to our tobacco but we will be more genteel, we will use boxes in church, and avert the evils you speak of. But this will not avert the evil; the boxes will discommode some, disgust others, and together with the tobacco, will divide the attention of the chewers, which attention should be concentrated in one focal point of devotion, upon the object of all religious adoration.

Let tobacco chewing then be discontinued, especially in time of divine service, and in the house of God.  
P. F. H\*\*\*\*\*

For the Tennessee Baptist.

NASHVILLE, TENN., Feb. 29, 1848.

BRETHREN EDITORS:  
The following is my first report as Agent for the Southern Board of Foreign Missions:

MONEYS RECEIVED.  
Bradley's Creek Church and congregation, \$21 40  
Brawley's Fork " 3 50  
Prosperity, " 1 50  
Colored congregation at Bradley's Creek, for the African Mission, 55  
Do " " Brawley's Fork, 15  
Do " " McMinnville, 90  
R. Jarmon, 5 00  
A. Francis and wife, 3 00  
C. Rich and wife, 2 00  
A. Owen, 5 00  
T. D. Summar, 1 00  
J. W. Summar, 2 50  
J. Odum, 1 00  
C. K. Winston, 5 00  
Mrs E. Suttle, 50  
A. Anderson, 25  
J. Lassater and wife, 1 00  
J. Haze, 50  
J. D. Ryland, 50  
John Wood, 1 00  
Mrs Elizabeth Taylor, 1 00  
J. Morrison, 1 00  
Elizabeth Dillen, widow's mite, 20  
J. Putnam, 1 00

The following are pledges taken, to be located at the respective District Associations, or our General Association, for this year—1848:

F. P. Ryan, \$5 00  
F. Jones, 5 00  
S. M. Scott, 5 00  
Dr J. W. King, 5 00  
C. S. Dillen and wife, 2 00  
T. Dillen, 2 00  
Jesse Wilson, 1 00  
J. Derosset, 1 00  
S. J. Mitchell and wife, 2 00  
O. Clark, 1 50  
Mrs E. Clark, 1 00  
Phila. Lyon, widow's mite, 1 00  
Miss Nancy N. Mitchell, 1 00  
J. M. Odum, 1 00  
S. C. Odum, 1 00  
J. A. Ramsey, 1 00  
Mrs F. M. Summar, 1 00  
H. J. Jones, 1 00  
W. D. Baker, 1 00  
Malinda Ewing, 1 00  
T. Webb, 1 00

Yours with respect,  
R. G. KIMBROUGH, Agent.

For the Tennessee Baptist.

The Peyton's Creek Baptist church, in conference with the moderator and clerk.

Resolved 1st. That while we with mournful hearts, bow in humble submission to the Divine will, in the sudden and unexpected death of our excellent brother and deacon, William J. Davis, we rejoice that God reigns, and that whatever he does is right.

2nd. That we regarded brother Davis as a christian, and eminently qualified to fill the high office which the church placed him in, and which he filled to the glory of his Saviour. He shed strong sympathy for perishing sinners, and although his career short, he fulfilled it to the glory of his Master, and his works will live long.

3. Resolved, That in this distribution of providence we all be wiser than our time is short, and that we more devoted to our God, fill our time with usefulness, as did our ed brother, and pray that our Heavenly Father will supply us with person that will fill his place.

4. Resolved, That we deeply sympathize with his bereaved comforters and children, and that we comfort them to God, who is a husband and father to the fatherless.

5. Resolved, That a copy of this report be given to sister Davis, and that it be recorded in the church book, and published in the Tennessee Baptist, Feb. 19, 1848.

For the Tennessee Baptist.

PADUCAH, Jan. 22, 1848.

BRETHREN EDITORS:

I am happy in being able to announce to you, that the Baptist church in this place, after a long dreary season of spiritual death and sadness has been, at last, to some extent revived. Brother Burns, recently of Seville, has been laboring with the last twelve days, and has preached to large and attentive audiences first, not much seriousness was felt, but during the past week have been encouraged by gentleness in the house of God. As eight conversions have taken and from twelve to fifteen others presented themselves for the prayer God's people. We deeply regret brother Burns, through whose instrumentality, by the divine blessing, gratifying interest has been awakened, is called away by pre engagements in Tennessee, the most promising crisis of the revival will however, be continued. Methodist brethren, who have their out most cordially co-operated work. The services of brother stationed preacher of the Methodist Episcopal church, have been highly ceptible and efficient. We cordly cherish the hope, that many will soon be brought to rejoice in glorious liberty of the gospel.

Yours fraternally,  
H. H.

REVIVALS.

For the Tennessee Baptist.

A great revival of religion at a house near Sulphur Spring, in the county, Kentucky, February, 1848.

BRETHREN EDITORS:

I commenced a meeting at the named place, on Friday night, inst., the Lord of the harvest visited to send ministers to our aid. The cause of God was abundantly lived, and sinners were cut heart, and cried men and boys what shall we do to be saved, closed on last Thursday night 17th. Forty-two souls professed in Christ. Thirty-five of that were my school mates; you might imagine it was a glorious time and Christians were made happy love of God. Some parents could see all their children rejoicing in hope of eternal life.

O that the God of Elijah manifest on this work, until it shall nullify electricity all over the green earth every soul shall praise thee from the rising of the sun until it is down thereof. Amen.

Yours with respect,  
L. J. CARTER

Obituary Notices.

For the Tennessee Baptist.

Departed this life, Feb. 10 Miss LEVINA HARDEMAN, daughter of Constant and Mary Harde man 18th year of her age. She was aged father and affectionate and numerous relations and lament her sudden and unexpected removal. She appears to have only earthly hope of her declining years. But that fond fled, and the event has shrouded their future pathway in gloom and has left their minds to seek for something more profound which to place their hope. She was the idol not only of her parents, but of the whole circle of relatives and friends. But alas! to eternity, to her long home-tack was of the most violent character, no medical aid could relieve change was for the worse.

king of terrors made her Miss Levinia, as we learn, profession of religion; and hope of her acceptance and her penitence during her illness. She frequently heard her present before God, and she is now in heaven. She will surely go right. Sabbath of this year, she last sermon preached by my dear friends; Isah 3: 10, 11 to the righteous that it shall with him; for they shall eat their doings."

Wo unto the wicked! it

to reflect, whether God... us treat his house with... as he would have all... th decency and in order... Is this order? Will... ye lovers of Jesus. But... what harm can it do?... religious accuse you of a... revererence for God... use his sanctuary, be... use his sanctuary, be... yet it has a tendency to... ads, from the all inpor... which their minds should... ed and to consider and... are called together. A... res with your own dev... and with the devotio... who sit near you, to say... at a distance. If you... near the floor, or set... or two, how can you... kneel without think... ful predicament your... in, unless you find a... or keep your knees from... floor? In either case your... their will be directed... the paddle: thus the crea... with its train of evils, is... ch, or more of during the... ship than the creator... ings be? But if I did not... brother, I could not work... of it. Then think a... useless practice which... money, interferes with... nal feelings, and that of... disgusts at least many... nation, spoils the appear... and gentlemen's clothes... th the solemnity of pray... the house of God and once... sk. Leave it off at once... ate the money you would... to the spread of the ever... and you will accom... old good. And who can... you and others may be... happier would the church... and how much more it... er abroad. But one might... eling to our tobacco but... more genteel, we will use... church, and avert the evils... f. But this will not avert... boxes will discommode... others, and together with... will divide the attention... ers, which attention should... on the one focal point of... ion.

2nd. That we regarded brother Davis as a christian, and eminently useful and qualified to fill the high office in which the church placed him, possessing much love for his Saviour. He evinced strong sympathy for perishing sinners, and although his career was short, he fulfilled it to the glory of his divine Master, and his works will follow him.

3. Resolved, That in this dispensation of providence we all be warned that our time is short, and that we be more devoted to our God, fill up our time with usefulness, as did our beloved brother, and pray that our Heavenly Father will supply us with some person that will fill his place.

4. Resolved, That we deeply sympathize with his bereaved companion and children, and that we commend them to God, who is a husband to the widow and a father to the fatherless.

5. Resolved, That a copy of this be given to sister Davis, and that it be recorded in the church book, and published in the Tennessee Baptist. Feb. 19, 1848.

For the Tennessee Baptist.  
P. F. HODGES, Jan. 22, 1848.

BRETHREN EDITORS:  
I am happy in being able to announce to you, that the Baptist church in this place, after a long dreary season of spiritual dearth and sad reverses, has been, at last, to some extent, revived. Brother Burns, recently of Russellville, has been laboring with us for the last twelve days, and has preached to large and attentive audiences. At first, not much seriousness was manifested, but during the past week, we have been encouraged by great solemnity in the house of God. As many as eight conversions have taken place, and from twelve to fifteen others have presented themselves for the prayers of God's people. We deeply regret, that brother Burns, through whose instrumentality, by the divine blessing, this gratifying interest has been chiefly awakened, is called away by previous engagements in Tennessee, at the most promising crisis of the meeting. It will, however, be continued by our Methodist brethren, who have through out most cordially co-operated in the work. The services of brother Robb, stationed preacher of the Methodist Episcopal church, have been highly acceptable and efficient. We confidently cherish the hope, that many more will soon be brought to rejoice in the glorious liberty of the gospel.

Yours fraternally,  
H. BALL.

REVIVALS.  
For the Tennessee Baptist.  
A great revival of religion at a school-house near Sulphur Spring, in Simpson county, Kentucky, February, 1848.

BRETHREN EDITORS:  
I commenced a meeting at the above named place, on Friday night, the 4th inst., the Lord of the harvest was pleased to send ministers to our assistance. The cause of God was abundantly revived, and sinners were cut to the heart, and cried men and brethren, what shall we do to be saved. We closed on last Thursday night the 17th. Forty-two souls professed faith in Christ. Thirty-five of that number were my school mates; you may suppose it was a glorious time indeed, for christians were made happy in the love of God. Some parents could look and see all their children rejoicing in hope of eternal life.

O that the God of Elijah may carry on this work, until it shall run like electricity all over the green earth, until every soul shall praise the Lord, from the rising of the sun until the going down thereof. Amen.

Yours with respect,  
L. J. CRITCHER.

Obituary Notices.  
For the Tennessee Baptist.  
Departed this life, Feb. 10th, 1848, MISS LEVINIA HARDEMAN, daughter of Constant and Mary Hardeeman, in the 18th year of her age. She has left an aged father and affectionate mother, and numerous relations and friends to lament her sudden and unexpected removal. She appears to have been the only earthly hope of her parent's declining years. But that fond hope has fled, and the event has shrouded in gloom their future pathway to the tomb; and has left their minds amid overwhelming grief and despondency, to seek for something more permanent upon which to place their affections. She was the idol not only of her parents, but of the whole circle of relatives and friends. But alas! she is gone to eternity, to her long home. Her attack was of the most violent character, no medical aid could relieve; every change was for the worse until the king of terrors made her his victim. Miss Levinia, as we learn, made no profession of religion; and the only hope of her acceptance with God, is her penitence during her illness. We learn from her dear mother that she frequently heard her present her cause before God, and she is now in his hands, who will surely do right. On the first Sabbath of this year, she heard the last sermon preached by myself, from these words; Isaiah 3: 10, 11.—"Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings."

We note the wicked! it shall be ill

with him—for the reward of his hands shall be given him.

Alas! had I have known I was then speaking to one so near that world, in which God will especially verify this solemn declaration, how much more important would I have been on the occasion. Minister of Jesus Christ think of this when you stand up between the living and the dead, to declare the truths of the Holy Bible. How often do we forget the real existence of things, and seek for something to please the ear and fancy, and forget to speak forth, as Paul did, the words of truth in soberness.

Are we going forth weeping bearing precious seed; if we are not, we cannot hope to come again with rejoicing bearing our sheaves with us. Let us be more faithful to God and our fellow beings, and keep our conscience void of offence before God and man.

Murfreesborough, Feb. 21, '48.

For the Tennessee Baptist.  
Departed this life Feb. 16th, 1848, CONSTANT P. son of Wm. H. and Matilda January; aged one year. The early pledge of affection has been snatched from their tender embrace, and is now one of the spirits above, and this fact should on the part of its parents make heaven more attractive and endearing, to think that a part of themselves is there; and the language of their hearts should be, as that of David and Job, you cannot come to me, but I can go to you, the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

"As vernal flowers that scent the moon,  
But wither in the rising day,  
Thus lovelily was this infant's dawn,  
Thus swiftly fled his soul away.

He died before his infant soul  
Had even burnt with wrong desires,  
Had ever spurned at heaven's control,  
Or ever quenched its sacred fires."

M. D. F.  
Murfreesborough, Feb. 21, 1848.

For the Tennessee Baptist.  
Died in Shelby county, Tenn., February the 16th, 1848, Mr. Thos. Allen. Brother Allen, was in the sixty-second year of his age. Surrounded by a host of friends, to whom he had endeared himself by his mild and amiable disposition. He was converted to God in August, 1846, and joined the Baptist church at Bethany, after which he lived a decided christian and meekly, and patiently bore his cross up to the time of his death. His last illness was short but severe. With delight may one gaze upon the heaven-bright countenance of the expiring saint, while standing upon the trembling confines of a retreating world, with the rod and staff of David's, God grasped firmly in hand, waiting the signal to be given by the great Captain of salvation, when the waters of Jordan would divide and he pass over to the promised inheritance. It may be said of brother Allen truly, that he was not only a kind husband and an affectionate father, but as far as christian benevolence was concerned, he was kind to the poor, and the widow and orphan shared bountifully of his benevolence. The wife and family of brother Allen must indeed miss him greatly, but have the sympathies of the church to which he belonged, and of the vicinity in which he lived. I have never known a death more lamented by friends and acquaintances in all my life; thus our brother sleeps beneath the silent clump, until awaked by the last loud trumpet of God, when he will arise in the likeness of his Saviour.

A. S. WYNN.

Missionary Department.  
FOREIGN MISSIONS.  
Letter from Brother Shuck.  
With the renewed health of brother Shuck, all will doubtless rejoice, and unite in the prayer, that he may be enabled with wisdom and efficiency, to prosecute for many years, his labors among the heathen. From his letter of August 25th, 1847, we extract the following:—

By the overland mail which leaves here to-day, I drop you a hasty line.—It has just been one month to-day since we reached this far off land of heathenism. From Anjior, we wrote you the particulars of our trying voyage. Many changes have taken place here, since I left, yet I find enough on all sides to remind me that I am once more in China, and truly my heart goes forth in thankfulness to God that I am again in my chosen field of labor. Until I arrived here, I had not a clear conception of how much my visit to America—All my old friends whom I meet, remark it. It has been the same with brother Dean. I regarded it as my first business after arrival here, to give especial attention to the state of the church, (First Baptist Church, Canton.) Being left during my absence without church meetings or supervision, I commenced my task with a tremulous heart. What could be expected of a handful of babes in Christ, left 22 months without pastoral oversight in any part of favored America? I have now had close interviews with nearly all the members, and I can truly say that I find matters even better than I could have expected. To God be the

We are anxiously wishing for Dr. James' arrival. The last three overland mails all brought me letters from him. The demise of dear brother Clifton has made a sad vacancy in the Canton mission. It is of serious importance that his place be immediately filled. And allow me to say, that six men at Canton, and six at Shanghai, are the smallest number by which these stations can be efficiently sustained. God I trust will give the Board both the men and the means.

Letter from Brother Yates.  
Our readers will be gratified to hear of the pleasant voyage and safe arrival of brother Yates at Hong Kong.— Though detained at Boston by the sickness of his wife, when the Ashburton sailed, yet we suppose he will be the first to arrive at the field of labor at Shanghai. The extract below is from a letter written on board ship, and dated July 31, 1847, a short time before their arrival at Hong Kong.

"Believing that you entertain such solicitude for our welfare, as will give a welcome to all communications, I feel it to be not only a duty, but a pleasure to avail myself of every opportunity to inform you of our progress. In the providence of God we sighted Java on the 30th July, 25 days from Boston.

Our passage, thus far, upon the whole, has been pleasant; far more so than we had anticipated. The horrors of a life at sea, to us, have been greatly exaggerated. Thus far we have not been permitted to form a very extended acquaintance with the terrific scenes of a "life on the ocean wave," but have had simply an introduction. Up to July we had pleasant weather. In lat. 40 degrees and long. 40 degrees, on the night of July 2nd, we were roused from sleep by the tramp of the sailors, the shrill cry of the captain, and the still more hideous howling of the winds. We found ourselves driven before a violent gale. We passed the remainder of the night as comfortably as possible. In the morning the wind blew with indescribable violence. The sheet of the fore-top-sail under close reef, parted from the belaying pin, but as the violence of the wind soon abated for a minute, it was made fast without sustaining any injury. This weather continued until the 7th. The wind being well aft, our gallant ship made great speed, making, from the 25th of June to the 15th of July, 116 degrees of longitude. There is in a storm at sea something that is awfully sublime, and yet to a composed mind there is much that is beautiful.

By the mercy of God we trust soon to join our missionary friends, on the way to our appointed station.

If I could speak to my dear brethren of the churches, I would say, there is a weight of responsibility resting upon you. The heathen world must be converted to God. This can be effected only by the gospel of our Lord Jesus Christ. That the great mass of mankind are without this boon of life is a startling fact. Look to the three hundred millions of perishing souls in China, brethren! brethren! shall China be converted from heathenism? Will you, "come up with us to the help of the Lord against the mighty, and possess the land?" Brethren have long prayed that China might be opened for the reception of the gospel. Have you ever thought what your prayers would cost; that to have them answered places you under the strongest possible obligations to exert yourselves to the utmost to send the gospel to that people, since God in his providence has opened the way? To each one I would put this interrogation, Are you a missionary? Do you belong to a missionary church? What are you and your church doing for the heathen? Perhaps you are a missionary by profession, but not in works. What does our Saviour say of those who profess to love him, and "keep not his commandments?"

Dear brethren, pray for us, that we may be supported in our trials. May the Lord unite us in efforts, and bring us home to heaven together.

AFRICAN MISSION.  
APPOINTMENT OF A MISSIONARY.  
At the last meeting of the Board, Boston I. Drayton, a colored brother, was appointed their missionary to labor on the coast of Africa, in connection with those already in the field. It is expected he will sail in a few weeks. We have now four missionaries for Africa, and the hope is entertained that soon the number will be doubled. The attention of pastors is called to this subject. In their meetings for the colored people, by presenting the claims of the African mission, and allowing them an opportunity of aiding in the work, their duties and their dollars will be cheerfully contributed.

Letter of Frederick I. James.  
We have received a letter from brother James, one of our missionaries on the coast of Africa. The destitution of which he speaks, and the need of additional laborers, exists not only in his particular field, but for three hundred miles along the coast. At this very time we could give profitable employment to twenty additional evangelists in that interesting region. Will the churches enable us to send them out? Brother James thus writes:—

As an opportunity presents itself sooner than I expected, I hasten to write you, acknowledging the receipt of your letter, dated July 22d, bearing

information of my appointment by the Foreign Mission Board of the Southern Baptist Convention, as their missionary. I assure you I cordially accept the appointment, hoping with Divine assistance to be of some use in the missionary cause. It is proper for me to state, that in view of the destitution in this country, with confidence in the Board, bro. Day thought fit to authorize me, soon after he had received his appointment, to take charge of the field and station I now occupy, viz: New Virginia settlement, with the surrounding villages. Without delay, I came, leaving my family at Monrovia. There being no house here suitable for divine worship, nor one which I could get for my own accommodation, I was obliged to build temporary houses in the native style, for my own residence and for a house of worship, until I could hear from you more particularly on this subject.— These houses being only temporary, were built on leased land, which I obtained for the term of eighteen months, but I have since drawn a lot from the governor for missionary purposes, as instructed by brother Day. I commenced my labors here on the first day of last April, completed the houses in three months, and opened a common day school on the 19th of July, receiving thirty-three American children, who have ever since been very prompt in attendance. The number is now thirty-eight. All are improving rapidly; twelve read well in the New Testament. I am much in want of spelling books and Testaments, for which I presume brother Day has written. The little church of which I have the pastoral charge numbered eighteen members when I came here. I have received since, by experience five, by baptism four, and I hope soon others may be brought in. When here, I conduct an interesting Sunday-school, composed chiefly of adults, all of whom are yet unable to read the Bible. They seem anxious to learn. Besides this place, I visit occasionally Millsburg, New Orleans settlement, New Georgia settlement, and Monrovia. Other places I am accustomed to visit, where I talk to the people, of God and of spiritual things. Though I have not yet seen any fruit of my labor, yet I hope to be instrumental in doing good.

My instructions from brother Day say that I must keep a day school for American and native children, and preach among destitute churches in this vicinity, all of which I have endeavored to do. But I find these labors more than I can discharge, without an assistant teacher. I have requested brother Day to notify you of this.

NINE MAXIMS FOR THE CONDUCT OF LIFE.  
1st. Make no promises that you are uncertain of being unable to perform.  
2nd. Deception soon begets distrust. It debases a man in his own eye. We should have too much pride to deceive others. The offspring of one deception is legion. It marches to its purpose, accompanied by meanness and all the petty vices in the calendar.  
3rd. The man who hopes to enrich himself suddenly, without honest industry, differs little from the gambler, whose fortune is staked upon the cast of a die. Virtues without number hedge the path of industrious and persevering laborers. Perhaps a fond wife and children are to be supported. Prefaced thus we give this maxim: Let gambling in all its forms be shunned; from it no virtues spring; but on the contrary all vices. Chances in lotteries and inordinate speculation, are other names for gambling, and are alike opposed to habits of industry.  
4th. Act as if you were to continue always in what station of a public character you may be placed, (even if appointed for a very limited period.  
5th. Fear not to have each and every action of your life open to the inspection of mankind. Remember that a nicer casuist than man sees into your best actions. Answer to him and fear not the face of man.  
6th. Tell not all your thoughts; yet speak the truth always and boldly.  
7th. What you have to do, do quickly, for procrastination will lead to forgetfulness.  
8th. Let not a desire to be thought well of lead you to exhibit your talents upon all occasions. But greatness and worth is always clothed in a modest exterior. It is the vice of little minds to go abroad gaudily attired like the butterfly.  
9th. Life is too short to be frittered away in trifles. Let no moment pass unemployed. Sleep for the renewal of exhausted nature, awake to live to the duties of life. Beware of over-indulgence in meat or drink. Intemperance brings no recreation, but serves only to exhaust the powers of both body and mind.—Wright's Paper.

THE TREATY.  
The National Intelligencer received last night contains what is understood to be the substance of the proposed treaty between this country and Mexico, which is as follows:—

An armistice between the two countries during such time as the treaty shall be in suspense.

The boundary to be the Rio Grande up to the line of the boundary of New Mexico [which is about the lat. of 32°:] thence with some digressions, west, to some point south of the port of San Diego on the Pacific ocean.

The United States to pay Mexico fifteen millions of dollars, and settle all claims of American citizens against Mexico.

ILLNESS OF GEN. TAYLOR.—We regret to learn from the Baton Rouge Gazette of the 16th inst. that Gen. Taylor had been confined to his room for some days by a neuralgic affection which has caused him much suffering.—[Memphis Eagle.

COMMERCIAL.  
REPUBLICAN BANKER OFFICE,  
Nashville, March 1, 1848.  
The River is falling slowly.  
COTTON—The market is animated and all that is offered finds prompt sale, from 4 to 6c. No change in prices.  
TOBACCO—Daily sales at Johnson & Smith's and A. Hamilton's. Prices ranged on Monday and Tuesday from 3.50 to 6.55.

Package Register,  
For the week ending March 2nd.  
PACKAGE To Joseph Herring, Cedar Plains, Ala., by mail, Feb. 24.  
" To J. Portlock, Florence, Ala., by wagon, care of Walter Glenn, Feb. 24.  
" To A. E. Sloan, Tusculumbia Female Seminary, by wagon, care of J. Pollock, Florence, Feb. 24.  
" To Rev. J. V. E. Covey, Lebanon, Tenn., by stage, care of Mr. Ragland, March 1.  
" For Church Library, Cave Creek, Ala., by stage, care of S. K. Oates, March 1.  
" To S. Borthick, Esq., care of Mr. Sherrill, March 1.

GRAVES & SHANKLAND,  
Depository Agents.

DR. JOHN W. KING.  
HAVING located in Nashville, respectfully tenders his Professional Services to the citizens of town and vicinity. Residence and Office, at the City Hotel, Feb. 24, 1848.

THE PUBLIC is respectfully informed that DR. CHRISTIE'S  
GALVANIC BINGS,  
Belts, Bracelets, Necklaces, and  
MAGNETIC FLUID,  
So justly celebrated for their wonderful efficacy, in the cure of  
Rheumatism, Dyspepsia, and all Nervous Diseases,  
Are only to be had at the Drug Store of  
H. G. SCOVILLE,  
North side of the Public Square.  
N. B. Explanatory pamphlets, with full descriptions may be had "gratis" as above.  
Feb. 17, 1848.

NEW ESTABLISHMENT.  
EGGLESTON & HYDE, beg leave to inform the citizens of Nashville and vicinity, that they have opened a new and extensive Butter and Cheese Depot and General Grocery Store, on Market Street, between Broad and Spring, where at all times a choice article of Butter and Cheese, and most kinds of family Groceries and provisions may be found.  
CLOTHES—A few bills, may be found on Market Street, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

APPLES—Apples by the bin, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

FINE ground table Salt, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

SALERATUS by the Box, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

VINEGAR! VINEGAR!!  
PURE CIDER VINEGAR, by the bin, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

OHIO FLOUR, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

WHITE FISH, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

CLOVER SEED, for sale by  
EGGLESTON & HYDE.  
Jan. 20—tf.

CHINA, GLASS & QUEENSWARE,  
AT WHOLESALE AND RETAIL.  
Now receiving, direct from the Potteries,  
RICH, FANCY AND PLAIN  
Chamber, Toilet, Tea and Dinner Sets;  
MANTEL ORNAMENTS;  
PITCHERS,  
Of various styles, some very handsome;  
Glassware, of every variety;  
Which, added to my former stock, will make it very complete and desirable for the retail trade.  
At the Nashville Wholesale and Retail China Store, (Cassady's old stand,) North side of the Public Square, Nashville, Tenn.  
A. H. HICKS.  
Nashville, Dec. 4, 1847.—ly

SOUTHERN HARMONY.  
New and Splendid Edition.  
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 air 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 improvement will be duly appreciated by a generous and enlightened public.  
For sale in nearly all the large cities in the United States, and most of towns and country villages throughout the Southern, Western and Middle States, where all who wish, can be supplied, cheap for cash.  
WM. WALKER, Author S. Harmony.  
Spartanburg C. H., S. C., Jan. 22, 1848.

Sleevy & Collins,  
MERCHANT TAILORS  
Denderly street, Nashville, Tenn.  
THANKFUL for the former liberal patronage of their friends and customers, are still prepared to CUT and MAKE GARMENTS in the most Fashionable Styles, at prices that cannot fail to give satisfaction.  
All orders thankfully received and promptly attended to.  
May 15, 1847.

RECEIVED per Harry Hill and Marshal Ney,  
260 bids Prime Sugar,  
6 bids Prime Sugar,  
2 casks Boston Salleras,  
H. G. SCOVILLE,  
225 South Main,  
SHEPHERD & DUNCAN.  
Feb 23

Death of Hon John Q. Adams.  
WASHINGTON, Feb. 24—6 p. m.  
The Hon. John Quincy Adams died last night.— His friends are making preparations to take his body home.

Pianos, Pianos.  
W. GREENFIELD has on hand a good stock and is daily expecting 5 more, all of which are from the celebrated manufacturers of Nott's and Fichers' warranted first rate, and will be sold low.  
Nov. 16.

New Carpeting.  
JUST received at the CITY FURNITURE, PIANO & CARPET STORE, a good supply, which will be sold low for Cash.  
W. GREENFIELD.  
Jan. 13, 1848

AMERICAN INDIAN MISSION ASSOCIATION.—We have the Proceedings of the Fifth Annual meeting of this body, held at Nashville, Tennessee, October 28-30, 1847. President T. G. Blewett; Corresponding Secretary, S. Dyer.

The Report gives a tabular view of the Indian tribes contiguous to the United States. The population of twenty three tribes thus given is 202,210. Laboring among these, are 35 Baptist missionaries. Of these tribes, the Cherokee and Choctaws, numbering 46,000, have adopted most of the habits of civilized life; have printing presses, schools and churches, and are very good farmers. The Creeks and Seminoles, 27,000 in number, are mentioned as rapidly advancing.

The Association resolved to memorialize the United States Government on the subject of setting apart a Second Indian Territory, for exclusive Indian occupation. The memorial has since been forwarded to Washington.

The Association has under its care 6 stations, 20 preaching stations, 18 missionaries, 7 churches, 3 schools. There are about 500 communicants.

The receipts of the last year were \$9,603.17. The expenditures, \$7,039.40.

We notice numerous errors in the spelling of the names of Life Members, particularly of those in Alabama. For these, we fear, our good brother Davis, the Agent, must be responsible.

Ladies' Department.  
For the Tennessee Baptist.  
A MISSIONARY'S WIFE.  
This is a subject, if well considered of vast importance, and should be esteemed as such. It is a very responsible vocation to be a missionary's wife. All family power is vested in her, she has the charge entirely, her husband is from home month after month and she is left alone.

LINSEED, Tanners, Neat Foot, and Lard Oil, for sale by  
H. G. SCOVILLE.  
May 22

VANILLA BEANS, of the best quality, for sale by  
H. G. SCOVILLE.  
May 22

LEMON SYRUP, for making Lemonade, for sale by  
H. G. SCOVILLE.  
May 22

PETER COOPER'S REFINED AMERICAN ISINGLASS, for making Table Jellies, Blanc Mange, and of great service in diseases where delicate animal food is required, for sale by  
H. G. SCOVILLE.  
May 22

PARIS GREEN, a beautiful article of Paris Green, in Oil, can be had at  
H. G. SCOVILLE.  
May 22

COACH, Furniture, Japan and black VARNISH, for sale by  
H. G. SCOVILLE.  
May 22

MILLET SEED, for sale at the lowest market price, by  
H. G. SCOVILLE.  
S 10, 12, 10 x 12, 10 x 14, 12 x 16, 12 x 18, 14 x 20, 16 x 24, 24 x 30, and 24 x 36 WINDOW GLASS, for sale by  
H. G. SCOVILLE.  
May 22

PEARL BARLEY, one of the mildest and least irritating of farinaceous substances, forms by decoction with water a drink admirably adapted to febrile and inflammatory complaints. For sale by  
H. G. SCOVILLE.  
May 22

THE subscriber has just received a fresh supply of J. D. Druggs, Medicines and Chemicals, together with an assortment of Fancy Articles, some of which are almost indispensably requisite to the ladies toilet.  
Nov. 3.  
H. G. SCOVILLE.

ORANGE GUM SHELLAC, for sale by  
H. G. SCOVILLE.  
May 22

FOR dealers in Drugs, Medicines, Paints, Oils, Dye Stuffs, Varieties, Brushes, Perfumery, Fancy Articles, Glass, Glassware, &c. The subscriber is prepared to, and will sell at the lowest price, at cost (as that kind of business cannot be advanced, greatly continued by any person or persons), but at reasonable prices, or advances on orders cost. An examination of stock and prices is respectfully solicited.  
Druggs and Apothecary,  
North side of the Public Square, 3 doors east of the Nashville Inn.  
May 22.

FRESH RICE, which needs no comment in praise of its nutritiousness, for sale by  
H. G. SCOVILLE.  
May 22

SUPERIOR KENTUCKY MUSTARD, warranted best quality, in cans, bottles, or bulk, for sale by  
H. G. SCOVILLE.  
May 22

CHEWING TOBACCO.  
H. G. SCOVILLE,  
North side of the Public Square, 3 doors east of the Nashville Inn.  
Has a very choice article of Gold Leaf and James River Chewing Tobacco.

500 POUNDS of Kentucky Tobacco, said to be the decidedly the finest ever brought to this market, and about 3,000 pounds of very fine Kentucky Tobacco, which the subscriber will sell low for cash.  
H. G. SCOVILLE.  
May 22

SODA OR MINERAL WATER, superior to which none can be found—so that those who have experienced its healing, healthful and exhilarating effects. The sick and convalescent will do well to repair to this Fountain of Health. All who feel indisposed, whether of strong or delicate physical constitutions, will be greatly benefited, if not perfectly relieved, by partaking of this delicious beverage.  
Public Square, 3 doors east of the Nashville Inn.  
H. G. SCOVILLE.  
Nov. 15.

Union University,  
THE next session of this institution will commence on the first Monday in January, 1848.  
Dec. 22—3m.

FURNITURE, &c.  
I HAVE also a good stock of Furniture, Chairs, Bedsteads, Clocks, Looking-glasses, &c., &c.  
Nov. 15.  
W. GREENFIELD.

GRAVES & SHANKLAND, Publishers & Printers.

