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"ONE LORD, ONE FAITH, ONE BAPTISM"

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THE TENNESSEE PULPIT.

THE SUSTAINING POWER OF THE GOSPEL UNDER AFFLICTIONS.
Preached by J. R. Graves, Pastor of the 2d Bap. Church, Nashville, Tenn.

TEXT—Romans 8: 18-24.

For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body.

Exordium.—Paul admits that this present time is a scene of sufferings. There is no situation from the palace to the hovel, exempt from tribulations and sufferings. The rich and the poor, the noble and the ignoble, the saint and the sinner, are equally the subjects of sufferings—the pains, and anguish which flesh is heir to. 'Tis not the design of the gospel to exempt men from the sufferings and calamities of this "present time." There is nothing in a renewed heart that renders the body proof against disease. There is no power in a sanctified spirit that can assuage convulsive pains, or cool the raging fever or repair the wastes of an ever consuming consumption, or extract the venom from the shafts of death, so true it is that "one event happeneth to all." But the office of religion is to be our attending angel, to hover around the couch of the sufferer, and whisper hope, and joy and peace. Though it cannot disperse the clouds of misfortunes from our earthly skies, it can gild and illumine them, and directing the eye of our faith through their openings, point to the calm untroubled heaven that lies beyond us. We should bear in mind that the early Christians to whom this was originally addressed, were exposed to unusual calamities, such as persecutions, imprisonments, the loss of all things earthly, and even life itself by cruel torture, and Paul would in our text direct their mind away from all these to the glory that would soon be revealed to them. He assures them that their present sufferings could not be compared to the inconceivable glory which with which they would soon be crowned. By this hope he would buoy up their desponding spirits, and strengthen their fainting hearts.

The main scope of this portion of this epistle which we have chosen, seems to be to show the sustaining power of religion in the midst of sufferings and trials, by the "hope" and "expectation" of a speedy deliverance, when they would "be delivered from the bondage of corruption," which is a state of vanity, "into the glorious liberty of the children of God." That the children should not consider his condition as peculiarly trying, since it is the common condition of all the world, for the whole creation groaneth and travaileth in pain together, but to him alone, is there a prospect of deliverance. By this interpretation of the passages, we shall now proceed to establish.

DISCOURSE.
I. THAT THE TERM CREATURE ONLY REFERS TO THE "NEW CREATURE" IN CHRIST, OR THE RENEWED NATURE OF THE CHRISTIAN.

It is but just to remark here, in the language of a distinguished commentator, that, "Perhaps there is not a passage in the New Testament that has been more difficult of interpretation than this." To me, the difficulty has been more to make it convey a different sense, from what it was intended, than to arrive at its plain teachings. The Universalist claims that the term "creature" embraces the whole intelligent creation (vide Pengree's debate with Waller.) Others claim it for the whole animal creation.

Neither of these interpretations can be sustained by the text itself, or the context. We adduce six reasons why it cannot be understood to mean the brute creation.

1. The brutes are not made subject to the peculiar state of vanity which is predicated of the creature in the context.

2. The brutes could not be said to be made subject either, willingly or unwillingly. Moral feelings cannot be ascribed to the brute;

3. Neither are they subjected "in hope,"

4. Nor does the "earnest expectation" of the brutes wait "for the manifestation of the sons of God."

5. Nor will the brute creation "be delivered from the bondage of corruption into the glorious liberty of the children of God."

6. Because they are spoken of in contradistinction to those denominated creature as the whole creation. Again, not only this "whole creation" but "ourselves also," the creature, &c. We might continue these objections, but these are more than sufficient.

P. 2. It cannot be understood of the whole intelligent creation.

If this state of vanity has any thing connected with this present life the unrenewed man could not be said to be made subject to it, either willingly or unwillingly; for before his creation volitions, (willingness or unwillingness) could not be predicated of him.

2. If a state of vanity implies the things of this life, then does the unregenerate man subject himself to them voluntarily. For the present state of things so far as his senses are concerned, is consonant with his depraved and worldly taste.

3. If a state of vanity implies a state of sin, then is he not unwillingly a subject to it, for the sinner "rolls sin as a sweet morsel under his tongue."

4. He does not earnestly wait for the "manifestation of the sons of God" he is not "subjected in hope"—he does not groan within himself, "waiting for the adoption,"—he does not long to be unclothed that he may be clothed upon, nor does he wait for the appearing of our Lord Jesus Christ. He desires none, he has no taste for any of these things. He loves the world, he would live here always. He loves sin. He dreads the approach of his final judgment—he has no good hope through grace, no longings for Heaven, no desire for his holy joys, he has no groanings to be delivered from sin, but longings to continue. Thus we see that the ungodly, unregenerate, unrepentant, are not, cannot be included in the term "creature." This strong pillar of universal salvation falls to the ground, before the slightest touch of truth.

3. If it cannot mean the brute creation, nor the unregenerate intelligent creature, it must mean the renewed creature. Several reasons we will adduce in proof:

1. This is the only interpretation that suits the connexion, or makes sense in the argument. If the word creature refers to the bodies of men or to angels, or to men and mankind in general, as some have supposed, it is impossible by any plausible construction to see what connexion either would have with the argument. The apostle was setting forth the benefits of the gospel, in the midst of trials, and unless we understand this of them, there is no argument, or meaning in it at all,—no connexion, no bearing upon any point.

2. Paul is accustomed to speak of the renewed man under this term, i. e. "Christ's" creature. 1 Cor. v. 17.—"Therefore, if any man be in Christ, he is a new creature." Gal. 6: 15—"For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature." Read Eph. 2: 10; also, 4: 20.

3. "The great power of God displayed in his conversion, and the strong resemblance between the impartation of spiritual life and the creation itself would naturally suggest the idea and justify the expression.

4. Similar expressions occur in the Old Testament. The children of Israel are frequently spoken of in distinction from all others as, "made" for God, "formed" "created." Isa. 4: 3—"Every one that is called by my name, for I have created him for my glory. I have formed him for myself." "These are our reasons for our understanding the term creature, to mean only those created in Christ. "Created for his glory," the new creature formed within after the likeness of God. Having now considered and settled the interpretation of the term, we will proceed to notice what is predicated of it.

II. HE IS "SUBJECTED" "UNWILLINGLY" TO A STATE OF

DEPRAVITY AND THE CONSEQUENCES OF SIN WITH WHICH THE WORLD IS FILLED. IN WHICH HE FINDS LITTLE JOY BUT GREAT TRIALS, TEMPTATIONS AND SUFFERINGS, AND IS EARNESTLY LONGING FOR HIS FUTURE GLORY.

1. Vanity is descriptive of this frail transient dying state. Here we are exposed to trials, temptations and curses. Here we are engaged in conflicts and tears. If he had only reference to the ills and sufferings of this present time he might well express it by vanity. The preacher wrote upon it all "vanity and vexation of spirit."

2. But the original word, "mataities" from the verb "malitia" not only means foolishness, but perverseness and depravity. Then we understand that by being made subject to vanity, is being brought into captivity to the law of sin in our members. Paul complains of this bondage in the 6th ch. 23d verse, "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"

3. It is not a voluntary subjection. 1. The instinctive feelings of those truly born of God, lead them to desire a purer and happier world. They groan in spirit to be delivered from the "vanities," temptations and contaminations of "this present time." They wait and long for the appearing of Christ their Redeemer, as a captive for his deliverance, or the watchman for the light of the morning. This is one of the certain marks of a renewed heart. Paul sighed for this. "O wretched man that I am, who shall deliver me from the body of this death," again, "I am in a strait betwixt two, having a desire to depart and be with Christ which is far better."—Phil. 1: 23.

The true Christian does not simply desire to depart to escape the ills and sufferings of this time. But to be with Christ, as one would wish to be with a dearly loved friend.

4. This subjection to depravity is the arrangement of God, no doubt for some wise purpose, not fully understood by us. "He might have taken his people at once to heaven as soon as they are converted. But though we know not all the reasons why they are continued here in this state of vanity, we can see some of them," and he has told us others.

1. To do good to others. "For we are created in Christ Jesus unto good works."—Eph. 2: 10. "Ye are the salt of the earth, the light of the world," said Christ. This we could not be if removed from it. "Ye are living epistles known and read of all men," therefore we must be among men—it is but right that we should engage in the service of him who has redeemed us.

2. To exhibit the power of the gospel in overcoming sin and withstanding temptations, in sustaining us under trials and sufferings, and thus furnish living evidence of the power and excellency of the gospel. None of this could be doing if we were removed out of the sight of the body.

3. It is a proper training for a season. It brings out the christian character and fits it for the skies. These fiery trials are but the refiners of fire and the fuller's soap by which he purifies the sons of Levi.

4. That heaven may be more desirable. If this was a world to our liking we should never desire another. If we had suffered no bondage here; if we had no freedom there; if we endured no pains, no nights of sorrow here, no fatigue, no toils, no tossings on those seas of trouble, no tears, no death, we could not appreciate those descriptions of heaven, or expatiate in its enjoyment. We learn also:

III. THE CHILDREN OF GOD SHOULD NOT CONSIDER THEIR CONDITION AS PECULIARLY TRYING AS THOUGH IT WAS CONFINED TO THEMSELVES ALONE, FOR IT IS THE COMMON LOT OF THE UNGODLY AND OF THE "WHOLE CREATION" BUT THE CHILDREN OF GOD ALONE HAVE THE PROSPECT OF DELIVERANCE.

When we look around us we see the "whole creation" laboring, groaning under the curse, subjected to the consequences of depravity.

1. The material earth is itself in subjection to the primeval curse. It groans from within, and is rent with earthquakes, storms and whirlwinds sweep over, and tornadoes do their work of rage and desolation upon it, and the lightnings of heaven terrify it, and the bolts of heaven descend deep into its bosom. "It travaileth in pain."

2. But the wicked and unregenerate are laboring and groaning under the common curse, but not for the "manifesta-

tion of the sons of light." All the pains and diseases, and afflictions that can possibly affect the child of God, affect them, and they are compelled to endure them, without the soothing influence and sustainings primary of religion in the soul, to make it strong in the day of conflict, and joyous in the hour of sorrow, and light in the night of gloom, so that though the cold storms and tempest beat upon the christians clayey tabernacle from without the soul is basking in light and is warmed with the holy fire from within. No, the poor sinner when afflicted and groaning under the burden of a sin cursed world, is left in darkness and despair, he can sigh for no deliverance, for he has no hope.

3. The children of God are blessed above all others, for they alone can escape a deliverance.

1. No hope is held out to groaning sin-cursed world, it will be given up to the rage of the last fires that shall sweep like seas over it, and purify it from every effect of sin.

2. No deliverance but a speedy death awaits the brute creation. No compensation is held out for all their sufferings from the hand of man, no restoration—no resurrection awaits them.

3. No deliverance is held out to the impenitent sinner who clothes himself with sin as a garment. He suffers all the afflictions and pains and sufferings here that the christian does, but to him no ray of hope comes down to gladden his heart and light his soul to heaven. He only waits to be removed, felon like, from the jail to the dark walls of his eternal prison.

4. But a speedy deliverance awaits the "creature" of God. He is held here as an unwilling captive. His fettered spirit is pining for a purer atmosphere and brighter skies—his spirit finds no rest, this world is not its home, its birth place is in the bosom of its God. "This state "vanity" is a corrupt, imperfect, perishing condition; one that leads to sin and temptation and conflict and anxiety; one which destroys the peace, mars the happiness, dims the hope, enfeebles the faith and weakens the love of christians and this is called the bondage of corruption. But our continuance in it is but for a day. Our great deliverer, the captain of our salvation will soon appear, he will burst the walls of our prison house, he will cause its doors to fly open, he will break from our bodies the chains which confine them, and we shall lift high our unfettered and emancipated limbs in the glorious liberty of the children of God. Yes, it will be liberty, for we have been confined, it will be freedom for we have been in bondage.

1. It will be liberty—freedom from sin, from corruption, from evil desires, from calamity and death. The highest freedom in the universe, is the freedom of heaven, where the redeemed are under a government and King, who commands nothing but what they greatly desire to do.

2. It is a glorious liberty—it is encompassed with majesty, and crowned with splendor.

3. It is eternal. If it were to endure no longer than our sufferings lasted here, it would be desirable, it would be our ample reward, but our joys, and our honors, our blessedness and glory, our crowns and our thrones, are to be forever and forever. We can—We can drink in the sunlight of God's countenance, until our souls become but suns of fire, and thus forever:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first began."

Paul tells us what he thought of the pains of this state, when placed beside the pleasures of that, and he thought they were "not worthy to be compared," and what should we say? We know something of what this world sets trials on, but the joys and blessedness of that, who can tell. No eye hath seen its unending beauties, neither hath ear heard its songs and melodies. Neither hath it entered into the heart of man to conceive the joys the father hath promised for them that love him. Oh my brethren what do we here? rejoicing, murmuring and complaining, and yet saying and feeling that it is a "vain thing to serve God," often ready to give up the battle and the day as lost. Look beyond! O, once go up on Pisgah's height, and look over into the promised land—one sight and you will be satisfied. Oh when we shall have entered heaven, one breath of its holy atmosphere, will fill our new angelic bodies with ineffable delight and extatic joys, and as we wave of the sea of rest rolls across our weary souls it will wash out every remembrance of former earthly woe. Are the sufferings of "this present time" worthy to be compared with glory which shall be re-

vealed in us? Poor sinner, neither are all your pains and sufferings which you can endure here able to be compared to the pains and woes eternal, which will take hold on you in the day of your despair.

No eye hath ever beheld the fierce fires of that o'er heated furnace of God's wrath, and lived. No ear ever heard the groans and wailings of lost spirits; nor can mortal heart conceive of the bitterness and fierceness of that retribution which God has prepared for those that hate him. If God is infinite in mercy, he is infinite in his justice also. If God is love, he is also a consuming fire!

When persecution is a coming, every man posteth it off, as the Philistines did the ark infected with the plague, I Sam. v; and no place will give it entertainment. But when the storm is over, then, as seven cities contended for Homer's birth in them, many places will be put in to claim a share in the credit thereof.

The best is, God's calendar is more complete than man's best martyrologies; and their names are written in the book of life, who on earth are wholly forgotten.

Every man is born a Pelagian, naturally proud of his power, and needeth little art to teach him to think well of himself.

All weather is fair to a willing mind, and opportunity to do good is the greatest preference which a humble heart doth desire.

"Thus, the Pantheon, or 'shrine of all gods' in Rome, was turned of the church of All Saints.

OUR RUTH.

A formidable conspiracy has been detected at Rome. The design was to massacre the citizens, and remove the Pope by force, to Naples.

The confessor of O'Connell declares that the soul of the latter is in heaven; but other Romish priests say, that it is in purgatory, and must be prayed out. His heart has been embalmed and sent to Rome in a silver vase, and his body has been conveyed to Ireland. What folly!

Within the last six months, 100,000 emigrants have left Liverpool for these states.

A DEAD SUBSCRIBER.

A subscriber for years being sadly in arrears,
Still neglecting his bill for to pay,
To the editor said—"Unless I am dead
I shall pay you on Christmas day."
The time flew by and the debt was shiv,
But the editor thought what he said;
In his paper next week the truth he did speak,
And announced his subscriber as dead!

When Socrates was told that his judges had sentenced him to death—"And hath not nature," said he, "passed the same sentence on them?"

EXCELLENT RULES.

To remember that we are all subject to failings and infirmities of one kind or another.

To bear with, and not magnify, each others infirmities.

To avoid going from house to house for the purpose of hearing news and interfering with other people's business.

Always to turn a deaf ear to any slanderous report, and to lay no charge against any person until well founded.

If one be in fault to tell him in private before it is mentioned in public.

To watch against any shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

FULLER'S SAYINGS.

Thomas Fuller, the historian is a very sententious author. Some of his sentiments are worthy of preservation, both for their truthfulness and quaintness. We here give a few specimens of them, which we have recently gathered from his "Church History of Britain."

Wicked men think this world too good God knows it too bad, for his servants to live in. Henceforth I shall not wonder that good men die so soon, but that they live so long; seeing wicked men desire their room here on earth, and God their company in heaven.

He that will give a cap and make a leg, in thanks for a favor he never received, deserveth rather to be blamed for want of wit, than to be praised for store of manners.

God never sends his servants on a sleeveless errand, but saith, "Ask, and ye shall have; seek, and ye shall find."

He that hath a hand to take, and no tongue to return thanks, deserveth, for the future, to be lame and dumb.

Human policy seldom proves prosperous, when tampering with Divine worship, especially when without or against direction from God's word. This new wine, put into old vessels, did in after-ages taste of the cask, and, in process of time, Christianity, keeping a correspondence and some proportion with Paganism,* got a smack of Heathen ceremonies. Surely, they had better have built new nests for the holy dove, and not have lodged it where screech-owls and unclean birds had formerly been harbored.

It is no news, in God's harvest, to see women with their sickles a-reaping.

Time is better spent in silence, than in lying. Nor do I doubt but clean stomachs will be better satisfied with one drop of the milk of truth, than foul feeders, who must have their bellies full, with a trough of wash, mingled with the water of fabulous inventions.

"GREAT AND IMPORTANT NEWS.

All London was thrown into the agonies of excitement on the morning of this day week. The Park and Tower guns were fired. A Gazette was published, announcing 'great and important news.' Wondering thousands rushed to inquire about the intelligence so magnificently communicated, when, O! for the essence of an anti-climax! it was not exactly *parturit mons et nocitur ridiculus mus*, but still it was only to tell the world that another baby was born into it. 'In the name of the prophet—figs.' 'Great and important news—a babe.' Surely the thing was overdue. When Louis the XVIII returned from exile, a full grown king, into his native land, Talleyrand checked the fuss mongers of the day with the remark, 'What is all this about? There is only one Frenchman the more.' And now there is one baby the more, "that's all." But the Gazette calls it 'news.' This is clearly a misnomer.—'When a lady is in the regular habit of adding one a year to the population returns for many years together, the real news will be when we arrive at the exception, and not while the rule goes on.'—*Liverpool Chron.*

Beauty and glory of Christ.

O, what must Christ be in himself, when He sweetens heaven, sweetens Scripture, sweetens ordinance, sweetens earth, and even sweetens trials? O, what must that Christ be in himself?

Any thing that I know about religion is this—that I have found weakness and wickedness about myself, and grace, and mercy, and loveliness about Jesus.

I have been looking at Him these many years, and never yet could find a fault in Him but what was of my own making, though He has seen ten thousand faults in me. Many a comely person I have seen, but none so comely as Christ, many a kind friend I have had, but none like Christ in loving kindness and tender mercies.

I am sure a poor worthless wretch He hath had in me; but a precious, superlatively precious Christ I have had in Him.

How amazing that a rich servant of hell should get such a Christ.

If you or I get a crumb from the Master's table, what a wonder of sovereign mercy it is!

Compare your mercies, your visits, not with the wishes of your soul, but with the deserts of your sin.

Though we should get but one smile of His countenance in a whole year; what a mercy to those who deserve all the year throughout to be tormented in the lowest hell.

No doubt I have met with trials as well as others, yet so kind hath God been to me, that I think, if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed—except I wish I had less sin.

Though I have not been left to commit gross crimes, yet He and I know the outrageous wickedness of my heart.

I have served many masters, but none so kind as Christ.

O, how astonishing that the Spirit of God should enter into our vile heart contrary to our strivings! Even so it seemed good in His sight. Let praise flow, forever flow.

I'm sure Christ may say of me: "These sixty years this wretch hath grieved me."

O, what a miracle to see me, the arrogant rebel, sitting on the throne with Jesus.

Never grudge either purse or person for Christ. I can say this, that I never was a loser by any time spent, or any money given for Him.—*Rev. J. Brown.*

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in quantity, or for gratuitous distribution.

GOULD, KENDALL & LINCOLN,
52 Washington st., Boston.

Nashville, May 25, 1848.

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

REVIVALS IN THE CITY.

We are happy to inform our readers that the revival at the First Church is still in progress, and the meeting increasing in its interest. Up to this time (Wednesday morning) there have been fourteen or fifteen conversions. Bro. Fisher's effort on Sabbath morning was said to have been of the most brilliant and well sustained of any previous one. The crowd both in the morning and at night was immense. His theme, next Sabbath will be—THE NEW BIRTH—the commencement—the growth and the final triumph of the Kingdom of Grace.

For the Tennessee Baptist. GOOD NEWS!

We have been once more graciously revived and blessed, at the Ed Church, within the last few days, by the labors of our beloved brother L. C. Graves, in connection with our Pastor, Br. Z. C. Graves, preached on Sabbath morning to a large and solemn congregation, and at night our pastor preached his farewell sermon, as he was compelled to leave his charge for a few months to prosecute the interest of the Publication Society; the audience was very large and solemn; the address to the impenitent was powerful beyond my description, and the effect most startling and wonderful; sinners cried out aloud for mercy, before it was closed, and when an opportunity was given, fifteen or twenty rushed to the altar of prayer, and before the meeting closed, six professed to have found hope in the Saviour. Several of them were thoughtless when they came that night. The meeting was continued on Monday night, and four more were added to this happy number, and two or three on Tuesday night, and the interest is increasing. Br. Covey, of Lebanon preached on Monday night, and Bro. Z. C. Graves again on Tuesday night. We feel like praising God and taking fresh courage.

J. B. CONELLY, Clerk. May 21, 1848.

CORRECTIONS.

Bro. Kimbrough's report should have given \$3,600 instead of \$36 as the printer said. The Trustees of the University have not yet sold, as we were informed, but can so as to pay for the College Campus without calling upon the Treasury.

DEATH TO THE GREEK.

Our printer is a poor Greek scholar. In our sermon on the first page, he spells matonies "matavites," and matiao "malaoia." He begs to be excused—from Greek!

BAPTIST BOOKS!

Just received from Philadelphia, a splendid lot of Baptist books, some of the latest publication. Among which are, Remington's works, Benedict's History, (beautiful copies,) Baptisms of the New Testament, (a new work,) Memoirs of Mrs. Shuck, Memoirs of the late Mrs. Judson, by Fanny Forrest, Encyclopedias of Religious Knowledge, beautiful copies, Baptist Manual, Church Members' Manual, and Guide, and many others. Also, a very large stock on the way from Boston. What church will have the first library from these books?

THE WESTERN REVIEW.

We would call the attention of the editor of the Review to an article in another column. The writer assures us that he seeks no controversy, but he knows that the feelings of his brethren are hurt at the article in review—they think Bro. W. had a design to crush those brethren, who have written in the support of the negative. We think we know Bro. Waller better. We are happy to say and know that our churches in the South West are unanimous in sentiment and feeling on this question. We do not know of one church in Tennessee or Alabama that would vote the affirmative of the question discussed by Bro. W. We know of only two ministers who advocate the practice of taking members in from Peco Churches without baptism. The honor of disturbing our churches with this question belongs to a very few brethren. We wish Bro. W. would give all the arguments in favor of the re-immersion of such subjects. It would help the cause, if not the Review.

Report says the Mexican Congress at Queretaro has dispersed.

THE METHODIST LAW CASE.

The Puritan gives the following account of the suit in the city of Brooklyn, noticed by our correspondent a few weeks since:

"The facts are these:—In consequence of a difference growing out of Mr. Maffit, (a small matter for a quarrel, by the way.) Mr. Green, the preacher in charge, was suspended by the Conference. The congregation took the matter in hand, and gave a call to Mr. Green, to become their pastor as of an independent church, and notified the Bishop that it was not needful to appoint a minister for them. The Bishop, however, appointed Mr. Griffin; but the people refused him admission to the pulpit. The matter then was referred to the civil courts, who decided in favor of Mr. Griffin, and required the Trustees to put him in possession of the house. And we cannot see wherein the court is to be blamed. If a man gives away his property, and confirms the gift by a valid title deed; and if he should then bring an action for the recovery of his property, and the courts should decide that it was not his—it would be wrong to abuse the court for the folly of the plaintiff. So in this case. It is a rule of the Methodist Episcopal Church, that their meeting houses shall be trust-deeded for the exclusive use of ministers sent by the Bishops. This Centenary Church did the same. They deserve no sympathy, for they suffer for their own folly."

No, they deserve no pity, when they will willingly drop low their necks, to be servilely yoked by spiritual tyrants. The Methodist Episcopal Church, in its government is an absolute monarchy. The people have no voice in it, but are compelled, tamely like servants, to submit to the will of their despotical lords, "big and little" from the little circuit rider to the kingly bishop. Their members can have no voice in electing a preacher of their own choice, or of dismissing one by whom they are not profited. They have no voice in saying who shall be admitted into the church, or in the exclusion of an unchristian man. It is all in the prerogative of the little monarchs of the church. They kindly allow a private member two, and only two privileges, viz: attend confessional, (class meetings,) and pay their quarterly!! This absolute despotism, is inconsistent with the genius of our free, republican government. It was originated under a monarchy, it is suited to a monarchy, but not for the sons and daughters of freemen. Monarchy and despotism, in every shape, are passing like shadows from the nations of the earth. Thrones and dominions, sceptres and crowns, are crumbling and being ground to dust under the chariot wheels of the Genius of Universal Republicanism, attended upon the right hand by civil, and on the left by Religious Freedom. The world is hastening to its emancipation. Its motto is "down with kings, temporal and spiritual." Republicanism is written upon the map of national Monarchies and Hierarchies, whether in Church or State, will be swept away by the breath of the people. And, this is the prophecy that we write for generation to come, to remember. That gospel church which is Republican in its government, must and will ultimately triumph over all others, and become the Universal Church!! for it is the Church of the New Testament!

J. B. CONELLY, Clerk. May 21, 1848.

A LETTER TO A MOURNER.

The following letter from a Sabbath School Teacher to a member of his class, was written during the late revival in Shelbyville. It will serve to show the intense interest felt by a Christian for the salvation of sinners—by a teacher for the eternal welfare of a pupil. This young lady had once been forward to ask the prayers of Christians. It may meet the eye of some one seeking reconciliation with God—and encourage them to persevere. SHELVILLE, May, 1848.

Oh do not my dear young lady draw back from the position you now occupy, that of seeking an interest in the Saviour. You seemed disappointed this morning in the result of the experiment you had made of surrendering your heart to the blessed Jesus. I had just your feelings of gloomy despondency. The night after I had gone forward to be prayed for, I thought I would have given almost any thing if I had not done it. I thought it premature—that I had not felt enough—and this was mingled with a sense of shame that I had exhibited my feelings so publicly to the view of others—my heart rose in rebellion against what I felt had been humiliating to me. But I did not forget to pray to God—to the blessed Saviour for direction. Yet three or four days passed away while

I continued in this state—sometimes my mind a little calmed, and then again all tumult within. And it was not till I resolved, firmly resolved, that I would persevere in the matter, though it should be for weeks, or months, or even years, that I began to feel calm, and the tumult within my breast gave place to more peaceful emotions. When I made this firm resolution of serving God, I did not then think of connecting myself with the church, for I did not expect my heart would have so soon felt the peaceful influence of the Holy Spirit. But from the moment I made the firm resolve to seek an interest in the Saviour, let what might happen to me, from that moment I date the commencement of my conversion to God.

And what evidence you may ask have I that I am now at peace with God? My dear young lady, the deep interest I find in your eternal welfare is one; and I could not bear to think of the distressed countenance you exhibited to-day, so dark rent from your usual cheerful and happy face, without an attempt to drive the gloom away, by urging you to persevere in the step you have taken. I spoke to your mother, and to your kind teacher about you, after you had left the church, and they both said they would converse with you; and I thought I would not be doing my duty without also urging my public pen. Persevere then, dear young lady, continued procrastination will result, alas how sadly—surrender yourself to God, now, just as you are. You cannot make yourself any better or more willing. You will never, never, regret the wise resolve. It will make you more happy in this life, and oh, what bliss and joys will be yours in heaven.

Your friend,

T. C. R.

Communications.

For the Tennessee Baptist.

NO. I.

IS THE IMMERSION IN WATER OF A PROPER SUBJECT BY AN UNBAPTIZED ADMINISTRATOR A VALID BAPTISM?

Messrs. Editors:—

There is an article in the March No. of the Review, from the pen of Br. Waller, upon the question which stands at the head of this article, which I have noticed with a great deal of sorrow and chagrin. The query is proposed by a Bro. Burison, a young minister of Tusculum, Ala. Of this minister I know but little, save that he is the open and avowed advocate of the affirmative of this question, which caused it to be introduced before the Muscle Shoals Association, at its last meeting. No one can regret, more than I do, the unpleasant results likely to attend the agitation of this question. Not that our churches or associations will be rent, but the influence of individual brethren will, unfortunately, be weakened and in a measure destroyed by the position they are willing to take in regard to it. An inconsistent Baptist is, of all men, the most to be pitied. The disgrace of Baptists, and the laugh and scorn of all sprinklers.

But I have never seen an article from the pen of Bro. Waller that has given me more real sorrow and disappointment. I have been ashamed and chagrined. To the praise of Bro. W. be it said, that his positions are usually correct, that he does battle for Baptist sentiments against Pedoes and Campbellites in the arena, and with the steel of Achilles. But alas, a miserable worm vanquished him, who was unconquered of heroes. Like him, Bro. W. has discovered, in this article, his weak point, his uncovered and vulnerable heel. From him I must beg to dissent, as do the fifty thousand Baptists of Tennessee and North Alabama, with scarcely an exception, and I will, with your kind indulgence, enter my protest. I am a plain man and always speak plainly—I wish not to injure Bro. W., I am his warm friend, but is he above reproach? It is the boast of our denomination that we acknowledge no head or leader but Christ. We bow to the "dixit" of no mortal in spiritual matters. We may love and admire a champion ever so much, yet we are none the more inclined to receive his sentiments without close examination, or agree with him if they oppose the tenor of scripture or the welfare of the church. This is our boast, and none, not even Bro. Waller, whom thousands of his brethren love and admire, shall rob us of our glory. He would not, I am confident, object to the spirit, as well as the position of the Review; and if I am not mistaken, false impressions may be made by some expressions in this article. For instance,

"It is a subject that has been mooted for centuries, and upon which much has been said and written—churches have been rent, the dearest ties of brotherhood have been sundered, and the blood of holy men has been shed—and still the mind of Christendom is as much unsettled as in the beginning. Recently it has called forth much discussion and elicited much feeling in certain portions of our country, especially among Baptists and Episcopalians."

Now upon this question Baptists have been unanimous, during all ages of their history past, and should be now and in all time to come. They have invariably, so far as their minds inform us, re-immersed those whom they have received from Rome, or any one of her numerous daughters. Neither the dun-geon, the fagot, nor flames could drive them from this, their fixed and unyielding principle. They received for their firmness the approbrious cognomen of re-immersionists. The subject "has been mooted for centuries," but not among Baptists, but between Baptists & sprinklers, "churches may have been rent" and the ties of brotherhood sundered" but not Baptist churches or brother-hoods. "The blood of holy men has been shed,"—we know it—history records it, and we also know that Bro. Waller's veins never would have been pricked, or his blood have flowed, from the sea-saw position which he chooses to take upon this question. The discussion is not among the Baptists and Episcopalians, but between Presbyterians and Methodists, and among Baptists themselves—between the body of the churches and some ministers who, terrified it may be, with the scorn and opprobrium of sprinklers, would introduce a new doctrine, a sort of a Compromise act, with our dear Pedobaptist brethren, who respect us so highly and love us so well, and call us so many endearing names, "Pond Frogs" for instance, as the "learned" [?] Mr. Giles, of Denmark, called us. My saying that it is a modern affair, this making it a question in our own churches. There never was a dissenting voice among Baptists, from the "depths of remote antiquity," since the day of the vavelling Robert Hall, as the tongue of ecclesiastical history can tell. Since his days, now and then, a howl Baptist has advocated the affirmative, and reaped for his pains, the sorrows and regrets of his brethren, and the sneers and contempt of sprinklers, for their traitorous course, in tamely surrendering at this day, the principles for which their fathers and holy men have suffered martyrdom.

But to illustrate the spirit of the Review and mark derivative shafts and scathing sarcasms aimed at the head of every Baptist, who may have the moral integrity to stand firmly upon the ground watered with martyrs blood and dusted with martyrs ashes. I quote a few extracts:—"Knights of the quill have entered the lists with dauntless courage and fiery zeal. That confidence in their prowess and that anticipation of victory which they manifest, are amusing exhibitions of self-conceit—the empty vaporing of those unformed respecting the skill and resources of the opposing combatants. Several times we have witnessed these redoubtable heroes, after a protracted encounter, with an imaginary foe, extending through the moiety of a dozen newspaper columns, rise in true warrior pomp, shake what they supposed their crimsoned steel, and proclaim that the conflict was ended, for lo! they had laid the last enemy prostrate in the dust! Full often, during the last twelve calendar months, have we been asked to look and behold victory perched upon the lance of the warriors upon either side of this controversy. But we have seen nothing of the kind. The contest still rages. The clash of resounding arms still grates like harsh thunder upon our ears. For ourselves, we disclaim emphatically all pretensions to such skill in polemic warfare. We are encased in no such invulnerable armor. We frankly confess, that it is a field in which we expect to win no laurels."

Now, all this sort of gassing is one of the dark spots upon the character of the Review. It is a "field indeed in which Bro. W. never won a laurel" as the editor of the Western Review. It may sometimes be pardonable in the columns of a newspaper, but even there ridicule is no argument. I may pile a mountain of bombast on an opponent, I cannot convince or relate, I say, and know that I speak the sentiments of every friend of the Review in Tennessee and Alabama, that such flourishingrodomontades as the above, are beneath the character of a work entitled a Review—and such "bites," hardly to be overlooked when inflicted on an enemy, are unpardonable when bestowed upon brethren—upon the breast that gives it suck! If Baptists, when they defend their positions and doctrines do it fearlessly and unshrinking, are they to be sneered at by the Western Review, and their efforts branded as "amusing exhibitions of self-conceit?" Their writings styled "empty vaporing" and "they themselves" "unformed" by John L. Waller, of ministerial progenitors, who would oppose, to the death the position he has taken on this question, though they could not boast of much better "information" than the ministers of Tennessee and North Alabama? When Baptists begin to taunt Baptists with ignorance and call their firmness bigotry, they are sucking the poison from the arrows of our enemies and bathing with it a dagger, to be sheathed in the bosom of brethren. See more in the Review:—"Bigotry" alone can, in such cases, [i. e. when some are willing to receive unbaptized persons into the church] excite strife and disunion." Am I to be

told, because I cannot conscientiously eat the supper of the Lord with an unbaptized person, that I am a bigot. Most a Bigot! I tell you this! In behalf of the ministers of North Alabama and the Muscle Shoals Association and Mr. H. T. Tompkins, I protest against the spirit that notified the article under review. In a future number, if you will publish, I will notice the argumentation used to support the negative, till then I subscribe myself your brother in Christ. FIDUS. Muscle Shoals, May 16, 1848.

For the Tennessee Baptist.

THE THIRD ANNUAL MEETING OF THE BOARD OF DOMESTIC MISSIONS OF THE SOUTHERN BAP. CON.

The next annual meeting of the Board will be held with the Ash Creek Church, Lowndes county, Ala., commencing Saturday before the fourth Lord's day in May, 1848. The annual reports of the board will be read; a sermon and several addresses on the subject of missions will be delivered on that occasion. Brethren from a distance are solicited to attend, and aid in giving the cause of Domestic Missions a new impulse. No pains will be spared to render the meeting interesting and profitable.

Our brethren in Tennessee have exhibited a noble spirit in sustaining other benevolent objects. The Board sincerely hope they will neither forget nor neglect the cause of Domestic Missions. Very little has been received into our treasury from that State. The Board has three missionaries in Tennessee, and would gladly appoint more, would funds permit. We trust that the contributions by the churches of that State will soon justify an increase of appointments to destitute places.

No agent has been regularly employed for the Board in the State. The Rev. John C. Kenney, who has labored for the Board so successfully in Mississippi for the last two years, will spend a portion of his time in Tennessee during this year. He will be able to visit but a small portion of the State. He is most cordially commended to the brethren when ever he may travel; he is a good minister of Jesus Christ. As many of the churches and ministers cannot be visited by one agent of the Board, and as but very few will be visited very soon, we trust they will be ready to forward their contributions early, not wait for an agent to call on them. It is not convenient to remit to the Board directly, remittances can be made to Graves & Shankland, Nashville; Rev. P. S. Gayle, Memphis; or Rev. Homer Sears, Knoxville.

R. HOLMAN, Cor. Sec.

For the Tennessee Baptist.

BROWN'SVILLE, Tenn.,

April 24, 1848.

OUR UNIVERSITY.

BRETHREN EDITORS:—When the providence of God and the voice of a free people call a man to reside for important purposes, at the centre of a widely extended circle of human influences, his responsibilities are at once felt to be numerous and weighty, especially is this the case when the double and endearing interests of education and religion conspired with the foregoing to place him there. He is then regarded from the unavoidable distinction of his station as the model of the one and as the champion of the other—he occupies a position around which the lovefulness of intelligence, refinement and social order are supposed to mingle their most pleasing and delightful influences. Christianity and the sciences too, it is presumed, continually pour their richest and united blessings at his feet, while the most favouring circumstances enable him to disburse with concentrated efficiency upon the living scenes of his labors the golden treasures of a two fold philosophy in the highest degree of appreciable perfection—he is impressed and animated with the conviction that education elevates, enlightens and liberalizes the mind, while christianity imparts independence, stability and the loveliest transparent purity of character. That education beautifies and adorns, christianity sanctifies and saves, both are indispensable to a full development and final preservation of the moral and intellectual perfectibility of man, he must therefore contend for both, manfully, perseveringly. No marvel then if more should be expected of such an one than serene justice would dictate or human nature is practically able to perform. His motives will be inspected by a thousand eyes and through as many media eyes of every possible degree of perspicuity and obliquity of mortal vision. Now he violates the courtesies of a fraternal controversy—now throws into bold relief upon the pages of his hallowed journal that which should have slumbered forever in his desk—now frightful phantoms of metropolitan theology are seen hovering about our rural pulpits; now publishes too much, then too little. Such a man reminds us by the inevitable nature of his position, of a sea surrounded rock equally braced and opposed on all sides; the element that roars against it from one quarter furnishes the material to brace it in another, it stands erect, and every surge is another wave thrown

back, added to the widening circle, to last amid the tempests ruffled by the same. What if one thus situated occasionally heard showers that could never reach him, thunder that could only to explode in the air and roll away their echoes upon a purified atmosphere. Some cardinal designs must be accomplished, some capital result achieved; that result has been achieved, as we shall presently see. I was in Nashville early in the spring of '46, soon after Bro. Howell arrived in that city, the then new field of his labors. Among the first subjects I remember to have heard him discuss, was the necessity of a denominational paper and school for the State; we must, he said, have a religious paper and an institution, that can answer all the purposes of our ministry. How far Bro. Howell has been gratified with success in the former, the present broad circulation of the Tennessee Baptist most cheerfully declares. And what shall we say of the latter, he has lived to see the realization of his fondest hopes, to had with delight the veritable fulfillment of his earliest wishes, a University chartered and endowed which promises to be equal to all the educational wants of our people; the condition of the denomination demanded it, the growing and increasing claims of the country, our points called aloud for the execution of such an institution. We now hail it as the beloved light-house upon the intellectual sea of the West, over whose restless and accumulating waves the mighty spirit of human ambition, capability and pride, must continue to move till a mightier than he goes forth, upon the waters, radiant with heaven, bearing the olive branch and the merciful bow spreading in his celestial train the beauty of tranquility and the light of order. I know there may be those among us who look with indignant derision on small beginnings, that is to say, despise the day of small things, but this is an unphilosophical and unkind, every thing must be beginning and that beginning may comparatively be very small, but this fact should never be received as a rationale, exponent of the future and prospective grandeur of the thing itself. The great father of waters that rolls before us at its source a tiny rill; the wild deer trusts he may carry it away at one draught, but the little rivulet glides or sparkling from rock to rock, meandering from plain to plain, deepening and widening at every point of its progress, till by the accession of a thousand streams, it swells through the measure of a thousand leagues, the most magnificent river that brightens the earth or pays tribute to the seas. Did the mountain oak, that boasts and prides of the forest, spring at once into the full maturity of manhood; no born in the dust, fostered by the breeze, the shower and the sunshine, the delicate twig struggled up through all the intermediate gradations of its being, alternately fading and reviving with the vicissitudes of the seasons and ultimately expanded into the dimensions of a gigantic plant, braced with the strength and hoary with the moss of centuries. I know we cannot yet point the eye of the philosophic and curious to classic walks and venerable groves, to time worn and science honored walls, to the stupendous collegiate pile grown gray in the service of God and man, but does it follow that we shall be able to do so? by no means. At this moment many of us are acquainted with literary institutions of a high character, the product of a few short years; the frailty of infancy marked their commencement, the meridian of manhood now measures their strength. Let us, my brethren, but imitate the noble examples which are before our eyes, and around us, and I Union University will soon become all that our warmest hopes have anticipated or desired. Let the energies and resources of the denomination be united not divided; let us prayerfully and promptly pour liberal contributions into the lap of her who smiths as a queen at Mount Saborough with one arm upon the church and the other on the world, and generations of men shall rise up to learn at her feet and call her blessed. God grant that our benevolence and humanity may be equal to and commensurate with every demand made upon us. Bro. Howell please pardon the freedom with which I have spoken of his name and labors. I hereby send him my cordial congratulations, in view of the recent dawn of a brighter day among the numerous Baptists of Tennessee, and not mine only, but very many of his brethren scattered through the length and breadth of the State.

Yours, fraternally,

J. H. HIGH.

IMPORTANT INVESTMENT.

—Mr. David Islam, a member of the Board of Domestic Missions, has recently invented a process by which cast iron can be converted almost instantly, and with but slight expense and labor, into steel. Twenty millions only are necessary to convert a ton of iron into steel of the best quality, a process which usually requires from six to ten days. The inventor has been offered \$120,000 for the right to the State of Pennsylvania alone. Articles manufactured from steel thus prepared, have been moved and found equal to those manufactured from cast-iron. If this invention is really what it purports to be, it will destroy one great branch of English labor and add much to the wealth of this country.

Active little is better than lazy much. Carefulness is richer than abundance.

The following requests have received so far, works, following press of business on hand, and a few weeks more with all, we are delayed to answer. These in their excuse us for giving our answers in a future. We had to write and that it would make such a sermon that we printed it in a copy. We have to print as we write. We refer our brethren sermon on the first page.

BRETHREN EDITORS:

As you are in the habit of your views on different parties, scriptures, I wish you to give us views on Romans 8th chapter verse 20 for the question was subject to vary, not willingly, reason of him who had subject game in hope.

Yours,

GEORGE C. JOHNS

BRETHREN EDITORS:

Please give me your views on the question of the chapter verse. By sending you will more than win my thanks.

Your brother in Christ,

HUGH COFF

BRETHREN EDITORS:

Please give me your views on the following portion of God's word, viz. Rom. 8: 20, 21, &c. Does it refer to the future creation?

Yours respectfully,

J. C. KIMB

Miscellaneous.

From the Southern Baptist Association.

THE LORD'S SUPPER.

BY REV. J. R. GRAVES, EDITOR.

NO. III.

PROP. 5. THE METHODISTS AT COMMUNION.

The Methodist Episcopal Church by a far constraint of her Discipline is far from being open communion. By open communion I understand joint participation of the different denominations in the Supper. This definition is intended to include not only the admission of members of other churches of equal standing, but a reciprocity of different churches in the communion with the other. We have that thought the Episcopalians will neither practice nor believe in communion to come to the Lord's with them; yet they will not receive receiving the elements from them; seem unconcerned hands. M. E. Church do not deem it wrong to eat and drink with them, they will never return the act. But I shall show that, with every odds many do with regard to sitting down at their table, according to their Discipline they are far from open communion with the admission of other churches' own table.

On page 77 of their Book of Discipline, section XXIII, it is asked: "Are there any directions to be concerning the Lord's Supper?" titles 2 and 3 of that section, with the following answers: "Let no one that is not a member of our church admitted to the communion; examination, and some taken of an elder or deacon. No person be admitted to the Lord's Supper, who is guilty of any sin for which we would exclude a member of our church."

Now here are two restrictions upon members of other church. They cannot be admitted in the out an examination and a table by an elder or deacon. 2. They not be admitted, are any practice which would exclude member from the Methodist Episcopal Church.

It is very easily shown that two restrictions cut off a multitude of members, not only good and standing members of other churches.

Let us examine them. Will to the first it may be proper to what is "taken" which the receive from an elder or deacon. Bangs says it is a "ticket or certificate which is doubtless correct. Now this explanation, the person deo commune applies to an elder or for a note or ticket of admission on which he opens his Discipline reads from page 94, section vi: "We insist on the rules concerning Ans. By all means. This is to give encouragement to super apparel. And in the 4th of this section he reads: "Give no to any one that wear high head m or bonnets, ruffles, or ruff, says, "Madam, I cannot admit you are not plain enough in you You wear rings and ruffles, my Discipline will not permit give tickets to any such." If the applicant, I am member Presbyterian Church, in good

*This argument is from Mr. Kimb's work.

THE QUERIST.

The following requests have been received some weeks, but owing to the press of business on hand, and a three weeks meeting with all, we have delayed to answer. These brethren must excuse us for giving our views in sermon form. We began to write, and found that it would make such a nice sermon that we preached it to our people. We have to preach as well as write. We refer our brethren to the sermon on the first page.

BRETHREN EDITORS: As you are in the habit of giving your views on different portions of scripture, I wish you to give us your views on Romans 5th chapter and 20th verse, "for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Yours, GEORGE C. JOHNSON.

BRETHREN EDITORS: Please give me your views, in the Baptist, on Romans 5th chapter, 20th verse. By so doing you will gratify more than the writer of this.

Your brother in Christ, HUGH COFFEY.

BRETHREN EDITORS: Please give an exposition of the following portion of God's word, viz: Romans 5: 20, 21, &c. Does it relate to Adam or the brute creation?

Yours respectfully, J. C. KIMBRO.

Miscellaneous.

From the Southern Baptist Almanac for 1848. THE LORDS SUPPER.

BY REV. J. R. GRAVES, EDITOR.

NO III.

Prop. 5. THE METHODISTS are Close Communions.

The Methodist Episcopal Church, by a fair construction of her Discipline, is far from being open communion. By open communion I understand a joint participation of the different evangelical denominations in the Lord's Supper. This definition is intended to include, not only the admission of members of other churches of good and regular standing, but a reciprocity of the different churches in the communion one with the other. We have seen that though the Episcopalians will break their own rules to allow persons who neither practise nor believe in confirmation to come to the Lord's Table with them, yet they will not reciprocate by receiving the elements from what they deem unconsecrated hands. The M. E. Church do not deem it wrong to go and eat and drink with them, though they will never return the courtesy. But I shall show that, whatever Methodists may do with regard to that of sitting down at their table, according to their Discipline they are far from being open communion with regard to the admission of other churches to their own table.

On page 77 of their Book of Discipline, section xxiii., it is asked: "Quest. Are there any directions to be given concerning the Lord's Supper?" In articles 2 and 3 of that section, we have the following answers: "Let no person that is not a member of our church be admitted to the communion without examination, and some token given by an elder or deacon. No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church."

Now here are two restrictions laid upon members of other churches. 1. They cannot be admitted if they without an examination and a token given by an elder or deacon. 2. They cannot be admitted are guilty of any practice which would exclude a member from the Methodist Episcopal Church.

It can be very easily shown that these two restrictions cut off a multitude of members, if not all in good and regular standing in other churches. Let us examine them. With regard to the first it may be proper to inquire what is this "token" which they must receive from an elder or deacon? Dr. Bangs says it is a "ticket or certificate," which is doubtless correct. Now, with this explanation, the person desiring to commune applies to an elder or deacon for a note or ticket of admission. Upon which he opens his Discipline, and reads from page-94, section vi: "Should we insist on the rules concerning dress? Ans. By all means. This is no time to give encouragement to superfluity of apparel. And in the 4th article in this section he reads: "Give no tickets to any one that wear high heads, enormous bonnets, ruffles, or rings." He says, "Madam, I cannot admit you; you are not plain enough in your dress. You wear rings and ruffles, &c. and my Discipline will not permit me to give tickets to any such." But says the applicant, "I am member of the Presbyterian Church, in good and regular standing, and I thought you were open communion." "Well," says the elder, "we are; but we can't admit you because our Discipline forbids it."

We will now briefly glance at the second restriction, namely, not to admit such as are guilty of any practice for which they would be excluded from membership in the Methodist E. Church. We will suppose a minister of another church, unacquainted with all the plainness of a Quaker, applies to an elder for a ticket to the Lord's Supper. The elder looks at him and says: "You are very plain in your dress, and as far as your appearance is concerned, I can give you the token; but I must examine you as to your practice." He then takes the Book of Discipline and reads on page 68, section xix., question 3, "What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion?" Ans. Let the same process be observed as in case of gross immorality." "Now," says the elder, "I would inquire, are you with us in doctrine?" "No, sir, I am not," replies the applicant. "I believe," continues he, "in the doctrine of personal and eternal predestination and foreordination, as set forth in the Presbyterian Confession of Faith, pp. 15-19; and I accordingly preach it whenever I deem it proper so to do." "Then," says the elder, "I cannot admit you to the table of the Lord, as you must perceive from the Discipline which I have just read." "But, then," responds the applicant, "that applies to your ministers and not to us." "I admit that it does," rejoins the elder; "but think you that we ought to admit a person to the table who is guilty of what would exclude a minister from the church. Besides, the Discipline says in another place, that no person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church." "May I not further inquire," says the applicant, "whether this last rule which you have quoted does not apply to members, and not to ministers?" "I think not," replies the elder; "but if I should, we have another rule very similar to it which particularly applies to members. It is on page 95, section vii., article 3. 'If any member of our church shall be clearly convicted of endeavoring to sow dissensions in any of our societies, by inveighing against either our doctrines or Discipline, such person so offending shall be first reprov'd by the senior minister or preacher of his circuit, and, if he persist in such pernicious practices, he shall be expelled from the church.' Now, if you will promise that you will not inveigh either against our doctrines or Discipline, I can admit you, and give you the token; otherwise, I cannot." "Why, I thought I am mistaken," replies the applicant, "O yes," says the elder, "we are open communion. Our greatest objections to the Baptists is that they will hang on to close communion." "Well, upon my word," says the applicant, "all the difference I can perceive between you and the Baptists is, you profess to be open communion, and are in your Discipline close communion; while the Baptists make their practice agree with their profession. From what I can learn from you and your Discipline, I find that the terms of communion with you are simply these—we must believe, preach, and dress just like the Methodists. If I mistake not, that is going a little ahead of the Baptists. For Baptists will allow their members and ministers to differ on theological points, and yet not refuse to fellowship them at the Lord's Table. Permit me, then, my dear friend, to suggest, that instead of crying out against the Baptists for their close communion, boasting at the same time of your open communion, to lay your hand upon your mouth, until you alter your discipline, striking out the restrictions which render your church more restricted in her communion, than even that church which we Pedobaptists all agree to ensure for its practical want of catholicity."

Finally, it can be shown from the Discipline of the M. E. Church, that it is as strictly close communion as any Bap. church in the land. P. 87, sec. ii., question 5, it is asked—"What shall we do with those members of our church who willfully and repeatedly neglect to meet their class?" Ans. 1. Let the elder, deacon or one of the preachers, visit them, whenever it is practicable, and explain to them the consequence if they continue to neglect; viz: exclusion. 2. If they do not amend, let him who has the charge of the circuit or station bring their case before the society, or a select number, before whom they shall have been cited to appear; and if they be found guilty of wilful neglect by the decision of a majority of the members, before whom their case is brought, let them be laid aside, and let the preacher show that they are excluded for a breach of our rules, and not for immoral conduct."

From the above laws of the M. E. Church, we observe that non-attendance upon class, without any immorality, is sufficient to exclude a person from the church. Now suppose this excluded person, who may be in every other sense a worthy member, should

join another evangelical church—nothing against his moral character—no one doubts his piety—not even the Methodist doubt his sincerity, and that he is a man of genuine religion. All that can be said to him is, "He went go to class." Well, now he comes back to the church from which he has been excluded, and presents himself as a member of another church in good and regular standing, for a token." "Why not," asks the brother; do you not believe that I am a christian, and that I am bound with you, as such, to a better land? And do you not rejoice with me in the hope of sitting down together at the marriage supper of the Lamb?" "O yes, my brother," responds the elder, "I must inquire (perhaps I am a little too fast), are you truly sorry that you did not comply with the rules of the church, and attend class?" "I am not sorry, my brother," he responds, "for I did not then, neither do I now, believe in class meetings." "Well, then, I must read you the law," replies the elder. Page 96, section vii., article 5—"After such forms of trial and expulsion, such persons shall have no privilege of society or of sacraments in our church without contrition, confession, and proper trial." "Now, if you are not penitent, as I perceive you are not, you see that you cannot be admitted to the Lord's Table with us." "I have only to say, my dear brother, as I have not violated any of the laws of Jesus Christ, I did not know but you might deem it proper to allow me to sit down occasionally with my old brethren at the Lord's Table." "It is true," replies the elder, "I do not charge you with any direct violation of the laws of Christ, but you have broken, or refused to yield obedience to, the laws of our church, and that is sufficient to shut you away from the table." "Why, elder, the Baptists would not do that thing. They shut the door, they say, because we will not obey Christ. And there seems to be some good reason in that; but you admit that I am not excluded for disobedience to Christ, but to his church. Has your church power to make laws, and bind them upon its members, that Christ never made, and then for non-obedience to exclude a genuine Christian, treat him as an heathen and a publican? If so, I regret not that I am out of the pale of her communion."

In conclusion, let us inquire whether, by fair inference, this rule appearing to class meetings, which would exclude all the members of the M. E. Church who willfully refuse to attend class, and cut off all such from the Lord's Table in that church, would not also preclude members of other churches who do not attend class meetings from communion with the Methodists? I think it would. We have seen already that those excluded for the neglect of this duty are cut off from that privilege, though they may be genuine Christians, and in good standing in other churches. And the rule which says—"No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church," would shut out from communion among the Methodists all members of other churches, who do not practice attending class meetings. Now I would ask what are the facts in this case? In the first place, class meetings are a peculiarity of Methodism. There may be a few churches that have them to some limited extent; but the great mass of the evangelical churches neither have them, nor practise attending them. Their "practice" essentially varies from that of the M. E. Church, and is such as would exclude them from the M. E. Church if they belonged to it. Can the Methodists, then, admit them to the Lord's Supper? Their rule says, that they shall not be admitted. If they do admit them they break their own rules, and this they ought not to do, for every travelling preacher is required to pledge "not to mend their rules, but to keep them, not for wrath but conscience sake." See p. 39, art. 10.

I have been thus particular in the examination of this subject, to show the ground upon which Baptists act in the admission of persons to the Lord's Supper—that it is not prejudice nor bigotry that influences them to adopt their course, but principle—that it is not that they believe themselves any better than other Christians who differ from them in opinion, but because they desire to do the will of God, as they understand it to be revealed in the gospel of his son Jesus Christ. It is not, in short, because they do not believe that there are multitudes of Pedobaptists who, but for educational influence, would have received the ordinances as Baptists understand and practise them, but they dare not either practise error or sanction it by extending church fellowship to such as, in the opinion, have been irregularly introduced into the visible church of Christ. For this course, consistent as it must be admitted to be, they are most unjustly censured as being exceedingly uncharitable towards other Christian denominations. But the censure is powerless, and will remain so until they can show that the Baptists have been, or are now, unsocial and intolerant towards those Christians who walk not with them. Baptists will go with other denominations just as far as they can without compromis-

ing the truth. This they cannot, will not do. They will exchange pulpits—mingle in the social and prayer circle; they will rejoice in the prosperity of the cause of Christ in Pedobaptist churches, but when you ask them to sanction sprinkling or pouring for Christian baptism, every true Baptist will be found at his post, and from it he will not move, whatever the consequences may be. He would consider himself a traitor to God and man to forsake his post of duty. The truth he will stand up to, whatever it may cost him; nor will he sell it, if for it he could obtain the smiles of the whole Pedobaptist world.

OBITUARY. Mrs. JULIA ANN, wife of Rev. J. N. Chase, was born in March, 1830, in Georgetown, Mass. She indulged a hope in Christ a little more than a year ago, in the place of her nativity. Soon after becoming a wife she with her husband came to this State, where they arrived in February last. For about three weeks they remained in this city, during two weeks of which time she enjoyed good health. Then they went to Sumner, near Gallatin, a most delightful and healthy county, to reside, where Mr. Chase took charge of the school at Walnut Grove, in a most excellent neighborhood. The day after they arrived in Gallatin, Mrs. C. was taken ill; a skillful physician was early employed, but it was his opinion that she was not in a state of fever, although then the typhoid fever was insidiously seeping her. Twice after she had the settled fever she was pronounced out of danger. During her protracted and fatal sickness, she was patient. She entertained hopes of recovery until she became speechless. When she could articulate but a short sentence, she manifested her deep affection to her husband, who watched over her with a vigilant eye and a faithful hand, during all her illness, in smiles and kisses. The last sentence she uttered was made to her husband, which was this: "my dear." She took, on one occasion, her Bible from her husband's hand and kissed it and said: "I love Jesus." She died calmly and peacefully, on Friday, the 12th of May, and was interred from the Methodist Church, in Gallatin, on Sunday the 14th. A discourse was preached at her funeral by the Rev. Mr. Randall, Methodist, from these words: "Be ye also ready." &c. She was lovely in life and lovely in death. The unceasing efforts of her husband, the kind neighbors and the physician, could not save her from the grave. All was done that human beings could do to stave her, but without success. In this instance of mortality the oft repeated sentence is verified, "Death loves a shining mark." She left a mother and several sisters, and a large circle of relatives in Massachusetts, to mourn her departure.

Departed this life, on Saturday, the 6th inst., AGNES KERCHEVAL, at the residence of her son, A. Milliken, Henry county, Tenn. She reached the advanced age of 86. About the year 1800 she made a profession of the religion of Jesus Christ, during a great revival in Chatham county, N. C., and was baptized by the Rev. Geo. Pope, a very distinguished Baptist minister of that State. Since the period of her conversion, her whole life has been that of a devout and humble christian and her character as a member of the Baptist Church, has been truly exemplary. In her last years she made the Bible her constant companion. In her last illness, she was often heard to express a desire for death to release her from this world of trouble and pain, that she might be carried home to the bosom of her Saviour, and dwell forever in the realms of eternal glory. She removed to the Western country with her former husband, George Milliken, in the year 1806, and settled in Logan county, Ky. She now has numerous relations living in Kentucky and Tennessee, and also in many of the Southern and Western States.

SOMETHING NEW ON BROAD STREET. THE undersigned has just returned from the East, and has 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, that he can furnish every article usually called for in the line of Dry Goods, &c. Particular attention is solicited to his stock of LADIES, GENTS, & CHILDREN'S WEAR, and it is confidently believed that no person need go away without being pleased with styles, prices and quality. Many of the styles for Ladies Dresses are an elegant 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, FOR BONNETS AND DRESSES. Ladies, Gentlemen's and Children's Shoes, Gaiters, Fine Gait Boots, Quakers, of every description, &c. At extremely Low Prices. The department for Fancy Goods is kept up stairs, over the store, where a lady every week 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 few establishments in the South Western States, can offer greater inducements to close purchasers. B. SMITH. May 25, 1848.

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

THE PUBLIC is respectfully informed that DR. CHRISTIE'S GALVANIC RINGS, Belts, Bracelets, Necklaces, and MAGNETIC FLUID, are only to be had at the Drug Store of H. G. SCOVEL, North side of the Public Square. N. B. Explanatory pamphlets, with full descriptions may be had "gratis" as above. Feb. 17-3m.

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Bonnys Pilgrims Progress. ILLUSTRATED edition with Scott's notes. Price \$1.50 per copy. To COLBY & CO., GRAVES & SHANKLAND, Arcade Buildings, Union street, Nashville, Tenn. May 5.

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

JUST RECEIVED AT THE City, Furniture, Carpet and Piano Store.

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J. L. & W. H. COLLINS, DEADERICK ST., ONE DOOR FROM THE SQUARE, In the house lately occupied by F. Hyronemus 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 Boston, who will receive a general assortment 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 Fashion 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. J. L. & W. H. COLLINS. Feb. 10-12m.

NEW ESTABLISHMENT. EGGLESTON & 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 First and Second streets, where they will receive and sell all kinds of Butter and Cheese, and most kinds of family Groceries and provisions may be found.

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Jesse J. Smith, BOOKSELLER AND GENERAL AGENT FOR PERIODICALS AND BENEDICT'S HISTORY OF THE BAPTISTS, SOMMERVILLE, TENN. Jan. 20, 1848-4t.

BENEDICT'S HISTORY. Expect in a few days to receive a lot of this valuable work, and will proceed immediately to deliver to my subscribers in the District. The work has been enlarged and much improved, since the first Prospectus was issued. It is really cheap at this, being on the best paper and type. I will first deliver to my subscribers in Fayette and Haywood counties, then in Gibson, Madison and Carroll, and afterwards. In the mean time any one can procure the book by sending to the Store in Somerville. It is hoped that many will yet who want it, send in their names by the first of June, as they shall be governed by my subscription list in making my orders. J. J. SMITH, Bookseller. Somerville, Tenn., March 16, 1848.

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

M. C. Stavin, Merchant Tailor, Deaderick Street, Nashville, Tenn. His 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. April 6, 1848.

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GLASS SEED, for sale by EGGLESTON & HYDE. Jan. 20-4t.

Jesse J. Smith, BOOKSELLER AND GENERAL AGENT FOR PERIODICALS AND BENEDICT'S HISTORY OF THE BAPTISTS, SOMMERVILLE, TENN. Jan. 20, 1848-4t.

BENEDICT'S HISTORY. Expect in a few days to receive a lot of this valuable work, and will proceed immediately to deliver to my subscribers in the District. The work has been enlarged and much improved, since the first Prospectus was issued. It is really cheap at this, being on the best paper and type. I will first deliver to my subscribers in Fayette and Haywood counties, then in Gibson, Madison and Carroll, and afterwards. In the mean time any one can procure the book by sending to the Store in Somerville. It is hoped that many will yet who want it, send in their names by the first of June, as they shall be governed by my subscription list in making my orders. J. J. SMITH, Bookseller. Somerville, Tenn., March 16, 1848.

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

M. C. Stavin, Merchant Tailor, Deaderick Street, Nashville, Tenn. His 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. April 6, 1848.

THANKFUL for the former liberal patronage of his friends and customers, is 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. April 6, 1848.

THE PUBLIC is respectfully informed that DR. CHRISTIE'S GALVANIC RINGS, Belts, Bracelets, Necklaces, and MAGNETIC FLUID, are only to be had at the Drug Store of H. G. SCOVEL, North side of the Public Square. N. B. Explanatory pamphlets, with full descriptions may be had "gratis" as above. Feb. 17-3m.

A Few Copies Left. "The Good Minister of Jesus Christ," and "God's Presence in his Sanctuary," by Wm. R. Williams, D. D. These two are the only sermons by Dr. Williams that are now in print. Also, the "Prosperity of a Church," by Daniel Sharp, D. D. Price 1/2 cents each, or 25 cents for the three, which may be remitted by mail, at the half price rate of postage. To COLBY & CO., May 11-4t. 122 Nassau st., New York.

Dronchitis, Chronic Laryngitis or D Clergymen's Sore Throat, A-thema 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 GRAVES & SHANKLAND, Arcade Buildings, Union st., Nashville, Tenn. April 27.

NASHVILLE CHINA STORE, AT CASSEDA'S OLD STAND, Next door to Planters' Bank.

A. H. HICKS, Importer and dealer in CHINA, Glassware, Table Cutlery, Japan and Britannia Ware, Tea Trays, India Water Jars, &c., &c., at Wholesale and Retail. Great inducements will be offered to Cash Dealers in all the above articles. The special attention of the LADIES, as well as all householders, is requested to his stock of fine and common Dinner Tea, Coffee, Dessert, Chamber and Toilet Sets, as PARTICULAR attention has been given to the selection of those of the most elegant and useful designs.

In Daily Expectation. 100 CRATES of Common Ware for country retail dealers. No charge for slowling and packing. May 3-4t. A. H. HICKS.

Bonnys Pilgrims Progress. ILLUSTRATED edition with Scott's notes. Price \$1.50 per copy. To COLBY & CO., GRAVES & SHANKLAND, Arcade Buildings, Union street, Nashville, Tenn. May 5.

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

JUST RECEIVED AT THE City, Furniture, Carpet and Piano Store.

A LARGE assortment of Carpets of the newest styles from 20 cents to \$2.50 per yard. Plain and fancy Ganton Matting; Window Shades, some very handsome Venetian Window Blinds, Looking Glasses, Looking Glass Plates, Lamps, Grindstones, Bonnet Holders, &c. &c. And in a few days will have a large and general stock of FURNITURE both plain and fine, and the best stock of Carpets, &c. &c. together with a complete assortment of Musical Instruments; Floor Oil Cloths

Poetry.

GOING TO CHRIST.

"Him that cometh unto me, I will in no wise cast out."—John 6:37.

Just as I am, without one plea, But that thy blood was shed for me, And that thou bidst me come to thee, O Lamb of God, I come!

Just as I am—and waiting not, To rid my soul of one dark blot, To thee, whose blood can cleanse each spot, O Lamb of God, I come!

Just as I am—though tossed about, With many a conflict, many a doubt, Fights within, and fears without, O Lamb of God, I come!

Just as I am—poor, wretched, blind; Sight, riches, healing of the mind, Yea, all I need in thee to find, O Lamb of God, I come!

Just as I am, thou wilt receive, Wilt welcome, pardon, cleanse, relieve; Because thy promise I believe, O Lamb of God, I come!

Just as I am—thy love unknown, Has broken every barrier down; Now, to be thine, yea, thine alone, O Lamb of God, I come!

Youth's Department.

HISTORY OF ABRAHAM.

SIXTH SUNDAY EVENING.

E. Mother, you said this morning that you were going to talk to me about Abraham to-night. I am glad we have got to the history of so good a man. I know Abraham was one of the best men that ever lived, because my little catechism calls him the friend of God. I want to know all that Abraham did to make God so much pleased with him.

M. I will try to tell you all that you wish to know about this good man, who was blessed with so much of God's favour and love. When we first read of Abraham in the Bible, he was living with all his family in the land called Ur of the Chaldees. The people who were living in this land had forgot the true God of heaven and earth, and worshipped idols; that is, they knelt down and prayed to all sorts of things, even to the very stones and trees, instead of unto God. God did not choose that his servant Abraham should live among such a people, and he told him to get out from his own country, and from his own people, and to go into the land of Canaan. And to comfort Abraham, and to make him feel happy in leaving his own land, God promised that, if he obeyed his voice, he would bless him very exceedingly, and make him prosper and become great, and that he would give the land of Canaan to his children and his children's children for their own. And God said also that in Abraham all the families of the earth should be blessed; by which we are to understand that our Lord Jesus Christ was to be born in the family of Abraham, for he, you know, is the Saviour of the world; through him all our blessings come from God. Many a person, with less faith in God than Abraham had, would have been very unwilling to leave his own country, and his own people, to go to a strange land and a strange people, whom he knew nothing about. But the faithful Abraham did not wait to think of all this. He knew that God could be to him more than all that he had left behind; he knew that God could make any country, however far off and strange, a sweet home to him. God had promised to bless him; and Abraham was sure that, if the blessing of God went with him, he should be happier in the land of Canaan than he had ever been before. Therefore he waited not, but departed from his own country, as the Lord had told him, and took with him Sarah his wife, and Lot his nephew, and all that he had, and went into the land of Canaan. In the course of his life, Abraham had often to move from the place where he was settled, at God's command; not living in a comfortable fixed home, but pitching his tents for a time wherever God wished him to live. Nor did Abraham complain, as many would have done, at this; for he believed the promises of God, though they were still far off; and he knew that it did not matter much where he lived in this world, for he was to be here but for a very little while; his real home was in heaven, and when once he got there, he should go no more out, but live there, without any change, for ever and ever. This was Abraham's faith, and therefore he left Ur of the Chaldees, and went into the land of Canaan.

E. Where is the land of Canaan, mother?

M. It is in Asia, between the Mediterranean Sea and the mountains of Arabia, and reaches from Egypt to Phoenicia. As it is of all lands the most interesting to Christians, we will get the map and see exactly how it is bounded. Now you can see that Canaan has the mountains of Lebanon on the north; the wilderness of Paran, Idumea, and Egypt on the south; the mountains of Arabia on the east; and on the west the Mediterranean, which used to be called the Great Sea. The land of Canaan has been called, at different times, by many different names, all of which you must try to remember. First, it was called the land of Canaan, after Canaan, one of Noah's grandchildren; then Palestine, from the people whom the Hebrews called Philistines, but the Greeks and Romans called them Palæstines; after this, it was called the land of Promise, because it was the land God promised to Abraham; then the land of Israel, because the Israelites lived there; and the land of Judah, from the Jews. Last of all, this blessed spot was called the Holy Land, because there our Lord Jesus Christ was born, and lived, and died, and rose again. It is, as you see, but a small country, yet one that must ever be dear to Christians.

But I dare say you wish to hear more of Abraham. One of the first things we read about him, after he got to the land of Canaan, is his kindness to his nephew Lot, who had moved with him from the land of his fathers. Abraham and Lot lived together at first; but they grew rich, and had a great many servants and cattle; and the servants of Lot and the servants of Abraham quarrelled, and could not live in peace with one another. This grieved Abraham, for, like all good men, he loved peace, and hated quarrelling. At last Abraham thought it was better for them to part, and to live in different places. Now some parts of the country were much richer and better and more beautiful than others; but Abraham was not anxious to get the best of every thing; he wished to please Lot rather than himself, and he begged him to look all around him, and to choose which ever part of the land he liked best. Then Lot looked and saw that all the plain of Jordan was well watered everywhere, and beautiful as the garden of the Lord; so he chose the plain of Jordan, and pitched his tent near Sodom and Gomorrah. But Lot had soon reason to be sorry for his choice; for the people who lived in Sodom were exceedingly wicked, and he was soon obliged to leave those beautiful plains, and his flocks and herds, and all that he had, when God burnt those wicked cities with fire from heaven. But Abraham, who had been so fond of peace, and so willing to let Lot have the best of the land, instead of keeping it for himself, was blessed in what Lot had left him; for God made him rich and great. Now, Edward, I hope you will remember this part of Abraham's story, and learn from it to hate quarrelling, and to be ready even to give up your own wishes, for the sake of kindness and peace.

E. Mother, when I am going to be unkind and selfish, I will think of Abraham, and try to love my brother better than myself.

M. That is just what I wish, my dear boy; and I am quite sure that you will be much happier, and when you are trying to please others, than when you are only thinking what you like yourself. Selfish people are not happy. But God will bless a little child who tries to follow the example of those good men, whom he reads of in the Bible; God will make that child happy. E. Had Abraham any children.

M. Not when he first went into the land of Canaan; but, some years after, God gave him a son, who was called Isaac. Abraham and Sarah were very happy when God gave them this child, and they loved him very dearly; more dearly than any of the other blessings which God had given them. And the child grew up, and made glad the hearts of his parents. And it came to pass after this, that he called by Abraham's faith. For he did try to obey Abraham's faith, and he did try to love, and go unto the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I shall tell thee of. Now God did this to try his servant Abraham, to prove whether he really would obey his voice in every thing, and whether he loved the Lord better than his own son, who was his only dear to him; and could part even with that only son at God's command. Abraham had, till this time, always obeyed God in every thing, but God never tried him so much before. That Son whom God had given, and whom Abraham had loved,—that son he was to offer up himself, as a sacrifice to the Lord, that thus all people to the end of the world, when they should read the story of Abraham, might see how great was his faith and of obedience and how well he deserved to be called as he has been, "the father of the faithful."

E. Oh! mother, I do not think Abraham could obey God then.

M. If he had not had a great deal of faith, I do not think he could have done so; but Abraham believed in God, and trusted in his mercy, feeling sure that God would not desire him to do any thing which was not really for his own good. Then, much as he loved Isaac, he loved God still better; God had given him that son, and he felt that he ought to be ready to give him back at God's command. "Therefore Abraham rose up early in the morning, and saddled his ass, and took Isaac his son with him, and rose up, and went unto the place of which God had told him. And when they came unto the place, Abraham built an altar, and laid wood upon it, and bound Isaac his son, and

laid him on the wood. And Abraham stretched out his hand to slay his son." But God, who had seen his servant Abraham's faith and obedience, his trust in his mercy and goodness, and his willing he was to do whatever he told him: this great and gracious God called to Abraham out of heaven, and said, "Abraham, Abraham; lay not thine hand upon the lad; neither do thou any thing unto him; for now know I that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Then Abraham unbound Isaac, and offered up a ram, which he had found ready on the spot, instead of his son, as a burnt-offering to the Lord. Surely no one could be half so happy as the faithful Abraham at that moment, when he found how pleasing his conduct had been in the sight of God, and heard God call him blessed. Think how full of joy he must have been when God gave back his son again, and he was able to take him once more to his mother.

Now this beautiful account of Abraham was written in the Bible for our sakes, that we might admire his faith, and try to walk in the steps of it. We may often be called upon by God, though not quite in the same way, to part with something that is very dear to us; as dear to us, perhaps, as Isaac was to Abraham; and happy and blessed shall we be too, if we can obey God in every thing, and love his will better than our own. If we hope one day to see Abraham in heaven, we must try to believe and obey God, as he did. But there is another thing which the history of Abraham's offering up his son Isaac was meant to teach us. It is to think of God's great love to us, in offering up his only son, Jesus Christ, as a sacrifice for the sins of the world; for he was really sacrificed, and died many years after, on that very mountain where Abraham built his altar, and offered up his son. Isaac was only offered, not slain. Jesus Christ, God's only Son, was really sacrificed on the painful cross; yet he too was raised again from the dead, and went back to his Father's house in heaven. Therefore, when we read of Isaac, we must think of Jesus Christ! I dare say Abraham thought of him with joy; because our Saviour said to the Jews, "Your father Abraham rejoiced to see my days; and he saw it, and was glad."

E. Mother, what did you say was the name of the mountain where Abraham offered up Isaac?

M. It was called Moriah. One part of this mountain was named Mount Zion, and was within the city of Jerusalem. There Solomon many years after built the temple of the Lord. The other part of the mountain was called Mount Calvary, and lay outside of the city. On this part of the mountain it is said that Abraham offered up his son Isaac, and we know that here our blessed Redeemer shed that precious blood, which was to take away the sins of the world.

THE HORSE AT LIBERTY.

A FABLE.

A horse, whose each ancestral steed Renowned was both for blood & speed, Released awhile from curb and rein, Strove proudly o'er the grassy plain, And thus a reverie began: "Fool that I am, that puny man Should rule me with his tyrant hand, And bid me own his least command; No longer will I thus submit To goading spur and galling bit, But unconfined for ever roam, Making each lovely vale my home, And, as my kindred horses, free, Far off in sunny Araby." Thus spake the idler, and away The trunk wandered many a day; In idleness and discontent: At length fatigued with doing naught, Again his master's close he sought. The fence scarce leaped, the Groom appears, And rattling corn salutes his ear; He runs, forgetful of the past, And finds he's fairly caught at last. When safely in the stable tied, A whip salutes his undress'd hide; His wrosted stall at even's o'er, He trends the verdant plain no more; But 'mid the city's noisome air, He's doom'd a life of toil to bear.

APPLICATION.

How often men do thus abuse The things but lent them for their use, And then in after years repent The treasure they've so idly spent.

TAILORING.

THE undersigned has just opened a New Tailoring Establishment on Church Street, between College and Market, where he is fully prepared to execute all orders in his line. He solicits a call from his friends and the public. Those wishing work done in a neat and substantial style, and on good terms, will find it to their advantage to give him a call. All work warranted to please, or no sale. WM. C. TURNER. April 6—3m.

Pianos, Pianos.

W GREENFIELD has on hand a good stock and is daily expecting 3 more, all of which are from the celebrated manufacturers of Nunn's and Fishers Standart and D'nam, and A. H. Gale & Co., and are warranted first rate, and will be sold low. Nov. 16.

DR. JOHN W. KING.

TAI LORING 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.

FRESH RICE.

W GREENFIELD has on hand a good stock and is daily expecting 3 more, all of which are from the celebrated manufacturers of Nunn's and Fishers Standart and D'nam, and A. H. Gale & Co., and are warranted first rate, and will be sold low. Nov. 16.

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H. G. SCOVILL.

WHOLESALE AND RETAIL DEALER IN Drugs, Medicines, Chemicals, Perfumery, Fancy Articles, Glass Ware, &c. SODA WATER, &c. NORTH SIDE OF THE PUBLIC SQUARE, Three doors west of Nashville Inn, NASHVILLE, TENN.

HAIR, Clothes, Brushes, White-Wash, Sweeping, Marking (of a superior quality) Dairy, Horse, Tooth, Tanners' Scouring and Blacking, Nail and Shoe Brushes—For sale by H. G. SCOVILL. Nov. 12, 1847.

Printer's Ink. PRINTERS' News and Book, warranted—for sale by H. G. SCOVILL.

MOTHER'S RELIEF, for the prevention and cure of many of those painful affections to which females, in various conditions, are subject, can be had with the accompanying explanatory pamphlets, at H. G. SCOVILL'S, North side of the Public Square, three doors west of the Nashville Inn. June 12, 1847.

Refined Tannin Oil. 430 GALLONS refined Tannin Oil—just received and for sale by H. G. SCOVILL. WISTAR'S BALSAM OF WILD CHERRY, for the cure of Coughs, Colds, and all affections of the Lungs (which has been used with such decided and beneficial results), can be had genuine at H. G. SCOVILL'S. June 12, 1847.

For the Ladies. THE subscriber has just received a large quantity of Stone FLOWER POTS, made in a prettier, durable, and in every way superior to the kind ordinarily used. For sale by H. G. SCOVILL.

OLD WINDSOR SOAP, for which the Barbers (for shaving) have a decided preference—for sale by H. G. SCOVILL.

LOG WOOD, (Campsuchy) for sale by H. G. SCOVILL.

SPANISH FLOAT INDIGO, for sale by H. G. SCOVILL.

MADDER, for sale. H. G. SCOVILL.

PURE and No. 1 WHITE LEAD, IN OIL, for sale at the lowest market price, by H. G. SCOVILL.

Oils. LINSSEED, Tanners, Neat Foot, and Lard Oil, for sale by H. G. SCOVILL.

VANILLA BEANS, of the best quality, for sale by H. G. SCOVILL.

LEMON SYRUP, for making Lemonade, for sale by H. G. SCOVILL.

PERFUMER'S REFINED AMERICAN ESSENCE, for making Toilet Soap, Blanc Mange, and of great service in dress-makers delicate animal food is required, for sale by H. G. SCOVILL.

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

COACH Furniture, Japan and black VARNISH, for sale by H. G. SCOVILL.

MILLET SEED, for sale at the lowest market price, by H. G. SCOVILL.

8 1/2 x 10, 10 x 12, 10 1/2 x 14, 12 x 16, 12 x 18, 11 x 20, 16 x 24, 24 x 30, and 21 x 36 WINDOW GLASS, for sale by H. G. SCOVILL.

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

ORANGE GEM SHELLAC, for sale by H. G. SCOVILL.

Wholesale in Drugs, Medicines, Perfumery, Fancy Articles, Glass Ware, &c. SODA WATER, &c. Public Square, 3 doors west of the Nashville Inn.

North side of the Public Square, 3 doors west of the Nashville Inn.

New Carpeting.

JUST received at the CITY FURNITURE, CARPET and MUSIC STORE, a good supply, which will be sold low for Cash. W GREENFIELD. Jan. 15, 1848.

The Power of Illustration.

An Element of Success in Preaching and Teaching. By John Dowling, D. D. This is an admirable book, though small, and treats of a highly important subject, which yet has never, so far as we are aware, been handled before in a distinct treatise. Would that there were some law to compel every candidate for the ministry to possess this little volume! We imagine that there would be less complaint of the dullness of sermons. Boston Recorder.

"We would recommend its careful perusal, not only to every clergyman and every Sabbath school teacher, but to every public speaker. No one, we think, can give it a reading without being convinced of its great advantage, not to say necessity, of illustration in order to ensure success in teaching or preaching."

"The writer attempts to—1. Explain the science of Illustration, and specify the principal classes of analogies which it employs, with examples for the use of each.

"2. What is meant by the power of illustration, and give some directions for its successful cultivation and improvement.—Alabama Baptist.

"Modifications have been made for the general benefit, and to adapt the principle to the wants of every generation, including especially those of the Sabbath school. The author has done a good service, by furnishing pregnant hints, and significant examples, which will be thoughtfully and profitably made the acquisition of the power of illustration."—Christian Mirror.

Published by LEWIS COLBY & Co., 122 Nassau street, New York. Feb. 17.

CHEWING TOBACCO.

H. G. SCOVILL. North side of the Public Square, 3 doors west of the Nashville Inn.

Has a very choice article of Gold Leaf and James River Chewing Tobacco, which he is daily expecting 3 more, all of which are from the celebrated manufacturers of Nunn's and Fishers Standart and D'nam, and A. H. Gale & Co., and are warranted first rate, and will be sold low for cash. H. G. SCOVILL.

900 POUNDS of Kentucky Tobacco.

is decidedly the finest ever brought to this market; and about 3,000 pounds of very fair Kentucky Tobacco, which he is daily expecting 3 more, all of which are from the celebrated manufacturers of Nunn's and Fishers Standart and D'nam, and A. H. Gale & Co., and are warranted first rate, and will be sold low for cash. H. G. SCOVILL.

SUPERIOR KENTUCKY MUSTARD.

warranted best quality, in cans, boxes, and bulk, for sale by H. G. SCOVILL.

PORT WINE.

of a superior quality, for the sick and invalid, for sale by H. G. SCOVILL.

PRUS. BLUE, Ultramarine Blue, Antwerp Blue, Chrome Green, Paris Green, Chrome Red, Yellow Ochre, Venetian Red, Spanish Brown, &c. See for sale by H. G. SCOVILL.

For the Sick.

CALL and get a very superior article of TAPICAC, which being nutritious, and at the same time easy of digestion, and destitute of all irritating properties, forms an excellent diet for the sick and convalescent, at H. G. SCOVILL'S, North side of the Public Square, 3 doors west of the Nashville Inn. May 22.

PEARL SAGO, another nutritious article of diet, easy of digestion, and very palatable, in febrile cases, for sale at H. G. SCOVILL'S.

MEEN FUN.—The celebrated Chinese Skin Powder, can be found at SCOVILL'S. Ladies wishing to avoid themselves of this admirable preparation, so much sought after in the eastern cities, would do well to supply themselves soon. November 3, 1847.

Lamps, Lamps.

JUST received at the CITY FURNITURE, CARPET and MUSIC STORE, a large stock of Table, Hanging, Side, and Hall Lamps. Also extra Globes, Chandeliers, &c., &c., all of which will be sold at the very lowest rates. W. GREENFIELD. Nov. 19.

Floor Oil Cloths.

FROM 3 to 18 feet wide, and 80 feet long, some very handsome. Just received and will be sold low by W. GREENFIELD. Nov. 19.

Church Member's Manual.

OF Ecclesiastical Principles, Doctrines, and Discipline, presenting a systematic view of the structure, polity, doctrines, and practices of Christian Churches, as taught in the Scriptures, by WILLIAM CROWELL. With an Introductory Essay, by Henry J. Ripley, D. D., Newton Theological Institution. In two volumes. 12mo., 276 pages.

The pastor of one of the largest, and most influential churches in New England, writes as follows: "The work is admirably adapted to the wants of pastors and private members. If I could have my wish realized, not only the ministers, but the deacons and senior members of our churches, would own and read the book."

Another writes: "I have read 'The Church Member's Manual' with great pleasure. It should be in the hands of every pastor and deacon. It has been since upon their feet views of Church discipline, deposed, in no small degree, the peace and prosperity of Zion. For a long time such a guide has been needed, and much desired, in the Church, which has now been provided, and it made its appearance sooner. It is a matter of surprise and sorrow, that the views of so many of our church members, upon this subject, are so imperfect. Owing to this, churches have been rent, and the souls of many have been lost. Not only every pastor and deacon, but every layman should have this book, since it defines for all in the Christian Church their proper position, and positions which, for some of us, it is time should be known. I am exceedingly anxious that this work should be known and read. May its influence be as extensively felt as its presence is universally desired."

"We think the plan of the book is excellent, and worthy of imitation even by Unitarians, of whom it has been said, 'They have no church government at all.' Mr. Crowell's book was undoubtedly written for the benefit of the Baptist denomination, and we have no doubt that in that very large and worthy body of believers, it will be hailed as a classic of great value."—Ch. World.

"The author appears to have given considerable attention to the subject of Church polity, and has comprehended much in this treatise on which Christians have need to be better informed."—Ch. Reflector.

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