

From the Alabama Baptist. THAT BAD THOUGHT. It stop that bad thought right? That bad thought has put into thy heart—thy thoughts—that injurious stopping thy religious news... it might injure you self... the future your own soul... you that thought it will... your head and heart... that it will deprive you... of information as to what... in the religious world... a fountain of knowledge... the head upon which to rest... your affection will without... will become a moral... had stop a religious newspaper... of the salvation of souls... of the Redeemer's kingdom... the world? Never... as that heroin unpleasant... soul loathe it? Strange... makes the angels of heaven... you are tired off? Tire... intelligence and going to stop... religious newspaper? What... for a Christian. Stop it, I... at the threshold of your... had thought if acted upon... your family. It may be... not tired of it, nor of the... it contains. Will you deprecate... of fat things because... if it cost? Horrid! If you... ignorant of the progress... in the world, likely they do not... if they are willing to give... the sake of a few dollars... going to stop a religious newspaper... self and family to save... Well, that is surely a bad... that I would not be willing... in the judgment... Christian, are you going to stop... paper, too? If not, how... that you love worldly news... religious news.—That is... range indeed. "Tell it... "But times are hard." True... should suffer in "hard times"... or religious? Rather than let... at bad thought throw away your... burn your pipe, drink less... your coat and wear your... do all this than to deprive... family of such a source of... tion. There is a way to punish... nights; and allow me to suggest... by which you can punish... ought which has troubled... of late. The plan is this: *Keep*... continue your paper, turn... many subscribers as you... it and that bad thought will... dead, dead, and you will... any man. H. E. T.

THE QUERIST,
We have received the following query which is nearly a duplicate of one that we clip with the answer therefrom the Baptist Banner.
For the Tennessee Baptist. WEEKLY COUNTY, TENN., May 20, 1848.
BROTHERS EDITORS:
Knowing you are able disciplinarians, I propose a query, which I hope you will answer through your paper, as it is for information alone we propose the question:
Supposing two ministers fall out—they being members of different churches, but the same association. What course should be pursued, according to Baptist discipline, to settle said difficulty?
Supposing the said difficulty is taken up in the association, and not settled there. Would it be good order for some of the churches to leave the association, and form a new one, on account of said difficulty, when there is no principle involved in the said difficulty, which the denomination hold sacred.
Your answer is respectfully requested.
W. C. MASSEY.
From the Baptist Banner. GRAVES CO., KY. May 20, 1848.
Dear Bro. Buck: As you are an aged and experienced disciplinarian, I would be pleased to have an expression of your views, on the following subjects, which I state somewhat in detail, suppressing names, as I have no other object in view, than to know what is the common order amongst the Baptists in such cases.
Well, there are two individuals, members of different churches, but the same association, falls out, and the difficulty is carried into the association, (they both being ministers) and fail even to settle the difficulty in the association, what course could be pursued to settle the difficulty according to Baptist usage.
2. Would it not be consistent with Baptist order, for some of the churches to leave the association on account of said difficulty, and constitute a new association where there is no principle involved, which the denomination hold sacred.
JOHN W. BEADLES.
ANSWER.
1. If the two churches to which the two belligerent preachers belong are not able to settle the difficulty themselves, they should agree in calling a suitable number of discreet and disinterested men from sister churches, to whom the whole matter should be submitted, and the two churches should, each, require its members to abide the decision of the referees thus chosen.
2. It is not so easy to give a satisfactory and safe answer to the second question, because it is almost impossible, from such a statement of the case, to gain a full and satisfactory acquaintance with all the circumstances; and these of course would, in a great measure, direct us in deciding upon the question before us. We may however venture to say, that as churches are sovereign bodies, they have a right to withdraw from any association and to connect themselves to any other, at their own option, provided their standing is good in the association to which they belong.
Still, though, as sovereign bodies, they have the power to act as above, we should deem it both disorderly and unfaithful in a church, to schismatize or withdraw from an association, simply to avoid the trouble of aiding to settle a difficulty among its members.—Churches, like individuals, should be governed in all they do, by an eye single directed to the glory of God. If therefore the glory of God, and not the love of ease and an irresponsible indifference to the cause of truth, should prompt to such a withdrawal, there is nothing in our system of discipline to forbid it.
The answer as given above by our Bro. Buck, of the Baptist Banner, is a full and perfect express of our sentiments in relation to the difficulty.
Eds.
The two most precious things on this side of the grave, are reputation and life; but it is to be lamented that the most contemptible whisper may deprive us of one, and the weakest weapon may deprive us of the other.
A mind without principles is like a ship without rudder or ballast, having nothing to steer its course or keep it even. Hence arises that variable and meazy disposition that inconsistent and unsteady conduct so observable in many persons.
It is a singular fact, that the age of but one woman is mentioned in the Bible at the time of her death. Wherefor it is not best to be inquisitive about the age of woman.
The treaty was ratified by the Chamber of Deputies on the 19th inst. It is a peace and a quarter of a century. The vote on it was fifty-one to thirty-five. In the other branch of Congress there is no doubt that it will be approved by a comparatively much larger vote.

Obituary Notices.
Died, in Fayette county, at her residence, sister OBEEDIENCE CAFFEY, consort of Elder Hugh Caffey, in the full triumphs of a living faith, in the 44th year of her age.
Sister Caffey was born in Williamson county, in the middle division of this State, and emigrated with her father to the State of Mississippi, Monroe county, where she was united in marriage to Bro. Caffey, on the 20th of June, 1822. After her marriage she, with her husband, moved back to the county of Lincoln, Middle Tennessee, where she professed religion and united with the County Line Baptist Church in 1830, and three years after, they emigrated to the western division of this State, and settled in Fayette co.
Sister Caffey was truly pious, and was well qualified to be the wife of a minister. Bro. Caffey has preached much during the last eight years, and has been a large portion of the time from home, but sister Caffey never complained, but often times would cheer him up, and tell him to go and preach the gospel to dying sinners; the truth is she was one of those Christians that never let selfishness find a lurking place in her heart, but on the contrary she was ever ready to make a sacrifice for the cause she so much loved. She possessed a mild disposition, and was kind to all, but especially to ministers. She seemed to feel deeply for them. I have often heard her express great sympathy for them; she knew their trials well. Bro. Caffey always had every thing in readiness, when about to leave home; sister Caffey always had every thing right, even getting his bible and hymn book, and carefully putting them up for him. She was truly an helpmeet to him.
But she is gone from the evils to come, and rests peacefully in her grave, while her blood washed soul is employed in singing the music of heaven, I have not the shadow of a doubt, for just before she breathed her last, she was asked by her afflicted husband what were her prospects beyond the Jordan of death, and she answered all is well or right, and in a few short moments breathed her last. Peace be to her ashes, and may the clouds of the valley press lightly on her bosom, for surely they never pressed a warmer heart. She has left six children, an affectionate husband and many friends to mourn her loss, for she had only to be known to be loved.
She was followed by a very large concourse of friends to her grave, where she was interred by the order of the Sons of Temperance. The writer of this article preached her funeral from Rev. 14: 13, "Blessed are the dead which die in the Lord," &c. Let me die the death of the righteous and let my last end be like hers.
G. W. DAY.
Died, at her father's residence, on the 5th of May, 1848, MARGARET JARVIS, daughter of Mr. Beverly Keeble, in the thirteenth year of her age. True it is that death is no respecter of persons, the young as well as the old are his victims. How important that all remember their creator in the days of their youth, that they may not be surprised and taken unprepared, if snatched from the stage of action in the bloom of youth, by the ruthless hand of death. Sister Margaret thus remembered her creator. Some twelve months before her decease she was convicted of sin, and was heard to say, I am such a sinner my sins helped to nail my Saviour to the cross. Soon after these expressions, so significant of deep and genuine repentance, she professed to feel the healing stream from those wounds which she felt, that her sins had inflicted. Young as she was, and naturally retiring in her disposition, she boldly came forward the first opportunity, and gave a reason for the hope which she entertained, and expressed a desire to be buried with her Saviour in baptism. Accordingly the next day, the first Lord's day in September, 1847, she was baptised into fellowship of E-north Church, by Bro. R. H. Taliaferro, and as she emerged the watery grave, a celestial smile lit up her countenance and she clasped her hands expressive of the joy of her heart. How much more heavenly will be that countenance, when our departed sister realizes in the morning of eternity, the glorious resurrection of her body, which she that day prefigured in emerging the liquid grave. Let this solemn act of her's cheer the hearts of her bereaved friends as it points to the eventual moment when she shall be clothed in the bright habiliments of immortality, and bloom in perpetual youth, no more to be blighted by the withering touch of the destroyer. Fifteen months previous to her illness she had been boarding with and going to school to the writer of this article; and often during the hours of family worship, when the throne of grace was supplicated for our unconverted friends, our sister's heart seemed touched with deep sympathy and tears fell copiously from her eyes, expressive of the intense anxiety she felt for her dear relatives and friends, but she will pray for them no more. May the prayers which she offered up in their behalf be abundant, answered in the conversion of every

unconverted relation and friend. Sister Margaret bore her sickness with great patience; it was a severe attack of fever which prayed upon her sensitive frame for nearly three weeks. She replied, when asked, that her Saviour was precious and that she had confidence in the Lord. Without being aware of it, as her friends thought, she at last fell asleep to wake no more, until the voice of the Son of God shall call forth all that are in their graves. She has left a father and mother, a sister, and several brothers, the church to which she belonged, her teachers, many relatives and friends, with her school companions, to mourn her loss; but we sorrow not as those who have no hope, for though we had a vacancy in the church, the family circle, and her class; yet we humbly, but confidently hope, that she has found a home in the mansions which her Saviour prepared for all that love and serve him. We know not with what tenacity the tendrils of our affections have entwined themselves around a beloved child, brother or sister, pupil or friend, until that object of affection be torn suddenly away, and those tender ties forever severed; then the heart feels how much she was valued, how much beloved. Every word of the departed that memory can recall, seems dear; kindness bestowed upon the loved one, in life, gives exquisite pleasure, while if any unkind word or acts be recollected, how acute is the pain, and how lasting. If kindness bestowed in life upon one, which was certainly the case with our beloved sister, can secure to surviving relatives and friends, such an amount of pleasure, how careful should we be, to act tenderly towards all, prompted by that charity which the gospel imparts that we may inherit the promise, "blessed are the merciful, for they shall obtain mercy." May the example of our dear young sister be copied by all her youthful friends, they may be prepared to meet her in that land of pure delight, where death shall no more separate, where the parting hand is never taken, nor the tear of sorrow shed. Her funeral was attended by many friends. The text was, "Be ye also ready, for in such an hour as ye think not, the son of man cometh." May we all listen to the Saviour's warning voice, and be prepared to enter into the joy of our Lord.
The following hymn was sung, which let us all strive by the grace of God, to realize, so far as the sentiments relate to us.
Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it blows among the trees.
Peaceful be thy silent slumber—
Peaceful in the grave so low.
Thou no more wilt join our number:
Thou no more our songs shall know.
Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.
P. T. HENDERSON,
Madison co., Alabama.
Died, on the 27th of May, CANDICE, infant daughter of Dr. Silas and Maranda Price, aged two years and four months.
This was a child of uncommon loveliness and promise. Its sickness, long and distressing. These parents found warm friends, though strangers in a strange land, to sympathize with them in this, their bereavement.
"Sweet babe, she glanced into our world to see a sample of our misery;
Then turned away her languid eye
To drop a tear or two and die.
Sweet babe, she tasted of life's bitter cup!
Refused to drink the portion up,
But turned her little head aside,
Disgusted with the taste, and died.
Sweet babe, she listened for a while to hear our mortal griefs, then turned her ear
To angels' harps and songs, and cried—
To join their notes celestial, sighed, and died.
Sweet babe no more, but seraph now,
Before the throne behold her bow,
To heavenly joys her spirit flies,
Blest in the triumph of the skies,
Adores the grace that brought her here
Without a wish—without a care,
That washed her soul in Calvary's stream
That shortened life's distressing dream,
Short pain—short grief—dear babe was thine,
Now joys eternal and divine."

interesting babe permitted to look forward with the fond hope that in old age she would be their comfort, and would in some degree repay them for their trouble and anxiety when young—but alas! she is gone; like the flower nipt by an untimely frost—death has unexpectedly severed the tender thread, and bereaved fond parents of their lovely child—none but a parent can fully understand the depth of sorrow, that these pious parents are called to endure yet they mourn not, as do those who have no hope; they have every assurance that their little daughter is in heaven, where they expect presently to enter—and while they bore with submission to the dispensation of Providence, in taking from them their lovely babe, they know that it is rejoicing with angels above.
Though lost, she's lost to earth alone,
Above she will be found,
Amidst the stars, and near the throne,
Which babes like her surround.
Look upward, and your child you'll see,
Fix'd in her blessed abode:
What parent would not childless be,
To give a child to God.
From Wright's Casket.
THE GOOD WIFE.
How much of this world's happiness and prosperity is contained in the compass of those two short words. Her influence is immense. The power of a wife, for good or evil, is altogether irresistible. Home must be the seat of happiness, or it must be forever unknown.
A good wife is to a man wisdom, and courage and strength and hope, and endurance. A bad one is confusion, weakness, discomfiture, and despair. No condition is hopeless when the wife possesses firmness, decision, energy, economy. There is no outward prosperity which can counteract indolence, folly and extravagance at home. No spirit can long resist bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are daily lacerated to the utmost point of endurance by perpetual collision, irritations and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort, and his soul renews its strength, and again goes forth with fresh vigor to encounter the labor and troubles of the world. But it at home he finds no rest, and there is met with bad temper, sullenness, or gloom, or is assailed by discontent, complaint, and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.
More taken Outrage.—The Mormon Colony at the City of Salt Lake, and Men, Women and Children Butchered.
By the arrival, yesterday, of several boats from Missouri River, we were placed in possession of late St. Joseph papers, in which we find some exciting news from the Mormon settlement at Salt Lake. The St. Joseph Gazette, of Tuesday last, states that a Mr. Schrador passed through that town the day previous, on his way from Fort Kearney, with information to the effect that an express had just reached that locality, and that the starting intelligence that the Indians in that vicinity had murdered a number of men, women and children in the city of Salt Lake. No cause whatever was assigned for the outbreak. The cause whatever was assigned for the purpose of preventing assistance, as it was feared the Indians would gather in still larger numbers, and murder all the Mormons at the settlement. From all accounts, the Indians seem determined to make war with the emigrants on the plains this year. A military force of several thousand men, it is thought, will be requisite to keep the Indians in check, and protect the emigrant and wagon trains.
We learn from the officers of the *Mastion*, down from Camp Israel, sixty miles above Council Bluffs, that a large body of Mormons was preparing, and had fixed upon this day to start for Salt Lake, but the events recorded above will no doubt deter them from moving so early a day. A report also reached here yesterday that the first United States wagon train that left Fort Leavenworth this spring was attacked by Indians at Walnut Creek, and some 20 men belonging to the train killed. This report is no doubt without the shadow of a foundation.—St. Louis New Era, May 30.

ANCIENT LANDMARKS.
BEING AN ABRIDGEMENT OF THE CENTURY OR PHILIA. CONFESSION OF FAITH.
TO which are added in the form of notes, extracts from the confessions of Churches and Associations, and from the writings of individuals of the same faith in order, to which is prefixed a brief historical introduction, by Albert Moore. Price in plain binding, 25 cents. Extra binding 35 cts. June 1, 1848.
THE DEACONSHIP.
BY R. B. C. HOWELL, D. D.
An original and Scriptural work on the Office and Qualifications of Deacons. First published by the Society, and for sale at the Depository. Price 40 cts. June 1, 1848.
NEW BOOKS,
FOR SALE BY GRAVES & SHANKLAND, Agents of the Tennessee B. P. Society.
Sacrifice and Atonement.
BY SAMUEL W. LIND, D. D.
THIS Work contains fifteen Chapters: 1. The Origin of Sacrifice. 2. The Typical Character of Sacrifice. 3. The Tabernacle. 4. The Temple. 5. The Priesthood. 6. The Typical Design of the Various Offerings. 7. The General Topics connected with the system of Sacrifice. 8. Sacrifice in General. 9. The Annual Feasts. 10. The Annual Atonement. 11. Specific Sacrifices. 12. The Various Impurities Levitical Sacrifices. 13. The Atonement of Christ. 14. Concluding Remarks. 231 pages. Price in cloth or leather, 75 cts. June 1, 1848.
The Holy War.
MADE BY Shaddai upon Diabolus, for the reigning of the Metropolis of the World; or, the losing and taking again the town of Mansoul, by John Bunyan, and the Pilgrims' Progress. With six fine engravings. 304 pages, 12mo. Price, 75 cts. "I am delighted with the 'Holy War.' It is grand—one of the greatest books, I think, ever made by any genius, and ingenuity and knowledge of the human heart, such as it has not been my lot to meet with elsewhere. The man who wrote it, was one of the great men of the world."—Rev. Albert Barnes, author of Notes on the New Testament, &c. June 1, 1848.
Baptisms of the New Testament.
THE Baptisms of the New Testament, by Joseph B. Beecher, D. D. American Baptist Publication Society, 204 pp.
The author of this work has aimed to present an interesting series of Scripture facts, simply as facts. He looks at the Baptisms of the New Testament as themes for meditation rather than topics for controversy. Of diverse controversial works, we have had a multitude. We believe that this topic is the first of its kind—we hope it will not be the last. There is much of interest in the narratives themselves, and the interest is of course increased by examining the circumstances connected with them. This the author has evidently done. He embodies very much historical and geographical knowledge in his brief sketches. Those who have pursued such investigations will know how to appreciate this feature of the work. The book is issued in handsome style, accompanied with a frontispiece representing the Saviour's baptism in Jordan.—*Christian Chronicle*. June 1, 1848.
Reasons for Becoming a Baptist.
BY Rev. S. Remington, A. M. Late Pastor of St. Paul's Methodist Episcopal Church, Lowell, Mass., and author of "Pedobaptists not Open Communists."—New York: L. Colby & Co., 122 Nassau St., 1848.
This little work of seventy-two pages is written in a very kind and courteous spirit. The author shows you the position he occupied—the grounds on which he sincerely and honestly preached Pedobaptism; and the light from Scripture, and from the nature of the things involved, with gradually shining on his path, making manifest truth and duty. We cordially commend it as a good book to put into the hands of any who may have doubts on the subject. June 1, 1848.
Pedobaptists not Open Communists.
BY Rev. S. Remington, A. M. Late Pastor of St. Paul's M. E. Church, Lowell, Mass. A little work of 30 pages, containing several interesting historical facts, showing the bogged and perverting nature of Infant Baptism, and proving conclusively that Pedobaptists believe in Close Communism equally with Baptists, and cannot cease to practice it without violating their avowed principles of church government and discipline. When, therefore, they cry out against "Communion—bigamy against Baptists they condemn in others what they allow in themselves. The little tract is calculated to do these consistent cavaliers good if they read it without prejudice, and show the truth to have first carried over to the minds of Remington's works, \$3.00 per hundred, or ten cents per single copy. June 1, 1848.
Virginia Baptist Ministers.
(Second edition enlarged and revised.)
BY REV. J. D. TAYLOR.
WITH this book every Baptist Minister and every Baptist should be familiar. It contains the lives of 118 of the most distinguished ministers of Virginia, many of them were persecuted, whipped and imprisoned, for Pedobaptists for conscience sake. Read it. Price \$1.00 to \$1.50 June 1, 1848.
Ancient Landmarks.
BEING AN ABRIDGEMENT OF THE CENTURY OR PHILIA. CONFESSION OF FAITH, to which are added in the form of notes, extracts from the Confessions of Churches and Associations, and from the writings of individuals of the same faith in order, to which is prefixed a brief historical introduction, by Albert Moore. Price in plain binding 25 cents per copy. Extra binding 35 cents. For sale by Graves & Shankland, Arcade Building, Union Street, Nashville, Tenn. NOTICE.
THE above work I will send by mail at my own risk and cost, to any part of the country, at the following prices: In boards, 4 copies for \$1—10 copies for a \$2.50 gold piece, or 22 copies for \$5. Half bound, 3 copies for \$1.75, or 7 copies for \$2.50, or 14 for \$5. Orders for books by mail must contain the money and be post paid addressed to Albert Moore, Lynnville, Giles county, Tenn. June 1, 1848.
DE. JOHN W. KING.
HAVING located in Nashville, respectfully tenders his Professional Services to the citizens of town and vicinity. Residence and Office, at the City Hotel.
Feb. 24, 1848.
SOMETHING NEW
ON BROAD STREET.
THE undersigned has just returned from the Eastern cities with a large stock of FANCY AND STAPLE DRY GOODS, which he is now opening at his old stand on Broad Street, between Cherry and Summer. He flatters himself from long experience in the trade of this city, he can furnish every article usually called for in the line of Dry Goods, &c. &c. Particular attention is solicited to the following:—
LADIES' GENTS' & CHILDREN'S WEAR.
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 can challenge comparison with the finest ever introduced into the 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 Calf Boots, &c. &c. of every description, and at extremely low prices.
The department for Fancy Goods is kept up stairs, over the store, where a lady every way competent and attentive, takes pleasure in exhibiting the articles to purchase, and in making selections. Although the store is remote from the Public Square, yet the location of store rent, thereby being saved, it is believed that few equal establishments in the South Western States, can offer greater inducements to close purchasers.
R. SMITH,
May 25, 1848.

THE PUBLIC is respectfully informed that DR CHRISTIE'S
GALVANIC BINGS,
Belts, Bracelets, Necklaces, and
MAGNETIC FLUID,
Solely celebrated for their wonderful efficacy in the cure of
Rheumatism, Dyspepsia, and all Nervous Diseases,
Are only to be had at the Drug Store of
H. G. SCOVILLE,
North side of the Public Square.
N. B. Explanatory pamphlets, with full descriptions may be had "gratis" as above.
Feb. 17—3m.
A Few Copies Left.
OF "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 Sharpe, D. D. Price 125 cents each, or 25 cents for the three, which may be remitted by mail, at the half ounce rate of postage. L. COLBY & CO., 122 Nassau st., New York.
Bronchitis, Chronic Laryngitis or Clergyman's Sore Throat, Asthma and Consumption.—Their nature, causes, symptoms and cure illustrated in selections from four hundred and forty-two case papers, 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 CASSADAY'S OLD STAND,
Near door to Platters' Bank.
A. H. HICKS, Importer and dealer in CHINA, Glass, Queensware, 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 house-keepers, is requested to his stock of face and common Dinner, Tea, Coffee, Dessert, Chamber and Toilet Sets, as PARTICULAR attention has been given to the selection of those articles.
In Daily Expectation,
100 CRATES of Common Ware for country retail dealers. No charge for shipping and pricing.
May 5.
Banyan's Pilgrims Progress.
ILLUSTRATED edition with Scott's notes. Price \$1.50 per copy. For sale by
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, 1848.
J. L. & W. H. COLLINS,
DEAD END ST., ONE DOOR FROM THE SQUARE,
In the house lately occupied by F. Hyronimus Tailor.
JOHN L. COLLINS, takes this method of informing his friends and the public in general, that he has taken into partnership his brother, W. H. Collins, late of Baltimore, whose long practice in the cutting of garments, will enable them to give entire satisfaction to all who may favor them with their custom. Their work shall be of the latest Fashion, and done in the best style. They will receive the fashions regularly; they hope their friends and the public in general will give them a share of their patronage. Work done at the shortest notice. Cutting done and warranted to fit.
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 Broad and Spring, where at all times a choice article of Butter and Cheese, and most kinds of Family Groceries and provisions may be found.
CRACKERS—A few bbls. may be found on Market Street, for sale by
EGGLESTON & HYDE.
APPLES—Apples by the bbl, for sale by
EGGLESTON & HYDE.
Jan. 20—4f.
FINE ground table salt, for sale by
EGGLESTON & HYDE.
SALERATUS by the Box, for sale by
EGGLESTON & HYDE.
Jan. 20—4f.
VINEGAR; VINEGAR!
PURE CIDER VINEGAR, by the bbl, for sale by
EGGLESTON & HYDE.
Jan. 20—4f.
OHIO FLOUR, for sale by
EGGLESTON & HYDE.
Jan. 20—4f.
WHITE FISH, for sale by
EGGLESTON & HYDE.
Jan. 20—4f.
LOVER SEED, for sale by
EGGLESTON & HYDE.
Jan. 20—4f.
Jesse J. Smith,
BOOKSELLER AND GENERAL AGENT FOR PERIODICALS AND BIBLES, HIS- TORY OF THE BAPTISTS, SOMMERVILLE, TENN.
Jan. 20, 1848.—4f.
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.
Nov. 3. H. G. SCOVILLE.
JUST RECEIVED
AT THE
City, Furniture, Carpet and Piano Store.
A LARGE assortment of Carpeting of the new- est patterns from 20 cents to \$2 25 per yard. Plain and fancy Canton Matting; Window Shades, some very handsome; Venetian Window Blinds, Looking Glasses, Looking Glass Plates, Lamps, Girandoles, Bouquet 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 Pianos ever in this market—together with a general assortment of Medical Instruments; Floor Oil Cloths from 3 to 24 feet wide; Furniture, do; Gent Window Cornices, Curtain Pins, Clocks, Feather Dusters, &c. &c. All of which will be sold at the low- est rates for cash.
W. GREENFIELD,
April 28, 1848.
M. C. Slavin, Merchant Tailor,
Deaderick Street, Nashville, Tenn.
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.
SOUTHERN HARMONY.
New and Splendid Edition.
THE great popularity and every liberal patronage given the various Editions of the Southern Harmony, has enabled the Author to enlarge it by adding many of his choice tunes for church use, together with many excellent new pieces never before published; also several valuable hymns and songs, which has enlarged the work to upwards of three hundred pages, and is offered at the same price as the previous Editions; it is now one of the cheapest and largest books of the kind in the United States. The Author hopes this improvement will be duly appreciated by a generous and enlightened patronage.
For sale in nearly all the large cities in the United States, and most of towns and country villages throughout all the Southern, Western and Middle States, where all who wish, can be supplied, cheap for cash.
WM. WALKER, Author S. Harmony, Spartenburg, C. S., C. Jan. 22, 1848.

unconverted relation and friend. Sister Margaret bore her sickness with great patience; it was a severe attack of fever which prayed upon her sensitive frame for nearly three weeks. She replied, when asked, that her Saviour was precious and that she had confidence in the Lord. Without being aware of it, as her friends thought, she at last fell asleep to wake no more, until the voice of the Son of God shall call forth all that are in their graves. She has left a father and mother, a sister, and several brothers, the church to which she belonged, her teachers, many relatives and friends, with her school companions, to mourn her loss; but we sorrow not as those who have no hope, for though we had a vacancy in the church, the family circle, and her class; yet we humbly, but confidently hope, that she has found a home in the mansions which her Saviour prepared for all that love and serve him. We know not with what tenacity the tendrils of our affections have entwined themselves around a beloved child, brother or sister, pupil or friend, until that object of affection be torn suddenly away, and those tender ties forever severed; then the heart feels how much she was valued, how much beloved. Every word of the departed that memory can recall, seems dear; kindness bestowed upon the loved one, in life, gives exquisite pleasure, while if any unkind word or acts be recollected, how acute is the pain, and how lasting. If kindness bestowed in life upon one, which was certainly the case with our beloved sister, can secure to surviving relatives and friends, such an amount of pleasure, how careful should we be, to act tenderly towards all, prompted by that charity which the gospel imparts that we may inherit the promise, "blessed are the merciful, for they shall obtain mercy." May the example of our dear young sister be copied by all her youthful friends, they may be prepared to meet her in that land of pure delight, where death shall no more separate, where the parting hand is never taken, nor the tear of sorrow shed. Her funeral was attended by many friends. The text was, "Be ye also ready, for in such an hour as ye think not, the son of man cometh." May we all listen to the Saviour's warning voice, and be prepared to enter into the joy of our Lord.
The following hymn was sung, which let us all strive by the grace of God, to realize, so far as the sentiments relate to us.
Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it blows among the trees.
Peaceful be thy silent slumber—
Peaceful in the grave so low.
Thou no more wilt join our number:
Thou no more our songs shall know.
Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.
P. T. HENDERSON,
Madison co., Alabama.
Died, on the 27th of May, CANDICE, infant daughter of Dr. Silas and Maranda Price, aged two years and four months.
This was a child of uncommon loveliness and promise. Its sickness, long and distressing. These parents found warm friends, though strangers in a strange land, to sympathize with them in this, their bereavement.
"Sweet babe, she glanced into our world to see a sample of our misery;
Then turned away her languid eye
To drop a tear or two and die.
Sweet babe, she tasted of life's bitter cup!
Refused to drink the portion up,
But turned her little head aside,
Disgusted with the taste, and died.
Sweet babe, she listened for a while to hear our mortal griefs, then turned her ear
To angels' harps and songs, and cried—
To join their notes celestial, sighed, and died.
Sweet babe no more, but seraph now,
Before the throne behold her bow,
To heavenly joys her spirit flies,
Blest in the triumph of the skies,
Adores the grace that brought her here
Without a wish—without a care,
That washed her soul in Calvary's stream
That shortened life's distressing dream,
Short pain—short grief—dear babe was thine,
Now joys eternal and divine."

Poetry.

FOUNTAIN IN THE DESERT.

He opened the rock, and the waters gushed out; they ran in the dry places like a river.

He spake, and from the barren rock A crystal fountain burst; Streams through the arid desert ran,

To make the traveller's thirst; Oh! joy! a shout was borne to Heaven, For that new type of mercy given.

They drank—the way-worn host of God, And every languid eye Looked right again as stars gleam out, When shadows have passed by;

How grateful to the burning brow Was that fount's luxuriant flow! Of deemed they notice worth beyond The coolest diadem?

Could light of finest gold compare, On pearl, or lustrous gem, With those pure bubbles, as they broke All glistening from the desert rock?

Love bred anew, and notes of praise Arose to Abraham's God, While, as again their pilgrimages With cheerful feet they trod;

Onward, a chosen joyful band, They hasten'd to the promised land. Behold a better fount appears, 'Mid life's drear wilderness,

Where streams of living waters flow, The thirsty soul to bless; Forth from a rock it issues free, And boundless as eternity.

The fount's spirit, sore oppressed With earthly wo and care— The weary, and the guilty too, May find refreshment there; Hope springs and blossoms like the rose, Where this celestial fountain flows.

And of can ought exceed its worth, Bright gems or purest gold? Seem't the choicest things of earth, Its stores of wealth untold,

Less than the fading hues of even, Compared with this best gift of Heaven? Cometh, ye pilgrims, faint and worn, For ye a fount has bars;

A Rock is open 'mid the waste! Come, freely quench your thirst: There angels' wings arise, And soar for your immortal prize!

Youth's Department.

THE LADDER FROM HEAVEN.

EIGHTH SUNDAY EVENING.

Well, we are to talk about Jacob again to-night; for you said you had more to tell me about him. I want to know why he went away from his home as soon as he had got the blessing.

Yes, Isaac and Rebekah seem to have sent him away very soon after. But Isaac called him to him, and blessed him again before he went, and told him to go to Padan-aram, a country a great way off, in Mesopotamia, to the house of Laban, his mother's brother.

And the last words of his father Isaac said to him were: "God Almighty bless thee, my son, and give thee the blessing of Abraham." Then Jacob departed, and went towards Padan-aram.

Poor Jacob! I am very sorry for him, mother. Are not you sorry? Yes, my love; we cannot help feeling grieved for him; for his heart must have been full of sorrow. But, though obliged to leave his earthly parents, his heavenly Father was with him.

God is always near at hand to comfort those who are sorry for their sins. For "as a father pitieth his children," so the Lord pitieth them that fear him." God did not leave Jacob long without comfort. The next thing we read of him is, that he was going towards Haran, night came on, and as there was no house near for him to go to, he was obliged to lie down to sleep upon the cold ground, with nothing but stones for his pillow.

But I dare say Jacob had sweeter rest here than he had ever known in his own comfortable bed in his father's house. For, in his sleep, he saw a ladder, one end of which was upon the earth, and the other end reached to heaven. Upon this ladder the blessed angels of God were ascending and descending, to watch over the sleep of Jacob, and to protect him from all harm.

Surely Jacob could have feared no evil, with such a glorious company of angels around his head! But while he was wondering, I dare say, why these heavenly beings should be hovering about his pillow, behold, the Lord himself stood above the ladder. And let Jacob should be afraid, God spake to him, and said, "I am thee—God of Abraham thy father, and the God of Isaac and in thee shall all the families of the earth be blessed." And then, because Jacob was poor, and had nothing that he could call his own, God told him, that the very country in which he was then sleeping should be given to him, and to his children after him.

And then, to comfort him, while wandering from his father's house, and alone, the Lord said unto him, "Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee."

Can you Jacob must have been comforted by these gracious words, in which the great God of heaven and

earth himself promised to be with him every where; to take care of him, and to bring him back to his home again! But when he awoke out of his sleep, and most likely recollected how he had offended God, he was afraid, and said, "Surely the Lord is in this place, and I knew it not! How dreadful is this place! This is none other but the house of God; this is the gate of heaven!" And Jacob rose up early in the morning, and took the stones he had put for his pillow, and put them up in a heap to mark the spot where God had thus appeared to him, that he might know it, if ever he came back to his father's house again. And he called the name of the place "Bethel," which means "the house of God." And then Jacob said, that if he found God with him, to keep him in the way that he went, and to give him bread to eat, and raiment to put on, and to bring him back to his father's house in peace; then in this very spot where he had now set up a pillar of stones, he would build an altar, and offer sacrifices of praise to the Lord his God.

E. Oh! what a beautiful story that is of the ladder from heaven! How glad Jacob must have been to have seen those blessed angels going up and down upon it.

M. Yes, Edward, it must have been a glorious sight, and intended, I have no doubt, not only for Jacob's comfort, but for all those who love and serve the God of Jacob. This ladder, reaching from earth to heaven, may teach us, that though God is in heaven, and we are on earth, yet he is always near to watch over those who fear and love him.

And as Jacob saw the angels of God going up and down upon the ladder, even so those glorious beings are still sent to hover round the heads of the righteous. True, we cannot see them as Jacob did, but they are, nevertheless, all around and about us, both when we lie down and when we stand up, and are always watching over us to do us good. Let us remember, then in what glorious company we are; and let us be very careful that we do not, by our sins, drive those holy beings from us!

E. Had Jacob still a very long way to go? M. Yes, he had a long way to travel, but God was with him, and brought him safely to the house of his uncle Laban, who lived in Haran. And now, if you will bring the first volume of the Family Bible to me, I will show you, in those nice clear maps, all the places we have spoken of lately. Here you may see Beersheba, where Isaac and Rebekah were living when Jacob left; and Bethel, where he set up his pillar; and here we may see Haran, in the land of Padan-aram, where he went to his uncle Laban.

E. How long did Jacob live with Laban. M. He lived with him twenty years; and they were years of a good deal of sorrow to Jacob. He did not like to live with Laban without making himself useful to him; and so he took the charge of all his flocks and herds; and while he lived the life of a shepherd feeding and keeping the flock of Laban he suffered much from the heat by day, and from the cold by night.

For in that part of Asia where he was living, though the days are always hot, the nights are often extremely cold. But still more did Jacob suffer from the unkindness of Laban, who broke his promises to Jacob many times, and did not use him at all well, although Jacob did his duty very faithfully by Laban; so much so, that Laban himself was obliged to say that he had learned that the Lord had blessed him for Jacob's sake. But God did not leave Jacob in his troubles; he comforted and supported him through them all, and blessed him so much that, while he did his duty to Laban, he became very rich himself also.

At length it pleased God that Jacob should return to the land of his fathers; and, at God's command, he gladly left Laban, and set off to go to Isaac his father in the land of Canaan. And Jacob set his wives and children upon camels, and took his cattle, and all that he had, and went out of Padan-aram. And Jacob passed over the river Euphrates, and went towards Mount Gilead. And after he had travelled a long way, he was obliged, before he could get to his father's house, to pass through the country of Edom, which belonged to his brother Esau; and there he heard that his brother was coming to meet him with four hundred men. Then Jacob was greatly afraid, for he thought that Esau would now certainly slay him, and his wives and his children. Jacob was quite unable to save himself or any of his family from the hands of Esau, but he called upon the Lord in his trouble, which was the best thing he could do. And Jacob prayed unto God; and said, "O God of my father Abraham, and God of my father Isaac, I am not worthy of the least of all the mercies and the truth which thou hast showed unto thy servant. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children." And Jacob sent some of his servants on before, with a message of peace and love, and a present for his brother, that he might if possible soften Esau's heart

towards him. Good men do every thing that is prudent and wise to save themselves from danger; but at the same time they do not trust to themselves, but look unto God to help them. Thus Jacob sent a message and a present to his brother, while he earnestly entreated God to save him from his hands. And God appeared unto Jacob, and comforted him; and God heard his humble prayer, and changed the heart of his brother towards him, taking away all his anger against Jacob, and filling him with love towards him instead. For Esau ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him. And Esau was kind to his brother, and after he had been with him a little while, he left him again in peace, and returned to his own country. Then Jacob went on his way and came again to Bethel; that very spot where he had slept when the first left his father's house, alone and poor then, but now surrounded by his own family, rich in flocks and herds, and about to return to his father's house in peace. So sure and true had Jacob found the promises of God, made to him in that very spot! And Jacob did not forget how God had been with him in all of his troubles, and how he had blessed and comforted him. And he made haste to build an altar unto God, and called the name of the place El-bethel, which means the God of Bethel. And God appeared unto Jacob again, and blessed him, and told him he should be no more called Jacob, but Israel; and he called his name Israel.

E. Mother, did Jacob go back to his father's house again? M. Yes, my love; God gave Jacob the great happiness of seeing his aged father once more. He got home just in time to see Isaac before his death; for he was a hundred and eighty years old; and he died very soon after being an old man full of days, and his sons Esau and Jacob buried him.

E. Now, we have some more places to look for in the map. I want to see the river Euphrates, and Mount Gilead, and the land of Edom, and then to look at Bethel again.

M. I think we may just have time to do this before you go to bed.

OUR RUTH.

A CHRISTIAN'S LIBRARY.

One of the colporteurs in an eastern State recently called upon a deacon of an evangelical church, and proposed selling him some books. "I have all ready," said he, "more books than I can read, and excessive reading has given my daughter fits of insanity." "I examined his library, and found in it several well-thumbed volumes of Eugene Sue!"

RELIGION AWAY FROM HOME.

A religious paper published in New Orleans urges Christians coming there, to bring their religion with them, as it will be needed more than ever. Religion in that city, it says, has received its worst wounds at the hands of its professors.

WHO ARE THE HAPPIEST MEN?

They who live to benefit others, who are ready with a word to encourage, a smile to cheer, a look to persuade, and a dollar to assist.

THE PATH OF LIFE.

Why not strew the path of life with flowers? It requires no stromper effort than to plant thorns and briars. It is not strange that we bend all our efforts in cultivating those plants which afford no pleasure, but on the contrary, abridge our happiness; while we suffer to spring up, spontaneously, with a few stray flowers that occasionally throw a smile along our way? It need not be thus. The few happy men around us should teach us an important lesson. There is no reason in the world why we should not be as happy as they. If we would look on the path of life as a road, we must cultivate ourselves, and go diligently about it. Less frequently would we have cause to mourn over the bitter past, or the dark and cloudy present. If our years have run thus far to waste, let us, with care, influence the future, and with all care and attention, cultivate those fruits and flowers that will yield a harvest of agreeable pleasure.

THE FUTURE.

We are never partial to those who are looking always to the future for happiness. Now is the only time to enjoy yourselves, and the only time that is really your own. To hear you talk and see you act, one would suppose that December lasted the whole year, and that that never a blossom bloomed in your path. One lesson we would like to have you remember—it is this:—The man who is not pleasant and contented now, will not be so by-and-by. There will always be a lion in his path—a cloud beneath his sky and a veil about his heart.—There will be no better time than the present; there will never rise brighter suns, blower breezes, smile sweeter flowers, or dawn happier days. Remember this, and become now what you intend to be in the far distant future.

H. G. Scovel. NORTH SIDE OF THE PUBLIC SQUARE, Three doors west of Nashville Inn, NASHVILLE, TENN. Wholesale and Retail Dealer in Drugs, Medicines, Chemicals, Perfumery, Brushes, Dye Stuffs, Fancy Articles, Varnishes, Soda Water, &c.

Brushes. H. G. Scovel. Hair, Clothes, Scouring, White-Wash, Sewing, Marking (of a superior quality), Dye, Horse Teeth, Brushes—Scouring and Blacking, Nail and Shoe Brushes—For sale by H. G. SCOVEL, June 12, 1847.

Printer's Ink. H. G. Scovel. PRINTER'S News and Book Ink, warranted—for sale by H. G. SCOVEL, June 12, 1847.

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

Refined Tannin's Oil. H. G. Scovel. 430 GALLONS refined Tannin's Oil, just received, for sale by H. G. SCOVEL, WISNAR'S BALM OF WILD CHERRY, for the cure of Coughs, Colds, and all affections of the Lungs, (which has been used with decided and beneficial results) can be had gratis at H. G. SCOVEL'S, June 12, 1847.

For the Ladies. H. G. Scovel. THE subscriber has just received a large quantity of Stone FLOWER POTS, much prettier, durable and in every way better than the kind ordinarily used. H. G. SCOVEL, North side of the Public Square, three doors west of the Nashville Inn. June 12, 1847.

OLD WINDSOR SOAP. H. G. Scovel. OLD WINDSOR SOAP, for which the Barbers (for shaving) have a decided preference—for sale by H. G. SCOVEL, May 22.

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SQUA OR MINERAL WATER. H. G. Scovel. SQUA OR MINERAL WATER, superior to which some can be found—these will attest who have experienced its cooling, refreshing and exhilarating effects. The sick and convalescent do well to procure it, and it is especially useful in febrile affections, whether of a simple or a complicated nature, will be greatly benefited, if its protective powers, by partaking of this delicious beverage, are not lost. H. G. SCOVEL'S, North side of the Public Square, 3 doors west of the Nashville Inn. May 22.

PORT WINE. H. G. Scovel. PORT WINE, of a superior quality, for the sick and convalescent, for sale by H. G. SCOVEL, May 22.

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CHEWING TOBACCO. H. G. Scovel. CHEWING TOBACCO. Has a very choice article of GILB Leaf and James River Chewing Tobacco. 900 POUNDS of Kentucky Tobacco, and to be decidedly the finest ever brought to market, and about 3,000 pounds of very fair Kentucky Tobacco, which the subscriber will sell low for cash. H. G. SCOVEL, North side of the Public Square, 3 doors west of the Nashville Inn. May 22.

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BENEDICT'S HISTORY. H. G. Scovel. I Expect in a few days to receive a lot of this valuable work, and will proceed immediately to deliver it to my subscribers in the District. The work has been enlarged and much improved, since the first Prospectus was issued. It will be worth \$3 in cloth, and \$3.50 in sheep. It is really cheap at that, being on the last paper and type. I will free delivery to my subscribers in Fayette and Haywood counties, then in Gibson, Madison and Carroll, others 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 take the work who have not subscribed. Let all those who want, send in their names by the first of June, and shall be governed by my subscription list in making my orders. J. J. SMITH, Bookseller, Somerville, Tenn., March 16, 1846.

PRUS. BLUE. H. G. Scovel. PRUS. BLUE, Ultra Marine Blue, Antwerp Blue, Chroma Green, Paris Green, Emerald Green, Verd, Yellow Ochre, Venetian Red, Spanish Brown, &c., for sale by H. G. SCOVEL, May 22.

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 the 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 an call. All work warranted to please, or no work at all. WM. C. TURNER. April 6—'46

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