

The Tennessee Baptist

W. H. HUCK,
C. R. HENDERSON, Corresponding Editors.

DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

Desiring to Know the Whole Truth, and Daring to Oppose any Error—Christ is my Judge. A. R. Grooms, Editor.

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For the Tennessee Baptist.
Joining the Church.
What Church ought a believer to join? Principles involved in the question.

NUMBER FIVE.

(CONCLUDED.)

9. The true churches of Christ are democratic and independent bodies. Members are admitted to their fellowship by popular vote, upon a personal examination as to spiritual fitness. "Him that is weak in the faith, receive ye, but not to doubtful disputations." All questions upon the exclusion of unworthy members, the internal arrangement, and government of the primitive churches were decided by the voice of the people. "Sufficient to such a man is this punishment which is inflicted of many," that is, according to McKnight, "by the greater number."

Churches constituted upon the gospel platform owe no allegiance to any Assembly, Conference, or Association. They acknowledge no master but Christ, no code of laws but the New Testament. They are not legislative bodies, but executive sovereignties. They are responsible to Christ for the performance of a specified duty. That responsibility they cannot transfer by delegation to others. They have no right to merge their individuality into a higher organization. It is Scriptural and proper that such churches associate for purposes of mutual conference, advice, and cooperation; but such associations have no legislative or judicial power.

10. The true churches of Christ have only two classes of officers, that is, pastors and deacons; and these are chosen by the people. It appears that the primitive churches had but two kinds of officers;—first, a pastor, who had charge of the spiritual interests of the church; secondly, deacons, who had the management of the temporalities. The pastor, (which was but another name for elder, or bishop) was chosen by the people. This seems to be made clear by Acts 14:23, "And when he had ordained him elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." This ordination was evidently by the election of the people. In the sixth chapter of the Acts of the Apostles, we have an account of the election of the first deacons. This election was unquestionably made by the members of the church. It is said, in substance, they were chosen by "the whole multitude of the disciples."

11. The true churches of Christ have only one grade in the christian ministry. There are no "superiors" among the ministers of Jesus Christ. No such officers as Presiding Elders, Presbyters, or Archbishops can be found in the New Testament. The Scriptural titles of Christ's ministers, Elder, and Bishop, (or pastor), are used synonymously for the same office. All who fill this office are required to possess the same qualifications, and to perform the same duties; and are equal in grade and honor. They have no right to appoint any higher order in the ministry, or to submit to, when appointed or assumed by others.

So far from giving any authority for such distinctions in the ministry, Christ most emphatically prohibits it. "Do not ye call Rabbi, for one is your master, even Christ, and all ye are brethren."

12. The true churches of Christ exercise discipline by the voice of the membership. Christ taught his disciples in regard to the case of a personal offender who would not be reconciled to his aggrieved brother, "tell it to the church, and if he hear not the church, let him be unto thee as a heathen man, and a publican." Matt. 18:17. Paul writing unto the church of God, which is at Corinth, "to them that are sanctified in Christ Jesus, called to be saints," requires them most positively to "put away from among yourselves that wicked person." 1 Cor. 5:13. To the church at Thebeslonica the same Apostle writes, "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." The incestuous person at Corinth was first expelled, then restored to fellowship by the same church. See 1 Cor. 5:1-5, and 2 Cor. 2:8, 6-8.

13. The true churches of Jesus Christ "continue steadfastly in the Apostles' doctrine." It is of the highest importance that a man's doctrine be right, otherwise his actions will be wrong. How strongly does the Apostle admonish the churches against false teachers? What anathemas did Paul pronounce upon them that "preach another gospel?" With what earnestness does he exhort Timothy to "speak the things which become sound doctrine." Again he says, "I beseech you brethren to mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them." Therefore, let no true believer enter any fold that holds false doctrine. If so, he will give the whole weight of his influence against the doctrine of Christ. Rather let him "buy the truth and sell it not."

The true churches of modern times base their claims to evangelical character upon their identity in doctrine and practice with the primitive churches. They continue in those doctrines, unswayed by public opinion or human prejudice. "To the law and to the testimony" is their final appeal in all matters of faith and duty.

14. The true churches of Jesus Christ are actively engaged in tending the gospel to the nations of the earth. The spirit of Christ was a missionary spirit; and they that "have not his spirit, are none of his." His churches are the mediums through which this spirit manifests itself to the world, actuating all his ministers and his people. They are the vehicles by

people. To bear the gospel to all nations of the earth, is the great mission of the churches of Jesus Christ; and in this distinctive and glorious work they have been engaged from the days of the Apostles down to the present time.

I have thus stated some of the principles involved in a right decision of the question of church relation. If these principles be founded in divine truth and right reason, no honest believer can trample them under foot. Principle lies at the foundation of character; and character lies forever. To him who is determined to do right, and is willing to meet the consequences of his actions in eternity, it ought not to be a matter of indifference what church he joins. No. It has been truly said, "Such a spirit is a conspiracy against the throne of truth, and is the first step towards the complete abandonment of right sentiments." I have stated that the true churches of Jesus Christ are built upon the foundation of the Apostles and Christ,—that they are spiritual organizations altogether antagonistic to the kingdoms of this world,—that they are composed of visible professors who have put on Christ by baptism,—that they keep the ordinances as they were delivered,—that they exalt the pure word of God as the standard in all things pertaining to christian faith and duty,—that they are constituted upon the voluntary principle,—that they maintain liberty of conscience in all matters of duty to God,—that they are willing to suffer persecution and reproach for Christ's sake,—that they are purely democratic and independent bodies,—that they have only two classes of officers, that is, pastors and deacons, and these are chosen by the people,—that they exercise discipline by the voice of the people,—that they hold steadfast by the Apostles' doctrine,—and that they are actively employed in sending the gospel to the nations of the earth.

With these principles for a touch-stone and a test, let all the christian denominations be brought up and tried. The first thing that strikes us in the examination, is the fact that the most important of the principles above mentioned, that which involves the essential character of the materials has been discarded by all the christian denominations except the churches called in our day baptist. I allude to the element of believer's baptism. If churches be defective in the essential materials of construction, they forfeit all claim to divine authority, and all pledge of stability and holiness. A defect in the constituent materials of a church, will entail weakness and decay throughout the whole body. If others than baptized believers may become members of a church, then it will cease to be a spiritual body, and to that extent become like unto the kingdoms of this world. If unthinking babes may become members of a church, then it will cease to be self-governed and independent. If a religious body, composed of others than baptized believers, may be recognized as a proper christian church, then will the Bible be repudiated as the standard of faith, and the whole fabric will rest upon the sands of tradition.

This is not a question of mere water baptism. Very far from it. In maintaining the distinguishing feature of believer's baptism, we at the same time maintain other great fundamental principles, such as the pure Bible, the only infallible standard of faith,—the Apostolic model of church government,—the uncorrupted ordinances of the gospel,—the true spirituality of the kingdom of Christ,—and unqualified obedience to God, as a test of christian character. Surely, if "believer's baptism" cannot be a matter of indifference, if all these fundamental elements follow in its train!

If this principle be sustained by the word of God, and that beyond all doubt, (as we contend is the case), then the honest enquirer after the path of duty need not hesitate one moment. The way is so plain "that he that runneth may read." To join any religious society that renounces and discards these principles, will be an insult to truth, and treason to a pure christianity. He that joins any pedobaptist denomination, will give the whole weight of his influence to one of the most direful evils that ever fell upon the christian world. No matter how great the piety, the zeal, the learning, or the talent with which Pedobaptism has allied itself, it is evil still, and only evil. The above elements of power do but augment that evil. This fact makes it more obligatory upon the lovers of Jesus to discommence it by their example. By such alliance with error, all attempts to do good will be vitiated and nullified. Yea, the evil may be greatly overbalanced the good. Nor will the mischief in like a dark tide after death. Then let the believer who is seeking after all countenance of those religious societies which falsify the doctrines of the gospel and pervert its ordinances.

In conclusion, if the believers, for whose benefit these articles have been written, really love the Saviour, and desire to do his will; if they would promote their own happiness, enhance the best interests of mankind, and magnify the glory of Christ, let them join those churches which hold and practice the above enumerated principles. Then the whole weight of their influence will be given to "the truth as it is in Jesus," and to the advancement of his kingdom in the earth.

Belena, Arkansas.

UNIVERSITY IN CROOK.—A University has been organized at Trullie, Oregon, under the name of the Pacific University. The President is Elder S. H. March, oldest son of the late Prof. March, of the Vermont University. Mr. E. D. Shattuck is professor of ancient

Circular Letter.

BROTHER GRAVES:—The following is a copy of a circular letter written by Jesse Mercer, and for which you made enquiry in your issue of November 11th. Be assured of its correctness, as copied from the History of the Georgia Baptist Association:

"The Elders and brethren of the Georgia Association, to the brethren they represent—greeting:

BELOVED IN CHRIST:—From our earliest connection we have studiously selected for the subjects of our addresses to you, those doctrines and duties which seemed the best suited to confirm and increase your faith in Christ; to edify and comfort your hearts, being knit together in love; and to lead you on to that light and perfection which would honor and commend the cause in which you have embarked, and reflect the highest praise and glory of God who has called you into his marvelous light. But while you have endeavored to keep yourselves unmixt with, and unsponsored from the world as a chaste virgin to Christ, you have excited some unpleasantness among the religious denominations around you, because you have not found it consistent to admit them and their ministrations as orderly and valid. We therefore propose as the subject of this letter, the reasons, briefly, which lead us to deem Pedobaptist administrations though in the proper mode, invalid. That this subject may be as clear as our epistolary limits will admit, we propose to lay down a few Scriptural propositions, whose legitimate inferences will, we trust, bring into, though a concise, yet sufficient clear view, the reasons in question.

1. The Apostolic church continued through all ages to the end of the world, is the only true gospel church.

The truth of this proposition is not only frequently intimated, but strongly affirmed by the prophets. They speak of a glorious state of religious affairs to take place on the coming of the Messiah, which, they say, shall continue or endure as the sun or days of heaven. Psalms 89:29, 36, 37. Shall never be cut off. Isa. 55:14. And shall stand forever. Dan. 2:44. Christ affirms nothing shall prevail against his church, nor the gates of hell. Matt. 16:18. But John puts this point of view in contradiction in his prophetic history of the church, in which, though he admits of various outward modifications, maintains an uninterrupted succession from the Apostolic age till the world shall end.

2. Of this church, Christ is the only head and true source of all ecclesiastical authority. Although the Scriptures are illumined by this truth, yet it may not be impudent to cite a few passages in point. To me, says Christ, is authority given. John 5:22-27. And knowing the love of power, and the strong propensity to rule, in the human heart, he frequently and emphatically declares himself to his Apostles to be their only Lord and Master. Matt. 23:8, 10. The Apostles concur in ascribing this honor to him; and transmit it to all after ages of the church. Acts 2:36; Eph. 1:22, and 5:23; Col. 2:10. But the commission of the Apostles, the manner, and majesty of which are enough to make a saint tremble, and a devil quake, caps the whole. Matt. 28:18, 19.

3. Gospel ministers are servants in the church, are all equal, and have no power to lord it over the heritage of their Lord.

By the example of a little child in the midst, and the exercise of dominion over the Gentiles by their princes, our Lord teaches humility, and denies to his Apostles the exercise of lordship over his church. Matt. 18:2, 6-20, 25, 46. He calls them brethren, and directs that they should not be called masters, but servants. Matt. 23:8, 11. The Acts and Epistles of the Apostles show their observance of their Lord's commands. Here we see them the Messengers and Servants of the churches, which proves the power to be in the churches and not in the prelate. Acts 6:5; 15:4; 22:2. Cor. 8:23. Phil. 2:25. 2 Cor. 4:5. Timothy is instructed how to behave himself in the church, which is the pillar and ground of the truth; but if the power had been constituted in him, the advice should have been given the church, that she might have known how to behave herself in the presence of her bishop. 1 Tim. 3:15, compared with Matt. 18:17.

4. All things are to be done in faith according to the gospel pattern.

Faith is made capital in the Scriptures, and the want of it equals unbelief. The house of Israel is often complained of for the lack of it; the Apostles are admonished to have it, and upbraided for their unbelief. Deut. 32:22; Mark 11:22; 16:14. The Apostles and Paul declares without it it is impossible to please God, and that he that doubts of what he does is damned in doing it, because he acts without faith. 1 Cor. 4:13. Heb. 11:6. Romans 14:23.

From these propositions thus established, we draw the following inferences, as clear and certain truths:

1. That all churches and ministers, who originated since the Apostles, and not successively to them, are not in gospel order, and therefore cannot be acknowledged as such.

2. That all, who have been ordained to the work of the ministry without the knowledge and call of the church, by popes, councils, &c., are the creatures of those who constituted them, and not the servants of Christ, or his church, and therefore have no right to administer to them.

3. That those who have set aside the discipline of the gospel, and given law to and exercised dominion over the church, are against the place and office of Christ, are against him, and, therefore may not be accepted by his people.

4. That they, who administer contrary to their own or the faith of the gospel, cannot

administer for God, since without the gospel faith he has nothing to minister; and without their own he accepts no service; therefore the ministrations of such are unwarrantable impositions any way.

Our reasons, therefore, for rejecting baptism by immersion when administered by Pedobaptist ministers, are:

1. That they are connected with churches clearly off of the apostolic succession, and therefore clearly out of the apostolic commission.

2. That they have derived their authority, by ordination, from the bishops of Rome, or from individuals who have taken it on themselves to give it.

3. That they hold a higher rank in the churches than the Apostles did, are not accountable to, and of consequence not triable by, the church, but are amenable only to or among themselves.

4. That they all, as we think, administer contrary to the pattern of the gospel, and some, when occasion requires, will act contrary to their own professed faith. Now as we know of none implicated in this case, but are in some or all of the above, defects, either of which we deem sufficient to disqualify for meet gospel administration, therefore we hold their ministrations invalid.

But if it should be said that the Apostolic succession cannot be ascertained, and then it is proper to act without it, we say that the loss of the succession can never prove it futile, nor justify any one out of it. The Pedobaptists, by their own histories, admit they are not of it, but we do not, and shall think ourselves entitled to the claim, until the reverse be clearly shown. And should any think authority derived from the Mother of Harlots, sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for preferring that derived from Christ. And should any still more absurdly plead that ordination, received from an individual, is sufficient, we leave them to show what is the use of ordination, and why it exists. If any think an administration will suffice which has no pattern in the gospel; they will suffer us to act according to the divine order with impunity. And if it should be said that faith in the just is all that is necessary, we beg leave to inquire if where the scriptures do, that is every where. But we must close: we beseech your brethren, while you hold fast the form of your profession, be ready to unite with those from whom you differ, as far as the principles of truth will justify. And while you firmly oppose that shadowy union, so often urged, be instant in prayer and exert yourselves to bring about that which is in heart, and after godly counsel. Which the Lord hasten in its season. Amen and Amen.

A. MARSHALL, Moderator.
JESSE MERCER, Clerk.

For the Tennessee Baptist.
BRO. GRAVES:—It has been my custom, as I passed along through life, to observe carefully circumstances and events. In so doing, I have as it were picked up much that I can profit by in future life. And yet almost every day transacts something new. Something that my note-book furnishes no notes for—something unprecedented among the affairs of men, and even unauthorized by God himself, at least so far as the knowledge of your very unworthy writer extends.

Several weeks since, your writer was in attendance upon a meeting, the object of which was the constitution of a church. Two out of three of the Presbytery invited were present. One of them preached, after which they proceeded to organize themselves into a Presbytery, by choosing one of their number chairman, and a disinterested lay brother present, Secretary. Now I do not say there is anything criminal in this, but it is common, at least, for a body to select one of their own members to be their president, after which they call on letters of dismission—to read and note the names of the bearers. When three certificates of baptism appeared—were read as letters—treated in every way as such, recognizing the individual as full church members, when in reality they never had been members of any church. Was this right? Are certificates of baptism equal to letters of dismission? Or should they not have remained with their certificates until the church was organized and fully empowered to judge of their qualifications for church membership. Next, the Presbytery proceeded to read the abstract of faith of the Association in whose bounds they were being constituted, requiring them to adopt it as their own, and every one to vote for it or withdraw from the constitution. Was this right? Was it not a stretch of ministerial power and authority? Where is the scriptural authority, precedent or example for such procedure in the organization of a church? Would it not be far more preferable to require them to read, believe and practice God's holy word, and then, when a church competent to act, let them choose or make their own abstract of faith, if indeed it is absolutely necessary for a church to have an abstract or articles of faith.

I am as far from being a Campbellite as you are, but I must think there is too much stress laid upon "Articles of Faith." Are they not in many instances regarded as equally sacred with the word of God, if not more so? With these remarks and interrogatories I am done until I hear from you, first, and then some of your able writers on the subject.

Yours, A. WILLING TO LEARN.

POPULATION OF JERUSALEM.—The present population of Jerusalem is probably not far from 30,000; of these the Jews are variously reckoned at from 7,000 to 10,000.

A Reply to Anti-Local Baptist.

BROTHER GRAVES:—You will confer a favor upon your friend by giving him space in your excellent paper, to correct some misrepresentations, and also to answer some objections urged against the new enterprise—a paper in East Tennessee. Bro. "Anti-Local Baptist" has questioned the propriety of such an enterprise, and wishes to know who originated the idea, or the eyes that saw the necessity of another paper in Tennessee. If this brother was introduced into the Association, "If not there, why does he tell us what Bro. Berry said? If some person told him what Bro. Berry said, why did not his informant tell him who introduced the measure before the Association, and that the whole Association was in favor of the measure? If facts had been stated, the innocent would not have been implicated, and guilty go free. The writer either offered the resolution or was second to it, and thereby it was presented to the Association.

The Tennessee Association unanimously adopted the resolution. Also the General Association of East Tennessee passed, (as the writer is told,) a resolution purporting the same. But the General and Tennessee Associations combined could not understand what would be necessary for East Tennessee Baptists to do, as well as Anti-Local Baptist; and, as it seems, wished to dictate for the East Tennessee Baptists. This good brother, in order to implicate Bro. Hillsman, says: "But does not our proposed Editor, Bro. Hillsman, stand among the Stated Contributors to the Tennessee Baptist?" Again he says, "He certainly would be allowed his proportionable space, and yet we do not recollect seeing any thing from his pen, although from present developments we suppose he is reserving his matter for his own paper."

He is certainly a great writer. In one sentence he declares one thing, and in another he contradicts it. In one sentence he tells us that "Hillsman is a stated contributor," and in another he says "he don't recollect seeing any thing from his pen." Such logic is too wonderful for me. But our brother understands himself; he is a man of great intellectual powers; he can see a war now between the Tennessee Baptist and the Baptist Watchman. For North Carolina has three papers, and they are in a war with each other. And should Tennessee have two, of course they will devour each other. For if three could not live in peace in one State, how can two live in one State without destruction?

Will the brother tell us which it was, the papers produced the war or the war the papers? The war produced the papers, no doubt, in order to carry the war through. But this state of things does not exist in Tennessee. We are of one mind and speak the same thing on the most of subjects. Then we believe the doctrine advocated by Bro. Graves. Will Bro. Graves change his sentiments in order to have a conflict with Bro. Hillsman? We think not. Will Bro. Hillsman, who has ever been the friend of Bro. Graves and the Tennessee Baptist, change to get a war with his old friend? Surely not. There is no probability of a war between the two papers; at least, no necessity for any such thing. But there is need for a paper in East Tennessee, through which to do our cause.

But "Anti-Local Baptist" would have us believe that all who advocate the new paper were enemies to the Tennessee Baptist. If actions be allowed to speak, we would venture to say that some who are in favor of the new paper have done as much for the Tennessee Baptist, and have paid up as well as "Anti-Local." Has then, when this brother wishes to be dictator for East Tennessee Baptists, let him make the necessary distinction between those who pay and those who do not. Anti-Local says, what will be gained by the new paper scheme? Will we have more reading matter and better writers, &c?

We answer yes; if we take both papers, we will have more reading matter, of course. If we take both papers, we will have all the writers in the Tennessee Baptist, "Anti-Local" not excepted, and Bro. Hillsman's reserved "matter," too. Then you see the gain will be considerable. And could we prevail on our good brother to write some for the Baptist Watchman; his page would be greatly enriched by his fine logic and towering eloquence. But to the point in question.

Who introduced this new paper scheme? You were told that the writer either offered the resolution or was second to it, and the Tennessee Association passed it, and appointed Brothers Moses, Walker and Smith to issue a prospectus, which they did, and not Bro. Hillsman. If, then, any body is to be hung for this mischief, hang the writer, or the Tennessee, or General Association, or all together. Do not have Mordiah hung on the gallows which Haman erected. But is there any necessity for the new paper? We answer, yes; for there are a multiplicity of Baptists in East Tennessee who will take the new paper, who could not be prevailed upon to take the Tennessee Baptist. If, then, we wish the Baptists to be intelligent in East Tennessee, they must read. If we wish them to read, let us have a paper that they will take.

Again, if Bro. Anti-Local Baptist had been assailed as some ministers have been in East Tennessee, who were the only means of defence, and that through some political paper or Railroad journal, he would not have so many objections to our having a paper in East Tennessee. As may be asked, can we not make a defence through the Tennessee Baptist? Some have tried this, but owing to the consideration that so few persons read the paper in comparison with the number who ought

to have read those articles, they did not produce the effect that they would have done if more had read them in East Tennessee.

Again, if we wish our benevolent institutions to prosper in East Tennessee, we must have a paper to stir up Baptists, to get them to engage in works of benevolence. All that is necessary for East Tennessee Baptists is, to prove to them the importance of the work, and they are ready and willing to perform it. They have the means and the spirit to do the work. Then let us rally to the work, and show that we can and will work, and do well. And that we will work up a good paper in East Tennessee. Will you join us in the great work, Bro. Anti-Local Baptist? If so, you shall have your reward.

C. C. TIPPON.

BROTHER GRAVES:—Having completed a flying tour through Union Association, Pickens county, Ala., as agent of the Baptist Domestic Missions of the Southern Baptist Convention, permit me to "jut" my impressions by the way. With an abundance of churches and a full supply of ministers, there are but few, if any, Associations in a better condition than the Union Association. But that *expansive* unapostolic localism, which is peculiar to the Baptist denomination and which has paralyzed half our energies, has laid its insupportable hand upon many of the most capable ministers of this body, and bound them hand and foot and cast them, some into farms, others into merchandise, school houses, clerk's offices, and almost forbids them to speak in the name of Jesus, and quite hinders them from going, and as they "go to preach." Oh! LOCALISM, thy days are numbered! The churches will soon bid thee to loose these and let them go. We had the pleasure of meeting our venerable old Bro. Stewart, (or Uncle Charley, as he is familiarly called.) Bro. Stewart has passed his three score years, has been preaching in Pickens county between thirty and forty years (35 or 6), is a father in the gospel to many in that county, preached the first Baptist sermon; organized the first Baptist Church; baptized the first person, and married the first couple in Pickens county. In a word, all in labor, first in marriages, and first in the afflictions of his people; and yet he walks with the quickness of a youth; speaks with the earnestness and tenderness of a man of twenty-five years of age. And I venture can ride and preach more than many of those little yellow-faced No. 6 men of modern growth. May God bless him and his amiable family with many peaceful days.

We examined, while at his church, (Big Creek,) Bro. Charles Bain, a promising young brother, licensed and recommended him to the training of Professor Henry Talbird, of Howard College.

On the third Sabbath in November, we examined at South Carolina Church, (Bro. D. Duncan, Pastor.) Bro. G. M. Lisle, and ordained him to go and preach—the writer examining, Bro. Willis Burns offering the prayer and Bro. Charles Stewart giving the exhortation and presenting the Bible.

In my agency I have met with 60 or 70, cold shoulders, but not in the Union. Every brother met us—every sister greeted us with christian salutations. Houses, churches, hearts and presses were thrown open with a profusion which christian men and women only know how to do. Pastors and deacons co-operating with the agent in Domestic Missions, not from a conventional necessity, but with a cheerfulness that showed the proof of their love and of our boasting.

This Association employed Bro. Willis Burns, (my companion,) to ride as Missionary a part of next year, with liberal terms, those labors I pray God will bless.

We enjoyed, during our stay in Tuscaloosa, the hospitalities of Dr. Maury and his affable family. The Doctor's health is not good, and I fear the mental fire has turned upon the physical fuel, and will burn and consume the frame. The world needs the light of that mind. His thoughts and words certainly have more breadth and length and depth and height than ordinary men; and if he were to ride and preach and rest and write, it might not only improve his health, but would very greatly improve the condition of the South.

JESSE A. COLLINS, Agent,
Crowsell, St. Clair county, Ala.
Tuscaloosa, Ala., Nov. 22, 1854.

TENNESSEE WOOL.—We were shown yesterday, at the store of our fellow-townsmen, W. B. MILLER, a specimen of the wool which gained for MRS. R. COCKRELL, of this State, the gold medal at the World's Fair. It is only by examination through a magnifying glass, that its exceeding fineness can be fully estimated. This is Tennessee grown wool—and others may do what MRS. COCKRELL has done—to their very great profit.—*Mem. Enquirer.*

Speaking Out in Meeting.—We find the following funny thing in an exchange paper:—"Those who have spoken in public, can scarcely judge of the consternation of an old lady who spoke out in church. It was formerly the custom in country towns, for those who lived several miles from the church, to remain during the interval between morning and evening service. On this occasion she had taken some milk in a pitcher for the children; and in the most interesting part of the worship, a dog, who had followed them into the pew, thrust his head into the pitcher. Whether his head was too large, or the pitcher too small, is not our province to determine; but having regaled himself, the pitcher still obstinately retained its position, and he was discovered sticking out his head and shoulders. 'Get out you pup!' says the old lady. 'Frightened at a sound of her own voice—'Oh, dear, I spoke out in meeting!' said she—'There, I spoke out again—O, dear me, I keep a talking all the time.'"

The Departed.

"We went to believe of the absent one here, it was then below we shall meet them above." The departed! the departed! They visit us in dreams, And they glide above our memories, Like shadows over streams— But where the cheerful light of home In constant lights burn, The departed—the departed— Can never more return!

The good, the brave, the beautiful! How dreamlike is their sleep, Where rolls the dice-like music Of the ever-tossing deep— Or where the hurrying night winds Pale winter's robes have spread Above their narrow palaces, In the cities of the dead!

I look around and feel the awe Of one who walks alone, How dreamlike is their sleep, Where rolls the dice-like music Of the ever-tossing deep— Or where the hurrying night winds Pale winter's robes have spread Above their narrow palaces, In the cities of the dead!

That solemn voice! it mingles with Each free and careless strain; I scarce can hear a minstrel's melody, With cheer my heart again. The melody of summer's waves, The thrilling notes of birds, Can never be so dear to me, As when remembered words.

I sometimes dream their pleasant smiles Still on me wifely fall, Their tones of love I faintly hear My name in address call. I know that they are happy With their angel plumage on, But my heart is very doubtful To think that they are gone.

The departed! the departed! They visit us in dreams, And they glide above our memories, Like shadows over streams— But where the cheerful light of home In constant lights burn, The departed—the departed— Can never more return!

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

THE COST OF WAR.—The expense of the British troops and fleet engaged in the war, will, says the Liverpool Times 8,435,099 pounds, or about \$42,000,000 for the current year. It adds, "the war will soon prove to be as great an exhauster as famine. The people required £8,000,000 in 1753, which threatened to exhaust our banks."

HARD TIMES FOR TOPERS.—The town council of Marion, Ala., fixed last December for retailing liquor at \$1500 per annum, thinking that this would prevent all applications. An enterprising individual was, however, about to open a shop, even at this high figure, when the Council met again and raised the license to \$3000.

FERTILITY OF THE SOIL OF JERUSALEM.—The soil of Palestine is still, in many places, of remarkable fertility. Quince trees are often seen, having on them as many as 400 quinces of large size, and vines with not less than 100 bunches of grapes, many of the bunches three feet long, and grapes three and a quarter inches in circumference, Indian corn eleven feet high, and watermelons of 20, 30 and 40 pounds weight.

MISSIONARIES TO CENTRAL AFRICA.—Bro. A. D. Phillips of Mississippi, late a student of Mercer University, has been appointed a missionary to Central Africa, by the Richmond Board. We learn from the Herald that Bro. S. Y. Tremble, of Union University, Tenn., has received a similar appointment.—*Index.*

RELIGIOUS SUMMARY.—The Baptist church at Antioch, Oglesboro county, under the pastoral care of Elder P. H. Mell, has closed an interesting series of meetings on Sunday last. Brother Mell informs us that he baptized five on Sabbath. Others profess to have a hope in Christ, some of whom are expected to make a public profession shortly.—*Id.*

ADVICE OF THEOPHILES.—An Athenian, who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man who had no other recommendation, went to consult Theophrastus on the subject. "I would bestow my daughter," said Theophrastus, "upon a man without money, rather than upon money without a man."

ATTESTATION, WIFE BREKERS.—The Canada Christian Advocate cites the attention of wine and beer bibbers to an item which it copies from a Cincinnati paper, and which reminds many, it says of a trial in the Albany courts some years since, touching a certain brewery in that city. "A gentleman in giving in his testimony before one of our courts, stated that 'Inhook's blood was in almost universal use among the wine merchants of Cincinnati, and especially when they wished to make sweet wine. A daily paper also remarks that it is a fact that our brewers use rotten meat to improve the quality of their beer."

A correspondent of the London Library Gazette, alluding to the numerous cases of death from accidental poisoning, adds:

"I venture to affirm that there is scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events; nothing more than a desert spoonful of made mustard, mixed in a tumbler of warm water, and drank immediately. It acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By making this simple antidote known, you may be the means of saving many a fellow creature from an untimely end."

On my arrival in the vicinity of this place I had the unmingled pleasure of entering, on that very night, into a camp-meeting, which had been already in progress a few days, under the direction of the Methodists, assisted principally by Baptists and Presbyterians. I found myself at once in the midst of warm-hearted christians, and these not a few, actively engaged in founding the Spiritual Empire of the Son of God in this new and interesting part of the Union. There were several converts as the result of this camp-meeting, which continued for several days. Being kindly invited by the ministering brethren to take part in the religious exercises, I was blessed with the opportunity, which I had so long

Resolved, That we fully approve faithful exposure of the absurd and dangerous doctrines of Mr. A. Campbell by Rev. J. Graves, and recommend the articles of Graves to all who may wish to see Campbellism in its native character, unmasked.

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