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NO. 24

## Communications.

For the Tennessee Baptist  
To E. S. D., of the N. Y. Register.  
GREENSBURG, LA., Sept. 12, 1863.

**BROTHER GRAVES:**

In the Tennessee Baptist of 30th, I see an extract from the "New Year Baptist Register," entitled "The Fall of Babylon," which I have read with satisfaction. With the general current of the remarks I heartily concur. But it occurs to me that the writer has allowed error to creep in the article, which you have overlooked, and therefore I write this letter to direct your attention to it, with the request that if your time is not too much

taken up with matters of more importance you would give the subject a further analysis and explanation. The error consisted in making Daniel in the 7th chapter and verse refer to the "Thrones," mentioned Rev. 50. 4 h verse. The writer states: "Daniel says, 'And I beheld all the thrones cast down.'" "What thrones, same probably spoken of in Rev. 50. 4." "I saw thrones and they sat upon them and judgment was given unto them." "I says that to them, or which is the same thing, to them that sat on them judgment was given, i. e. they received their desire, cast down." In this, I think I write wrong, which will appear evident quoting the whole verse of Rev. 50. 4, by referring to Dan. 7: 21 and 22: "I saw thrones, and they sat upon them,

judgment was given unto them, and I will give unto the souls of them that were beheaded for the witness of Jesus, and for the word of the book, and which had not worshipped the image, neither had received their mark upon their foreheads or in their hands, and lived not a hundred and fourscore and six thousand years." Rev. 20:4. Christ ed a thousand years with Christ? They answered, "they that sat upon the throne John saw," and "they that were beheaded for the witness of Jesus," to whom "the judgment was given." The writer secretly infer from the words "and judgment was given unto them"—that they received just deserts, "were cast down." With deference to his superior learning I shall infer just the contrary. "Do ye not know," says the Apostle Paul, "that the saints

judge the world?" 1 Cor. 6: 2. "Ye shall sit upon twelve thrones judging twelve tribes of Israel." Matt. 19: 28. Luke 22: 30. "I beheld and the war horn (i. e. the little horn) made war with the saints, and prevailed against them till the ancient days came, and judgment was given to the saints of the Most High." Dan. 7: 21 and 22. Mark the expression John says, "And I saw thrones and (what they?) sat on them, and judgment was given unto them." Daniel says, "till the ancient days came, and judgment was given unto the saints of the Most High." And judgment was given unto them.

Does this expression in Daniel mean the saints ruled, and in John mean they "were cast down?" Are we not rather authorized to infer from John's expression that "they sat on them" has reference to the saints of the Most High? No special mention of by Daniel? Could Daniel, then, or John, have meant that the "saints were cast down?" The 18th chap. of Revelation gives an account of the fall of Babylon; the 19th gives an account of the

umph of the Church of Christ, over  
beast, and the kings and princes and po  
tates of the earth, together with the  
prophet. No doubt the "kings" ment  
ed in Rev. 19: 18, are the Kings of Eur  
whose power and authority support Ro  
ism, and are attempting to smother H  
ions and Civil Liberty, and who are 5,

ing, or will fight, on the side of the beast against the "faithful and true in righteousness," and who was seen by John seated upon the "white horse;" and no doubt they are the "thrones" Daniel saw "cast down." In the 20th verse of 19th Revelation, the result of the contest: "The beast was taken, and with him the false prophet, (v. 13, the Pope?) and they both were cast alive into the burning lake."

the property, and they both were cast into the lake of fire burning with brimstone." "In the 12th chap. of Revelation we have an account of the dragon, who persecuted the "woman that had the child," and made war upon the remnant of her seed which kept the commandments of God, and had the testimony of Jesus Christ. I understand the "dragon" to mean Ps

Rome, and the "woman that had the child" to be the Church of Christ. Paganism is idolatry. In the next chapter we have an account of the "Beast with seven heads; and ten horns," and to him the Dragon gave "his power and his seat, and great authority." To those at all acquainted with History, it is known that the D

down, much more good would be realized but some of the school-boys, some in the merchant's line, and some on the farm, shows the situation of our ministry. In this matter a decision for the better is taking place.

The letters of the churches show commendable love and interest. Good conditions have been made. There are quite a numerous delegation, and it is gratifying to note in many cases, the grand object, the pushing forward the glorious truths of the Bible. Four new churches as prayed for, submitted—four are granted.

After the various committees were appointed, the Association adjourned over to

The preaching, throughout the meeting, showed that the speakers were men of deep piety, and had they that knowledge which belongs to the vindication of God's Word they would be enabled to yield a mighty influence; but as it is, by the aid of the Divine Master, the cause of the National Baptists is onward and upward.

Although the weather was chilly and gloomy, yet there was a large congregation, and the meeting was a most interesting one. The Rev. J. E. Benson of the First Baptist Church of New York, was in attendance upon Fellowship Church for the Sabbath of love, in attending to the wants of all who tarried on the ground; may life bless the thousand fold.

There was quite a deep feeling manifested on Saturday evening, and quite a revival took place with the promise of a number come forward for prayers. On the following day, a large number were made manifest on the assembly, with the aid of the Holy Spirit, and many were converted.

—*Rev. J. E. Benson, and Rev. Wm. W. Benson.*

The business on Monday was transacted with great unanimity of feeling. The anti-Mission spirit is now in this body, among the things that were. There is one pleasing item, which I must note down, in a spirit of brevity.

**Resolved**, That as this Association, we establish an institution of learning of a higher order; and appoint: Brethren Joseph W. Ellis, N. G. Hood, H. C. Lollar, P. Bright and J. F. Herrall a committee, whose duty it shall be, to present some plan as the annual meeting of this Association, carrying out the above object.

Such a move, is what I have been praying for, and trust in God that it will be accomplished, for it will be of great importance to our benighted.

Another benevolent item was, the appointing of a delegate to the General Association of Missouri, and the raising of twelve dollars on the spot, to send to that body; was unanimous, an action unprecedented with this Association, for in past time, much opposition has prevailed.

Quite a number were brought from nature's darkness to the glorious light of the gospel, and all left with the assurance that God was with them; their spiritual strength renewed, and with a bright hope, that we should not meet again as a body

I might talk longer of the goodness and mercies of God, but I may weary your patience, therefore I will close, trusting persecutions await you here, yet the blessings of Heaven will rest upon you, in your noble efforts to sustain the doctrines of the

Bible. Your brother, in gospel bonds,  
JOSEPH W. ELLIS.

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**ORDINATION.**

Pursuant to an invitation and arrange-  
ment of the Baptist Church at Clarksville,  
Tenn., Elders R. W. Nixon, R. William

Church, met on Saturday, the 23rd of January, 1854, and formed themselves into a Presbytery, for the purpose of ordaining to the work of the ministry, William Green. Elders, Eld. R. W. Dixon, chosen Moderator, and J. W. Rust appointed Secretary. The usual preliminary

eriences were <sup>in</sup> ~~in~~ those in which the candidate, in his Christian experience, called the ministry, and knowledge of the fundamental doctrines of the Christian religion gave perfect satisfaction to the Presbytery, and on Sabbath morning, Jan. 29, at 10 o'clock, the ordination took place in the Baptist Church.

Reading, singing, prayer, and the ordination sermon were performed by Eld. M. G. Nixon. He spoke from Col. 4: 3 and verses. His sermon was appropriate and eloquent.

Eld. M. G. Garney offered the ordination prayer, and after the imposition of hands, Bro. Nixon concluded with the usual address to the candidates.

The band of fellowship was extended

Bro. Green, after which he pronounced the  
benediction. J. W. Burr, Sec'y.  
Clarksville, Ten., Feb. 22, 1854.

**TY HOTEL,**  
ON THE PUBLIC SQUARE  
Shills, Tinnar.  
**EL. M. SCOTT,**  
PROPRIETOR.

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**J. BRYAN'S** Pulmonary  
of Coughs, Colds and  
has acquired great reputa  
See Northern ci. Jea. For sale by  
**H. G. SOOVER**

and persevering prayers. In the midst of the conditions and prospects that were drawn up, who still remained impatient, in order to encourage her to do for them as she had done for him, he says, "Hold on, mother; your prayers may yet be answered in their conversion."

possible obscurity or indefiniteness," and that this shall be done "in the phraseology of the common English version, so far as is consistent with fidelity to the original, and a proper regard to the present state of the English language." Such are the terms of the compact, and this is the only pledge required. Such also is the tenor of the general instructions to translators and revisers.

thereby devolved upon those who love him, and wish to serve him, we ask them to pray for the divine guidance and blessing to be afforded to all our revisers, and to reader

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"Is Infant Baptism a 'thing revealed'?" If not does it belong to our children?—E. B. S.

We shall give our opinion in full before we close the present series on the Scriptures. We need a Review in which to examine these works, but we will do the best we can in a weekly paper, in which the articles must be short.

ism is idolatry. In the next chapter we have an account of the "Beast with seven heads and ten horns," and to him the Dragon gave "his power and his seat, and great authority." To those at all acquainted with History, it is known that the Dragon

vain; for where, in time past, no Baptists could be found, now they are numerous. At this time we have a number of excellent ministers, who, under the guidance of heaven, are carrying out the great mission of Christ. Were they not fettered

The hand of Fellowship was extended to Bro. Green, after which he pronounced the benediction. J. W. Ross, Secy.  
Clarkville, Ten., Feb. 22, 1854.



## The Tennessee Baptist.

NASHVILLE, TENN.  
SATURDAY, Feb. 19, 1854.

TERMS.—\$2 00 per annum, in advance, for the year.

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GEO. S. TAYLOR, Proprietor.

## THE SCRIPTURES, No. 11.

## FIGURES.

The last article upon figurative language by Prof. Pond, was sufficient to convince every one of the importance of being able to distinguish easily, and without mistake, between Symbolical, Typical, and Figurative language. We now propose to define the principal figures found in the Scriptures, and the principles upon which they are employed.

Figures—Symbols—Figurative and Symbolical language.

In *theory*, a likeness—representative. In *rhetoric*, a mode of speaking or writing, in which words are affected from their ordinary signification.

A figure lies when the terms of a sentence are employed in an unusual manner—being applied to subjects to which they do not properly belong.—*Lord*.

A passage is *figurative* that contains a figure of speech—if a member, it is highly figurative.

## THE LAWS OF FIGURES. 1. THE TERMS IN WHICH FIGURES ARE EXPRESSED ARE USED IN THEIR ORDINARY AND LITERAL SENSE.

2. THE AGENTS OR OBJECTS TO WHICH FIGURES ARE APPLIED ARE ALWAYS EXPRESSLY MENTIONED.

3. FIGURATIVE TERMS ARE ALWAYS PRECISE—AND ARE, THEREFORE, EITHER NOUNS, VERBS, ADJECTIVES, OR ADVERBS.

4. TERMS ARE FIGURATIVE WHEN THEY ARE APPLIED TO SUBJECTS TO WHICH THEY DO NOT PROPERLY BELONG.

5. FIGURES ARE USED ONLY FOR ILLUSTRATION, AND THEIR END IS ACCOMPLISHED NOT BY ASSIGNING THEM SOME NEW OR EXTRAORDINARY MEANING, BUT BY SIMPLY COMBINING WITH THEM THE TERMS OF A COMPARISON, WHICH EXPRESS THE RELATION IN WHICH THEY ARE EMPLOYED.

6. IN A LARGE CLASS OF FIGURES THERE IS NO UNUSUAL APPLICATION OF TERMS.

A *simile* is an agent or object employed as a medium of language or revelation—as the representative of an agent or object in respect to its nature, state, acts, or the events of which it is to be the subject. It is a necessary common of its use that it should be beheld by the person to whom the revelation is made. 1. In *dreams*. 2. In *visions*. 3. In *parables*. 4. In *allegories*. 5. In *typical figures*. 6. In *metaphors*. 7. In *synecdoches*. 8. In *metonymies*. 9. In *personification*. 10. In *hyperboles*. 11. In *oxymorons*. 12. In *metonymies*. 13. In *metonymies*. 14. In *metonymies*. 15. In *metonymies*. 16. In *metonymies*. 17. In *metonymies*. 18. In *metonymies*. 19. In *metonymies*. 20. In *metonymies*. 21. In *metonymies*. 22. In *metonymies*. 23. In *metonymies*. 24. In *metonymies*. 25. In *metonymies*. 26. In *metonymies*. 27. In *metonymies*. 28. In *metonymies*. 29. In *metonymies*. 30. In *metonymies*. 31. In *metonymies*. 32. In *metonymies*. 33. 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## Poetry.

From the Western Recorder.  
THE LABOREUR.

Let not the poor man how his head,  
Nor blush to see his hands;  
Knead rough by toiling for his bread,  
And struggling with the hands;  
That bend him down to poverty;  
To toil is now a shame  
To tinge the cheek and dim the eye  
Of him who claims the name  
Of saint. They are not now, but slaves  
Endowed with the hand of God;  
Their sinless hands, from pure, good slaves,  
World prompt, in shame, to hide.

With brow erect, though dimmed with sweat,  
A cheek that glows with heat,  
An eye unclouded that never weeps  
Before the work of sweat;  
In fear fall down—assert thy right,  
Thou minion of crime and sin;  
And sweep their tracks in humble plight,  
For down to make appeal,  
To Justice, Right and Truth and God,  
But on the servile knee  
Carries the hand that plies the rod  
And hug their infamy.

Be not ashamed of toil, now think  
Thy fate a glorious doom;  
Thy sorrow will bring us to the brink  
Of misery's brink and gloom.  
Who's burdened with his love's work,  
Whose charge is to forget,  
Whom never from his duty shrink,  
Or murmur at his lot—  
Yet hark! a bold defiance forth,  
It tyrants seek to wrong,  
And stand for him against all the earth  
With purpose fixed and strong.

Let us praise their soft hands while,  
Let us praise their soft hands while,  
But quail not before their sight—  
Thy gifts are high and true;  
Thy soul as great, thy strength as free;  
Thy speech—shall fear restrain!  
No, speak with meekness right to thee,  
Thou'lt never speak in vain.  
Let head and heart join with the hand  
Which thy work may be,  
Then thou wilt take a noble stand  
Among the truly free.

From the Religious Herald.  
The Seasons Tell, O Lord, of Thee.

BY MISS L. HARRIS.

The seasons tell, O Lord, of Thee,  
Thy love and mercy they declare;  
Thy love, thy grace, thy power,  
Where all thy love and power are.

Sweet flowers, with budding tree and flower,  
Doth breathe forth thy pardoning grace,  
While treasured was thy saving power,  
In Mercy's breast, thy hiding place.

Stems, with ripened fruit and grain,  
Reminds us of thy mercies' plan,  
With clearest light and truth, made plain  
To erring, fallen, sinful man.

Grave harvest, gently stealing o'er,  
And slowly changing Summer's hue,  
Speaks of thy mercy's boundless store,  
Whose effect thou dost still renew.

Stars, warm and chill and hoary frost,  
Harbingers of the closing year,  
Warn that, O man, in evil lost,  
That Mercy's arm is drawing near.

Titles in the Turkish Empire.

The frequent use of the word "Sultan," "Porte," etc., etc., in the newspapers publishing accounts of affairs in Turkey at the present time, are erroneously understood by many persons.

"The Sublime Porte," is the official title of the Government of the Ottoman Empire, and not the title of any officer of the government, as many suppose it to be.

The Ottoman Emperor is called Sultan, or Grand Sultan, or Grand Seigneur, according to the fancy of the person speaking or writing. They all mean the same thing.

Pacha is the governor of a province, and according to the importance of his province, he is distinguished by one or two or three tails. Every Pacha has his own army in his own province, distinct from the grand army of the Empire. A Pacha with three tails has the power to punish with death any agent whom he employs, or any individual who seems to threaten the general safety.

Reis is a sub-governor under the Pacha. The Divan is the Council of State, and consists of the principal ministers.

The Reis Effendi is high chancellor of the Empire, and stands at the head of all the body of attorneys—which body is thought to contain the best informed men of the nation.

Cadi is a sort of judge or justice of the peace. To order the bastinado on common people, to impose a fine on a rich Greek or European, to condemn a thief to be hanged, is about all the duty of an ordinary Cadi.

A Wazir. The Christian Register of Zanesville, Ohio, publishes a notice by order of the First Baptist Church of that place, warning Baptists against a man calling himself P. W. Hosking as engraver by trade, and professing to be a licensed preacher of the Baptist denomination. It appears that he has been guilty of larceny, falsehood, and other crimes, and has been expelled from the Church. He is now traveling about, and the community is cautioned against him. —Journal and Messenger.

At the breaking of ground for the commencement of the Lynchburg and Tennessee Railroad at Lynchburg, a clergyman present commenced slowly and solemnly to read a manuscript prayer. At the conclusion, an old negro man, who had been resting with one foot on his spade and his arms on the handle, looking intently at the chaplain's face, arraigning himself upon, remarked audibly, "Well, I reckon dat 'de fust time de Lord 's ever been written to on de subject of railroads!"

## For the Tennessee Baptist.

CAMPBELLISM IN TROUBLE—NO. 1.

BRO. GRAVES:—I send you, for publication, the correspondence between Concord (Campbellite) and the Bluff Spring Baptist Church, not because there is anything there very interesting; but to show that the Campbellites will not undertake to defend Mr. A. Campbell's system; and to show the strong appeal which they make to us, to show them their errors. As I design exposing Mr. Campbell's system, it is but right, that the whole affair should be before the public; you will therefore publish the communications, nine in number—as numbered for publication on the back, two in a paper, or more as you may think proper; at the close of which I shall expose Campbellism. I hope no personal feelings will be involved, my object is to discharge my duty as a dying man, which I shall do, with no unkind feelings to any one. I ask my Campbellite friends to bear in mind the strong appeal which Concord has made to my church, and therefore to me the Pastor.

It will be seen that they threw a difficulty in our way, which we could not surmount in the least; requiring us to deny that the Spirit operates through the word, or drop the correspondence—this it seems must have been done to keep out of a debate, for they well know that Baptists hold no such doctrine. Respectfully,

JAMES M. HURR.

NO. 1.—A CHALLENGE.

The Church of Christ at Concord, to the Baptist Church at Bluff Springs.

BROTHERS:—We address you with the kindest of feelings and with the purest of motives, as worshippers of the same God through the Son, and as we both believe, by the directions of the Holy Spirit. But there are points of difference between us, which keep us from co-operating together in the conversion of the world. We present not that unity for which our blessed Saviour prayed in the 17th of John. This we are, in proof evident, that we are not both alike directed by the teachings of the Holy Scriptures. Inasmuch, therefore, as we differ on some important points, we believe a public discussion to be held at Bluff Springs, or at some other point, if more suitable, some time during the month of August next, would not be without its good effects; we therefore propose one, or all the points of difference between us, in a friendly and christianlike manner, leaving the arranging of the proposition with the debaters.

T. Fanning of Franklin College, has consented to meet any one whom you may see proper to select, at the time and place above mentioned.

The condition of the above proposal is, that no public journal of either party, shall give to the public any account of the merits of said discussion whatever, but that two stenographers shall be employed, one by each party, who shall take notes during the discussion, and at its close, the whole debate be published, and sold at as low rates as possible to defray the expenses.

Should the foregoing proposal meet with your approbation, you will please address us at your earliest convenience.

G. HILL,  
W. McKENRY, Committee.  
B. MATHWEL.

January 7, 1883.

NO. 2.—A REPLY.

To the Society who worship at Concord.

DEAR FRIENDS:—We received your communication, of 7th January last, in which you propose to Bluff Spring Church to hold a discussion in August next. You gave the name of Mr. T. Fanning, as the defender of your faith and practice, and say "he has consented to meet any one whom you may see proper to select, etc."

You say that "there are important points" of difference between the two denominations, which you wish discussed, etc. Now as you have, as a body, challenged the church at Bluff Spring, it becomes necessary, that we shall know the matter to be debated; it becomes your duty to specify the points of difference, and we claim it of you, that you distinctly state these points of difference to which you allude, and which you wish debated. When you do this, we shall then know what course to pursue in relation to your challenge. Bear in mind this fact, that you will have to endorse Rev. Mr. Alexander Campbell as the exponent of your system. This you will see at once, is necessary; because neither Mr. Fanning, nor your Society at Concord, has published any system of Theology, we suppose, and if you differ from him, we would not think it necessary to hold a debate. We wish you to understand, that whenever you endorse Mr. Campbell, and make a fair issue, that we will select a man to meet Mr. Fanning in debate; and we wish you to be apprized of the fact also, that we will prove that Mr. C. teaches the doctrine of baptismal regeneration. That he teaches, as to adults in christendom, no baptism, no salvation. That he denies the agency of the Spirit in conversion, (only as the author of the Word.) And we will prove most clearly, that Mr. C. and his followers hold the form of Godliness, while they deny the power thereof.

We make these suggestions, that you may have some idea of the work which you will have to do, if the discussion shall take place.

Define your position—endorse Mr. Campbell, and we will enter into preliminaries as soon as convenient.

Very respectfully,

February 12, 1883.

NO. 3.

To the Committee of the Church at Bluff Springs.

DEAR BROTHERS:—We the committee of the church at Concord, received your communication, dated 12th February, in which you request us to specify the points of difference between us, which we think to be a reasonable request, and we feel bound to adhere to every thing reasonable; we therefore name the following points of difference between us:

1st. You say the Baptist Church is authorized by the Scriptures; we beg leave to differ with you.

2d. Is the general practice of Baptists, in relation to the pardon of sin, at the mourners bench, authorized by the Scriptures? In this thing we differ with you.

3d. Has God given any commandment, such as baptism, in connection with previous preparation, as the conditions to an alien, for the remission of sins? In this action, according to your practice, we differ.

4th. Does the Spirit of God operate in conversion, independently of the means of his own appointment; that is to say, the Gospel? Your practice says it does, we beg leave to differ with you here, in the main.

These are the points of difference which you requested us to state. We don't feel ourselves under any obligation to defend the writings of Mr. Campbell, or any other man.

According to the challenge, Bible truths and primitive practice are what we are in pursuit of. If we are in error in faith and teaching, as you profess to be favored by the Spirit of the Lord, you should have such a regard for our welfare, in time and eternity, as to show us our error, and we pledge ourselves to forsake them.

Be so kind as to give us an answer as soon as convenient. Yours in hope of oneness in faith and practice.

GAREN HILL,  
N. W. McELROY,  
NATHAN PARKER.

March 8th, 1883.

NO. 4.

To the Society at Concord, Gibson County.

DEAR FRIENDS:—We have yours of the 9th March, in which you say, you have defined the positions which you wish discussed. You have stated four subjects, but we think you have omitted no position. You define endorsing Mr. A. Campbell, and of course we have nothing to debate with you, until you publish your views to the world; for we know not, as you are not with the followers of Mr. A. Campbell, what your views of the plan of salvation are; we therefore think it unnecessary to continue the correspondence.

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N. W. McELROY,  
NATHAN PARKER.

charge of the domestic arrangements of his father's family, who was at that time engaged in teaching at Tallabott. In this new capacity, though she had only passed her sixteenth year, she so fulfilled all the duties of her station as to show that she would be no ordinary woman in mature years. In November of the same year, she became the wife of him who still survives her, and with him became a resident in his father's home in the country, where they remained eleven years, a united and most happy family. His father was to her a father, and his mother, a mother indeed. They could not have loved more tenderly, or cherished with greater kindness, and only daughter. Some two years since, it was thought best that they should remove to Tallabott, in order to secure the advantage of a good school for their children. The arrangements for their comfort there were but just completed—the residence which had been erected was scarcely finished, before God called her to take possession of her home not made with hands, eternal in the heavens, and left her husband a dwelling lonely and desolate indeed.

Her disease, (a chronic diarrhoea), advanced so slowly and so insidiously to its fatal termination, that she was not aware of her critical condition until a few days before her death, and what ever her apprehensions may have been, she maintained a cheerful calmness to the very last. As she had lived the life of a christian, so she died the christian's death, submissive, trusting, peaceful. "Though I may feel regret," said she a few days before she died, "when I think of leaving my little children, yet I am not afraid to die." The angel of death came to her, as she walked through the dark valley of the shadow of death; and though she enjoyed on earth a degree of happiness which falls to the lot of a very few, we rejoice in the assurance that death leaves her heart to do good, and that she will be able to do good in the hereafter, as she was able to do good in the here.

She always loved the house of God, but for many weeks before her death she was unable to attend. The last service she heard was in October, during the session of the Columbus Association, which was held in the vicinity of Tallabott. Her father preached three successive nights in that place, and on the last night her anxiety to hear him was so great that she could not be denied the privilege of being present. She did not seem worse for this exertion and exposure, but was not able to visit the sanctuary any more, when she was there again it was in the cold embrace of death. From this place she was taken to the grave prepared for the reception of her body, father and mother, where she had lived so many happy years. There with many tears and heavy sighs, her friends deposited her sleeping dust, to wait until the voice of the Arch angel and the trumpet of God shall bid the earth give up its dead.

A. C. D.

DEPARTED THIS LIFE AT HER RESIDENCE IN WILSON COUNTY, TENNESSEE, DECEMBER 10th, 1883, MARY SMITH.

Sister Smith was the wife of our much esteemed brother and deacon of the church, David R. Smith, and daughter of the Rev. Joshua and Lucy Lester. She was born in Wilson county, Tenn. March 22nd, 1822. She passed her childhood while in her thirteenth year, and united with the Baptist church at Smith's Fork, at their July meeting, 1849, and was baptized by her father, who was Pastor of the church at that time. She lived a pious and devoted life. She united in marriage with brother David R. Smith, in 1849, with whom she lived, in great peace and quietness until her death.

Sister Smith shared largely the confidence and esteem of the brethren and sisters of the church of which she was a member. She was a regular attendant at church meetings, only when circumstances forbid it.

She was in attendance at the November meeting of the church on Sabbath apparently in excellent health. But alas how uncertain are all things beneath the sun. The next Tuesday morning she was taken ill. The attack was severe, yet it was not of a dangerous nature. It was a case of cholera, and she died on the 10th of December, 1883, at the age of 61 years, 9 months, and 18 days.

Her remains were deposited in the family vault, and will be re-interred in the family vault, on the 10th of January, 1884.

Her husband, David R. Smith, is now Pastor of the church at Smith's Fork, and will be re-interred in the family vault, on the 10th of January, 1884.

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to live religious, and meet him in heaven; and when his wife died, there remained a bright, cheerful smile upon his features, which even the pining touch of death could not obliterate.