





## HYPERBOLISM.

ing from the New York Inde-  
best definition of Presbyter-  
small compass, that we have  
it is in respect to the constitu-  
administration of a particu-  
Presbyterian congregation? Presbyter-  
try the man whom it would  
and to elect a board of  
exercise of the right of  
power of the congregation  
government and discipline ex-  
All church censures, all ad-  
monition, all dismissions from  
of that congregation to any  
the control of this session with  
to the brotherhood. The  
elector for life are not at all  
the congregation, as every  
any in the State is responsi-  
sincerely through his depen-  
favor for a re-election. No  
regiment which finds itself on  
of an unaccepting board of  
itself by electing additional  
vote and control the old in-  
the congregation can hold no  
the election of elders, unless  
and thereto by the session

is the Presbyterian polity a  
relations of particular or to  
to each other? Presbyter-  
rules that a particular congre-  
bench of elders is a Church  
thing more than distinct part  
of the Church. It does not ad-  
presbytery, or the body re-  
governed by the classical as-  
sisted by the voluntary con-  
particular congregations en-  
titled. According to that  
every body is as far from being  
of a particular Church, as  
as New York is from being a con-  
gregations or townships. In this  
theory is like that of deacons  
of the Church, as they are  
in the other—divides it  
the Presbyterian in the one  
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## EDUCATIONAL.

ag to our advertising columns,  
of Wilson and Bedford will find  
tools appealing for their patron-  
Mr. J. J. is under the direction  
man, a regular graduate, and  
him, assisted by Mr. Wal-  
Wilson as an experienced  
will shortly be erected.  
We wish them abundant

the River Academy, under the  
Mr. Cooper, graduate of Union  
will also open on the first of  
in the large building erected  
of the liberality of citizens of  
Mr. Cooper is one of the best  
ever graduated at our Univer-  
well and favorably known in  
The location, the build-  
principal, must certainly im-  
at once. We need such an  
every county to prepare stu-  
University.

well a prospect of the Senate  
about Christmas time.  
It is an established school  
of Brother S. West. It is  
known in West Tennessee  
of our.

session of Union University  
with the most flourishing  
larger number than ever  
scholars arriving constantly.

## Items and Clippings.

## Paddle Your Own Canoe.

Forger upon life's sea,  
To ventral be thou,  
And when's your lot may be,  
Paddle your own canoe.  
Nay, though the winds may rave,  
Falter nor look back,  
But upon the darkest wave  
Leave a shining track.  
Nobly dare the wildest storm,  
Stem the hardest gale,  
Bave of heart and strong of arm  
You will never fail.  
When the world is cold and dark,  
Keep a star in view,  
And towards the beacon-mark  
Paddle your own canoe.  
Every wave that bears you on  
To the silent shore,  
From its sunny source has gone,  
To return no more.  
Then let not an hour's delay  
Cheat you of your due;  
But, while it is called to day,  
Paddle your own canoe.

If your birth denied you wealth,  
Lofly state and power,  
Home-tame and hearty health  
Are a better dowry;  
But to the busy task, and then  
Golden get a purse,  
And to win the glittering prize,  
Paddle your own canoe.

Would you wear the wreath of fame  
The hand of Fate;  
Would you wear a deathless name,  
With the dead and great;  
Would you show your fellow men,  
Heart and soul imbued  
With the holy task, and then  
Paddle your own canoe.

Would you crush the tyrant wrong,  
In the world's free fight,  
With a spirit brave and strong,  
Baffle for the right;  
And to break the chains that bind  
The way to the free;  
To unshackle slavish mind,  
Paddle your own canoe.

Nothing great is lightly won,  
Nothing won is lost;  
Every good deed, nobly done,  
Will repay the cost.  
Leave to heaven, in humble trust,  
All you will do;  
But if you succeed, you must  
Paddle your own canoe.

We learn from the Helena Shield,  
that the people of St. Francis county, Ark.,  
have just met with a serious calamity in the  
destruction of their court house and the  
entire records of the county, including the  
tax books, bonds, &c.

Old CORN IN HARFORD.—An English  
half acre, sown in the reign of George II,  
was found eight feet below the surface  
of the earth, in State street, Hartford, Con-  
necticut, by a laborer who was digging a  
trench.

Why do not Geologists attempt to  
this fact against the received history of  
England, and assert that George II. lived  
at least 1000 or 2000 years ago?

WATLAND'S JUDSON, and PEN-  
derson's "Three Restorers" can be had in any  
quantity, by sending orders to Toon & Rut-  
land, Nashville. Brethren and friends, and  
in circulating these truly valuable works.

The Southern Western Baptist is to be  
removed to Tuskegee, Alabama; and Ed-  
James Watt, to be associated with S. Hen-  
derson, one of its present editors. We  
wish it success.

The Southern Medical Journal of  
Medical and Physical Sciences, has no su-  
perior in the South. Are you a physician?  
Subscribe for one year, price only \$2.00,  
address Dr. B. Wood, Nashville, Tenn.

## TO THE LADY READER

Those golden curls glitter bright,  
Upon thy fingers fair,  
And glances many a ray of light  
From every jewel there.

Yet do they not adorn thee now,  
And ne'er can joy impart,  
Like smiles upon thy sunny brow,  
Like deeds from kindly heart.

Oh, cast them where the widow's mite  
Was cast, in faith, of yore,  
They shall shed a holy light  
They never shed before.

The glancing rays of gospel grace  
They may assist to spread,  
And aid the empire-crown to place  
Upon the Savior's head.

The Editor of the N. Y. Times  
gives a hard hit on the present fashion of  
wearing plates, &c. He says:  
But, practically, the plate is very much  
like the honorary title of D. D. It is the  
name of the animal written under its pic-  
ture, for fear it might not be recognized.  
It is a lighted candle brought into the dis-  
tributor's presence to help him to discover  
a star that he sweeps the heavens with his  
eye to find it. It is so valuable to those  
who do not find it, that those who need it  
think it worth while to buy the honor.

This remark is all sufficient to show  
how intelligent men look upon these cler-  
ical titles.

## Can Dr. January Cure a Cancer?

This is now an absorbing question with  
hundreds of afflicted sufferers. We know  
it would be presumptuous in us to say we  
know he can—we will say that we believe  
he can, if it is possible to cure one. He is  
performing miracles, almost. Why cannot  
a cancer be cured? Had the beneficent  
God no knowledge of such a disease  
when he prepared the "Materia Medica" of  
the three kingdoms of nature? "But some  
have died who have used his prescriptions."  
And how many thousands die yearly of  
fever, and cannot be cured? "But the  
cancer may return again." And so  
may a fever. Let it be remembered that  
the most desperate and foregone cases apply  
to Dr. January, and that he should have  
saved one out of ten a passing wonder.  
All physicians want cases in their in-  
cipient to warrant their cure, and so does  
Dr. J. If you have a cancer, or a cancer  
affection, go to Dr. J. at once and if he  
does not cure you, we are confident he will  
charge you nothing.—Elder R. T. Dillard  
of Kentucky, who applied to him some ten  
days ago, called at our office last Jan. 16,  
on his return, in fine spirits with his  
cancer removed. He left us this note for  
publication:

NASHVILLE, Jan. 16, 1854.

## BROTHER GRAVES:

I am on my return home after an  
absence of four weeks; and I am rejoiced  
to inform you, that my cancer is removed,  
and I hope permanently cured. I was  
incredulous as to a cure being effected with-  
out pain. Whether I am effectually cured  
or not—certain I am I suffered no pain  
from the application of Dr. January's medi-  
cine. Time will show as to the perman-  
cy of the cure. I am dear brother yours,  
most affectionately, R. T. DILLARD.

Under Dillard was a septic. His phys-  
ician, the celebrated Dr. Dudley of Lexing-  
ton, Kentucky, could not be induced to  
attempt its removal, and advised him to let  
it take its course. It was under the eye,  
and upon the eyelid. He was persuaded  
by Brother Back to come down. He found  
a brother from Virginia there, with one half  
of his face badly eaten, who he left re-  
covering. Brother Dillard promised us if  
the cure proved permanent he would inform  
us, and if it ever returned he would do the  
same. We advise the afflicted to try Dr. J.  
and try him in time, and not wait like  
others until given up die, and then charge  
it to Dr. January.

We invite the attention of our mer-  
cantile friends to the card of Shepherd,  
McCreery & Co., wholesale dealers in For-  
eign and Domestic Dry Goods, Charleston,  
S. C. Each of the gentlemen composing  
the firm, are men who thoroughly under-  
stand their business, and spare no pains  
in making such a selection of stock as is  
best suited to the wants of retail dealers in  
the South. Their long experience—high  
character for probity, and fair dealing—en-  
able them to present uncommon inducements  
to the southern trade.

Church Music and Church Manners.  
In the Southern Literary Messenger we  
find a great deal about the manners of New  
Yorkers as fashionable churches. The ed-  
itor copies the following from a letter in the  
Charleston Evening News:  
"Calvary, like all other churches in New  
York of which I know, is destitute of pew  
for strangers. The consequence is, that  
those desirous of attending worship, are  
compelled to wait without the doors until  
the whole congregation is seated, in order  
that the sexton may ascertain if there is  
any room to spare. Often the throng, thus  
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## Poetry.

Tell Him I Love Him Yet.

Tell him I love him yet,  
As in those joyous times  
Tell him I never forget—  
Though memory now be dim.

Tell him when I see the light  
Upon the earth and sea,  
I dream of him by night—  
He must not dream of me.

Tell him to go where Peace  
Looks proudly on the brave,  
And with the glorious name  
Greets on land and wave.

Green, green upon his brow  
The laurel wreath shall be—  
Although that laurel now  
Must not be shared with me!

Tell him to smile again  
In Pleasure's dazzling throng,  
To wear another's chain,  
To praise another's song!

Before the loveliest there  
I'd have him bend the knee,  
And breathe to her the prayer  
He used to breathe to me!

Tell him to go by day,  
Life looks to me more dim—  
I falter when I pray,  
Although I pray for him.

And bid him, when I die,  
To come to our favorite tree—  
I shall not hear him sigh—  
Then let him sigh for me.

## A VISION.

BY W. H. TAYLOR.

On a mountain I sat, whose summit rose high,  
As I sat on a river, o'er its head bent the sky;  
And down were bending  
That clear river o'er,  
And wavelets were swelling  
Their knees above,  
The thrushes were singing  
Their love through the trees,  
And the river was singing  
To itself to the sea;  
Fresh odors were gusting  
From the beds of the shore,  
And the east was all blushing  
With the crimson of morn.

As I gazed far away up that beautiful river,  
I saw from the highlands a thousand rills run;  
And they merrily leaped,  
Till they mingling fell,  
In the arms of that river,  
In a beautiful dell.  
With rapture I followed  
The waters along,  
In their beauty and gladness,  
Their freedom and song,  
And my heart followed on  
With a gladness and glow,  
Till they sank with a sigh,  
In a fatiguing ocean.

And while I sat musing a vision came,  
In the form of an angel, but told not her name,  
"Wouldst thou know the reason  
Why sweetly enquired,  
And I knew by her tone  
She was surely inspired;  
"The rills that thou seest  
Descending the mountains,  
Are the emblems of youth,  
From life's sparkling fountain;  
And the broad river flowing  
In glory and power,  
A picture of manhood,  
In his glorious hour."

A Vision of Life! I exclaimed with emotion,  
And the sea where it falls is Eternity's Ocean.

The New Testament Form of Church Government.

I am a Baptist, because Baptists adopt the form of Church Government recognized in the New Testament—that is to say, the Congregational form of Government.

There are three prominent forms of Church government indicated by the terms Episcopacy, Presbyterianism, and Congregationalism.

Episcopacy recognizes the right of Bishops to preside over districts of country, and one of its fundamental doctrines is, that a bishop is officially superior to an elder.

Of course a modern bishop has under his charge the "inferior clergy;" for it is insisted that the "ordaining power," and "the right to rule" belong to the Episcopal office. Those who adopt the Episcopal form of government believe that there are three orders in the ministry, namely, deacons, elders, and bishops. The modern application of the term bishop to a man who has under his charge a district of country, is very objectionable. It has already banished from Christendom the idea originally attached to the term. In apostolic times Bishop and Pastor were terms of equivalent import.

The elders of the church of Ephesus are termed (Acts xx. 17) *overseers*; in the original *episcopos*—the word generally translated "bishop," if indeed, "bishop" may be called a translation. It is so evident from the Scriptures that bishops and elders are identical, that it is the wildest folly to call it in question. This, however, is not the place to enlarge on this topic.

Presbyterianism recognizes two classes of elders—*pastors* and *ruling elders*. The pastors and ruling elders of a congregation constitute what is called the "Session of the church." The "Session" transacts the business of the church, receives, dismisses, excommunicates, etc. From the decisions of a Session there is an appeal to Presbytery, which is composed of preaching and ruling elders. From the action of a Presbytery there lies an appeal to Synod, and from the adjudication of Synod there is an appeal to the General Assembly, whose decrees are both final and irrevocable. These Presbyteries, Synods, General Assemblies, are often termed "church courts," the "judicatories of the church," &c. The friends of Presbyterianism, no doubt, deem their form of government most expedient and satisfactory, but to believe it scriptural, must be as difficult as the substitution of baptism for circumcision. Where is it intimated in the New Testament, that churches composed Presbyteries, and Presbyteries Synods, and Syn-

nods General Assemblies, and that there is an appeal from the lower to the higher courts? While Presbyterians, therefore, talk and write about the expediency of their form of government, they ought to say nothing of its scripturality. It is unquestionably a better government than the Episcopal; but it is not the government established by Jesus Christ. It will be readily seen that Episcopacy and Presbyterianism imply that many local congregations enter representatively into the composition of what is termed "the church."

Hence we often hear of the "Episcopal Church of the United States of America," the "Presbyterian Church of the United States," &c. The local religious communities in all parts of the nation where Episcopacy prevails, are considered as constituting the "Episcopal Church." So of Presbyterianism. So of Methodism, North and South. The Baptist Church of the United States is a phrase which can never be used with propriety. There are thousands of Baptist churches in the United States, but they do not constitute one great Baptist Church of the United States. They differ materially and fundamentally from Episcopal, Presbyterian, and Methodist churches. They are all independent of one another, so far as the exercise of governmental power is concerned. Every local congregation, united in church fellowship, is as perfectly competent to do whatever a church can do, as any other congregation is at liberty to interfere with the affairs of another.

Every Baptist church is an independent and free democracy. The idea of independence should be earnestly cherished, while that of consolidation should be as earnestly deprecated. Agreeably to the view now presented, we read in the New Testament of the churches of Judea, the churches of Galatia, the churches of Macedonia, the churches of Asia, etc., but we never read of the church of Judea, the church of Galatia, &c. There is not the remotest reference to a church commensurate with a province, a kingdom, or an empire. This is a post-apostolic, palpably so. There are no people who recognize more fully than Baptists the fact that the phrase, "kingdom of Christ," implies that he is King—he is Monarch—he is Autocrat. In ordaining the laws of his kingdom he did not allow the impertinent interference of men or angels. There is no human or angelic legislation in the kingdom of Christ. Churches organized according to the New Testament model are required to execute the laws of Christ. To do this they must of course decide what the laws of Christ are; and they are so plain that there need be no misapprehension. It may be said, therefore, that the churches of Christ are invested with judicial and executive power, but they have no legislative power. Ecclesiastical legislation—such as is allowed in many Pedobaptist organizations—is perfectly alien to the spirit of the gospel. Churches are executive democracies, organized to carry out the sovereign will of their Head.

—Three Reasons why I am a Baptist, by Rev. J. M. Pendleton.

Slack's Reasons for Becoming a Baptist.

This work has been again re-issued by the Tennessee Publication Society, in superior style. It has been pronounced by good judges North and South to be far superior to any Reasons for becoming a Baptist among Pedo-Baptists in its praise. Brother Sands of the Religious Herald thus speaks of it:

Reasons for Becoming a Baptist, by Wm. L. Slack, [Formerly an Old School Presbyterian.]

This is a very interesting narrative of the steps by which Mr. S. was led to unite himself with the Baptist church. It is published by the Tennessee Publication Society, and forms a neat pamphlet of 72 pages.

The parents of Mr. S. were Presbyterians, his father a Presbyterian minister. Of course he was sprinkled in infancy and subsequently became a member of that church. Marrying a Baptist, soon after the birth of his first child, he proposed to his wife to have the infant baptized. She remarked, "he observed, 'that the never had found a solitary passage in the Bible to justify such a practice, the meaning and benefit of it she could not see; that it was wrong, a sin, and would be adding to the wrath of God; and to obtain it from any other source would prove it to be no command of Christ; and therefore not binding upon Christians; and if it were determined to have the child sprinkled, unless I could show her at least one passage in the word of God to warrant it, she could not consent or conscientiously bear any part of the responsibility.'

Mr. S. deeming this but a fair and reasonable request, and presuming that he would experience no difficulty in furnishing such evidence as would readily secure her consent, forthwith entered on an examination of the argument and evidence in favor of the practice. His efforts led him to the conclusion that he had taken infant baptism to be true, as he supposed most of the Presbyterians brethren do, upon trust. The ground upon which it was based, differed in nearly every Pedo-Baptist writer he heard, and were contradictory, and destroyed in other. He read Pengilly, 'determined to expose its inconsistencies and absurdities.' I laid down Pengilly a wiser man. A few pages only, had convinced me that there were arguments, and scripture arguments, upon the other side also, and I had some shadowy doubts about being able to overthrow Baptist arguments quite so successfully.

Mr. S. saying said his own productions, next resorted to the Word of God. He found after an attentive examination, that

the argument drawn from the supposed identity of the Jewish and Christian churches, or that, infant baptism had taken the place of circumcision, was a mere fallacy. His next inquiry was as to the distinction between moral and positive precepts, and he was compelled to admit that the commission was a positive law, and favored only baptism on a profession of faith. His next examination was for any plain example, or express precept for infant baptism in the New Testament. Not finding any evidence of either one or the other, he was conscientiously compelled to give up infant baptism as an unscriptural practice. He then entered on an examination in reference to the mode, and found the scriptural evidence, equally conclusive in favor of immersion.

The pamphlet furnishes good evidence that Mr. S. possesses a sound and unprejudiced mind. He argues closely, clearly, and logically. He did not yield to conviction until every strong-hold was battered down. He expected victory, but was compelled to yield. His enquiries were honestly entered on, patiently continued, and when his eyes were opened to see the truth, he embraced it, though it severed many tender and dear ties. We believe, that an extensive circulation of this well-written and conclusive little work, will accomplish much good.—Religious Herald.

Will you not aid in its wide circulation? Send \$1 00, or \$5 00 to this office; see advertisement in another page.

Sin—its Consequences and Warnings.

In the Tyrol mountains a band of patriots preparing against an invading army loosed an immense mass of huge fragments of rock and soil upon the brow of perpendicular precipices, under which the invaders had to pass, and then lay in ambush above the ruin. The invading army rolled on, glittering and secure, till it got within the heart of these fastnesses, and not an obstacle was to be met, nor any army to be seen. And in that deep dell there was something ominous and awful in the loneliness and silence. Suddenly there echoed thro' the pass a clear ringing voice from the heights, "In the name of the Holy Trinity, cut all loose!" And instantly the vast and irresistible rock cataract rolled down into the dell, crushing and burying almost the whole army.

The souls of sinners pass through such defiles sometimes even in this world, and consequences come rushing down upon them like a torrent. But this is nothing to what shall take place in the Eternal World, when the time of suspension is ended, and the voice is heard through the universe, "In the name of the Holy Trinity, cut all loose!" Consequences are now tied up, under the power of the Redeemer's sufferings and death, while mercy is offered, and a salvation is possible both from the guilt and consequences of sin. And God's messengers and mercies do, as it were, stand at the mouth of those eternal defiles, and warn man away: there are passes, which if you enter, you are lost, there being a time, when all that keeps the ruin from descending will, in the name of the Holy Trinity, be cut loose.—Cheever.

Obituaries.

Elder Robert Marsh.

At a regular conference meeting of the Baptist church, at Pleasant Prospect, in Carroll county, Mississippi, on Saturday before the first Sabbath in December, 1853, the following preamble and resolution were introduced and unanimously adopted:

Resolved, That we deeply sympathize with his surviving relatives and friends.

Sized by order of the church.

JOHN C. HOLMAN, Moderator.

P. S. Brother Marsh, after having been engaged in the ministry for more than fifty years, on Saturday preceding the first Lord's day in July last, assisted in the constitution of the above church, and on the day following, in ordaining the pastor and two deacons. He was highly esteemed by all its members. Class, Carrollton, Miss., Dec. 13, 1853.

Lydia Burnett.

Died, at her residence, in Cooke county, Tenn., August 30, 1853, Mrs. Lydia Burnett, the wife of W. C. Burnett, aged 52 years, 8 months and 8 days.

She was the daughter of Mr. Smith, reared near Warrensburg, Greene county, Tennessee, moved with the family to Cedar Creek, in 1840. Was married to W. C. Burnett in 1846, and joined the Big Creek Baptist church in 1847, in which she lived a faithful member till called to her reward. Her death was much lamented by all who knew her, and she has left a husband, several step children and numerous friends to mourn her departure. J. M.

Joseph Wafford.

The subject of this notice departed this life on the 23rd October, 1853, at his residence in Lawrence county, Arkansas, 65th year of his age. He made a profession of religion in South Carolina, and moved to Alabama, where he was baptized into the fellowship of the Hopkirk church, Franklin county, in the year 1829, by Brother Skinner. He was ordained a Deacon in the Cedar Creek church, in the year 1841, moved to this State in the year 1852, and united with the Antioch church, Independence county. His disease was Typhoid Pneumonia, which he bore with great fortitude for about three days, when he bled forth all his sufferings to take possession of his home in heaven.

His son, WILLIAM WAFFORD, departed this life on the 10th November, after an illness of eight days, with the same disease. Age 32 years.

In the death of Brother Wafford, the church has lost one of its brightest ornaments; his companion an affectionate husband, his children a tender and kind father. May God help them all to be reconciled to his will.

JOHN W. MILLER.

November 15, 1853.

## Jesse W. Anderson.

Died, at his own residence, in Anderson county, Tenn., on the 8th day of October, 1853, Jesse W. Anderson, 7th of the 33d year of his life, of Typhoid Fever, after an illness of several weeks, which he bore with unequalled fortitude and Christian fortitude. When he approached to death's parting hour, he was surrounded by his friends, and he died with a conversation with the writer I found him very much composed; quite reconciled to death, nothing seemed to dim the bright visions of glory that played before his mortal mind; he was often heard to exclaim, glory to God who has called me to this, and he died with the words, "It is appointed unto men once to die," &c., and also to write this, and send it to the Tennessee Baptist for publication.

He has left a very affectionate wife and two little children, who mourn the irreparable loss of an affectionate husband, a devoted father, and the community of one of her best citizens, and the church a shining ornament. But Brother Anderson is gone from the earth to come. "Let me die the death of the righteous, and let my last end be like his." JOHN H. ROWLAND.

Seth F. Grauberry.

Seth F. Grauberry, son of George and Martha Grauberry, departed this life in the city of Jackson, Mississippi, on the 3rd day of September, 1853, in the 34th year of his age. He was born in Lawrence county, Mississippi, on the 4th day of December 1819.

He was principally educated in his native State, was a student for a short time in Georgetown College. He studied the profession of law in the city of Jackson, with Judge Mayes and Thomas Horton Esq., and had a short time previous to his death received licence to practice. He joined the Baptist church in Jackson, some time in the month of July last, was baptized by the Rev. D. E. Burns, and since his baptism had been a zealous and active Christian, always at his post and ready to do his duty. In his death the church has lost one of its best members. He has left many relatives and friends to mourn his loss, who do not mourn as those who have no hope. It is not to be known how much he loved his home, his relatives and friends, but he is gone to receive the reward of his labor. May all his relatives and friends be reconciled to this disposition of Divine providence. He was interred in Clinton, and the funeral sermon preached by the Rev. D. E. Burns.

Seth A. Grauberry, son of Moses and Mary A. Grauberry, departed this life August 7th, 1854, in the sixth year of his age. He was born in Hinds county, Mississippi, December 1st, 1847. He was a sprightly, interesting child, and much beloved by all who knew him. But when he died, his death was a great sorrow. He was interred in Clinton and his funeral preached by the Rev. L. B. Holloway. "Rejoice ye already," MOSES H. GRAUBERRY.

Reuben Taylor.

Died in Smith county, on the 12th October, 1853, SISTER REUBEN TAYLOR, in the 56th year of her age.

Reuben Taylor was born in Buckingham county, Virginia, in May 1797. She professed faith in Christ in 1814, and joined the Baptist church in that county. She was married to Daniel Taylor in 1816 and in 1827 moved to Tennessee and united with the Baptist church in Smith county. This was the first time she had been a member of a church, and she was very much rejoiced. She was a pious, and remained an exemplary member of said church until her death. Sister Taylor was an exemplary Christian—loved the house of God, and was a regular attendant at Divine service, where she was often heard to shout about the praises of the Redeemer. A short time previous to her death, she attended a protracted meeting at the Mount Taylor church for nine successive days and nights, and during said meeting seemed to enjoy much of the divine presence, and was often heard engaged in prayer for sinners and the souls of the lost.

On the 30th October she was attacked with a violent fever. She bore all her afflictions with Christian fortitude, and on the 12th, with full faith in a glorious immortality, yielded her body to the grave, and her spirit to God. "Let us die the death of the righteous, and let my last end be like theirs."

Sister Taylor was a loving and affectionate wife and mother, and a kind mistress—she leaves a husband and five children to mourn her loss, and a large circle of friends to regret her death. But she died with a full faith of meeting her husband and children on the glorious morning of the resurrection, as they were all members of the same church to which she belonged. She had long had the satisfaction of saying, "Let God do us what he will, 'Blessed are they that die in the Lord, on such the second death hath no power.'" D. S.

BELLS, BELLS, BELLS!!!

THE Subscribers manufacture and keep constantly on hand all the Bells for the use of the Church, and are prepared to furnish them at the lowest prices. They are of the best quality, and are made by the best workmen. They are of the best quality, and are made by the best workmen. They are of the best quality, and are made by the best workmen.

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