

The Psalter of Solomon, which contains 2700 psalms, is a work which was found in Greek, in the Library of Amberg, and has been translated into Latin by John Lewis de la Cerda. It is supposed not to be Solomon's, but the work of some Hellenistic Jew, and composed in imitation of the Psalms of David. This Psalter was known to the ancients, and was formerly in the famous Alexandrian MS.

Among the Hebrew text of the old Testament, are mingled passages of the Chaldeic. All the characters, as we have them now, are Chaldeic.

It is probable that the Queen of Sheba was Balkis—and that Sheba was a kingdom in the Southern part of Arabia Felix, the people of which were called Sabaeans. These lines of Claudian relate to the people and queen:

Medis levibusque Sabais Imperat bic sceas; regiorumque sub arcis Barbaris magas pars jacet.

The word Jehovah is not Hebrew. The Hebrews had no such letters as J or V.—The word is properly Iah-Uah—compound of Iah, Essence, and Uah, Existing. Its full meaning is, the self-existing essence of all things.

The name Iah-Uah (Jehovah) is made up of the Hebrew words in the present, past and future tense.—Editor of The Baptist.

The word translated 'slanderers,' in Timothy iii, 2, and that translated 'false accusers,' in Titus ii, 3, are 'female devils' in the original Greek of the New Testament.

In the Vatican is an ancient picture of Adam, with the Latin inscription "Adam divinitus eductus primus omnium in litterarum inventor."

The Hebrew language contains no word (except Jehovah) which conveys to the mind the idea of Eternity. The translators of the old Testament have used the word eternally but once.

The Ark of Jasher, said to have been preserved from the deluge by Noah, but since lost, was extant in the time of Joshua, and in the time of David. Mr. Bryant thinks, however, very justly, that the ten te-

bles of stone were the first written characters. The book of Jasher is mentioned in Joshua x, 13, and Samuel i, 18.

INTERESTING TO SUNDAY SCHOOLS.

The Depository of the American Sunday School Union, kept at No. 180, Main Street, Cincinnati, (late Carey and Webster's book store,) has recently been reorganized under the direction of a local Board of Agency, consisting of 21 members, selected from different denominations of Christians. It is the intention of the society not only to keep in this depository a full supply of their publications for Cincinnati and its vicinity, but also to make it a ware-room from which supplies may be furnished to the whole of the Western Valley; and further, the terms of sale will be the same as those adopted by the parent society in Philadelphia. Much pains have been taken of late to improve the works of the society, in variety as well as in purity of style and sentiment. The catalogue embraces works on Missions and Missions, Jewish History, Jewish Manners and Customs, Temperance, Relations of Parents and Children, Family relations in general, the Sabbath, Early Piety, How Children may do good, Conversions, Evidences of Christianity, Influence of Religion, Bad Company, Evils of Theft, Lying, &c. &c. &c. Many of them are prepared by our ablest writers, and all of them are designed to inculcate principles of sound morality and pure religion.

Their present number is about 450, and the yearly issues of new volumes are from 60 to 75. A complete set would cost about 70 dollars. They are embellished with about 2,000 wood cuts and copperplate engravings, mostly printed from stereotyped plates, on good paper, and bound up in a substantial and durable form, in leather backs and covers.

The patrons of the society have contributed funds for the express purpose of enabling the society to extend the circulation of these books to some extent gratuitously.—Every new Sunday School requiring assistance, upon going into successful and permanent operation, and purchasing to the amount of five dollars, will be entitled to a donation of the same amount; and to feeble schools requiring it, a donation of Testaments made. The occupied military stations of our coun-

try, penitentiaries, and other public institutions to some extent, together with military stations to foreign countries, have all shared in the benefactions of the society.

But in the gift of books our institutions can go no farther. There is doubtless a great work for us to do in this Western Valley, but we can only accomplish it by means of an active co-operation with the people upon the ground. To awaken a general interest in favor of these valuable publications, to apprise the public of what they are, and to furnish the facilities by which they can be obtained, will require the combined energies of the society, and its friends throughout the community. How much good might be done by one devoted individual by his personal recommendation of these books, by advertising them, and calling public attention to their merits, by making selections for schools, and by encouraging family reading. In addition to our own publications, it is proposed to keep for sale a very choice and extensive assortment of Theological books, suitable for Bible Classes, Church Libraries, family reading, and Minister's Libraries. Also, the publications of the Massachusetts Sunday School Union; the publications of the Episcopal Sunday School Union; Bibles; Prayer Books; Hymns and Catechisms; Commentaries by Scott, Henry and Barnes; the publications of the Religious Tract Society London; embracing the most celebrated productions of many of the eminent divines of the 16th and 17th centuries. Also, a full supply of common

SCHOOL BOOKS used in the Western Country—such as Geographies and Atlases, Arithmetics, Grammars, Reading Books, Books of History, Spelling Books and Primers; with Paper, Pens, Ink, Sand, Wafers, &c. &c. &c.

Superintendents sending a catalogue of their books on hand to the subscriber, may depend upon not having duplicates sent.—All orders will be executed with care and dispatch.

CHAS. T. CHERRY, Agent—N. B. All communications respecting the general business of the society, may be addressed to

B. J. SEWARD, Cor. Sec'y. Cincinnati, Oct. 27, 1830.

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THE BAPTIST.

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

Published Monthly.

R. B. C. HOWELL, Editor.

One Dollar a Year, paid in advance.

VOL. 9.

NASHVILLE, TENNESSEE, DECEMBER, 1830.

NO. 12.

EDITORIAL.

EDITORIAL VALADICTORY.

The second volume of The Baptist is now closed. As the official organ of the denomination, of which I am an humble member, in Tennessee, during the last two years, my best endeavors have not been wanting to do justice to them, and to the glorious cause we have espoused. Assiduous and prayerful respect of my motives and exertions in this department, cheer me with an approving conscience, and the joyful assurance that my labors in the Lord have not been in vain. Entered upon the duties, and assigned the responsibility of an editor, with great reluctance. But having been wisely instrumental in originating this paper, no other satisfactory arrangement could, for the time being, be made. In my inaugural address, however, I declared my intention to retire from the editorial chair as soon as the paper could be firmly established, and the services of a competent and faithful brother obtained to conduct the work. Both these objects, I believe, are now gained, and, therefore, with the acceper I beg leave to resign the Editorship of The Baptist.

That the permanent continuance of this paper is no longer doubtful, is proved, not by the large number of names on our list of subscribers—we number only between four hundred and fifteen hundred, not one in twenty of our Church members in the State—but by the growing taste for reading which begins everywhere to prevail. We have succeeded with the divine blessing in inducing our brethren to look around them; they have lately begun to survey the field, and learn that Christ speaks truly when he said, it is the world. Their hearts have become interested in the universal prevalence of our holy religion.—To give them information of the events in our own and other lands, attending the onward march of the Ark of God, they find a religious newspaper indispensable. The progress of this spirit, in the present age, is not backward, and in its advancement this paper, if ably and properly conducted, must eminently

succeed. The number of its patrons could, now, by a little exertion, be increased four fold. I consider my personal vigilance, therefore, which has and must continue to cost me so many sacrifices, no longer necessary.

I have made arrangements to, recede the editorial services of a young brother, lately from South Carolina, who, I believe to be well qualified for the task.—Brother MARTIN LYON, whom I take occasion here, to introduce to my readers, as the future Editor of The Baptist. He is not a clergyman, and on that account will, probably, be the more acceptable, as an editor, to many of our readers. He was born in Tennessee and educated in South Carolina. All his feelings, therefore, are Southern. He possesses handsome literary and scientific attainments; is deeply and ardently pious; well instructed and orthodox in doctrine, and of correct practical views; and is, withal, a professional printer. He has engaged to issue the paper monthly, as lately proposed, and exert all his efforts to make it increasingly worthy of patronage by the friends of the cause generally, and by the Baptists particularly. My longer continuance in the editorial chair is, therefore, not required.

I do not, however, retire from the editorship simply because it can be conducted by other hands, nor from either dislike to the vocation, or a want of anticipated success in producing upon the community the desired results. I have a fondness for the duties of the profession, and the favorable results have been much greater than I expected. I have led the sincere friends of the Baptist State Conventions (increased in strength and efficiency ten fold. The cause of Temperance among the Baptists has greatly advanced.—Several Ministers and Deacons who carried on whiskey distilleries have discontinued them. I have witnessed the formation of a powerful auxiliary Bible Society in the Western District, and subsequently a State Bible Association for the Baptists of Tennessee, which together have already paid into the funds of

the American and Foreign Bible Society, to give the Word of God to benighted heathen, several hundred dollars. I have had the satisfaction of seeing our brethren and friends in this State pay near two thousand dollars into the fund for Foreign Missions. I have rejoiced to see our brethren all over the State, and particularly in the western part, waking up to vigorous exertions in the cause of education, having ulterior regard to the elevation of clerical attainment in literature, science and sound piety. I have assisted in the formation of a State Institution.—The Ministerial Conference of the Baptists of Tennessee—for the improvement of the rising ministry, the Board of which contemplates, in a few weeks, the reception of benefice-ria. In a word, I have seen the Church, in the aggregate, rising in knowledge, activity and enlarged christian views, which will soon place her on an eminence worthy of the Baptist name, and of our brethren in other portions of our common country. I have already seen anti-effortism bespattered, as it is, with the filth and obscenity of Parkersburg, and subsiding; or rather starting upon the dry bones of emigration, reduced, however formidable it may appear in some places, where, as for example, in Franklin, it can pounce down and break its vengeance upon a few defenceless females, to a comparatively feeble band, led on by half a dozen theological pugilists, whose perfunctory war cry, like the roaring of the aged lion, has ceased to alarm all but the timid and feminine of the followers of Christ. The legitimate and orthodox doctrines and character of the Baptist Church begin to shine forth, and command the admiration and love of all the truly pious and intelligent, who are every where rushing to the blessed standard of salvation and the deformed, crooked and designing are retiring to congenial shades, from which their deeds cannot reach the light. All this I have seen come to pass in upwards of a year, and I am assured that, in the production of this state of things, by the blessing of God, among others of high character, The Baptist has not

less the least efficient instrumentality, My exposure has been greatly beyond the measure of my first anticipations.

The true reason of my retiring from the labors of an Editor is, that my duties are so numerous and pressing, that, under existing circumstances, I find it impossible, notwithstanding my unremitting exertions, to do justice to them all, and this is the only department which it is in my power to transfer to other hands.

The providence of God has placed me, as a Pastor, in Nashville, the beautiful metropolis of a grant and flourishing State, the seat of its magnitudes and population, and among the first in piety, honor, civility and patriotism in our beloved confederacy. On my arrival here, two years ago, in obedience to her call and my own sense of duty, I found the Church a little, desponding, persecuted band, houseless and forsaken, but like Ephraim of old, lovely and beloved of God. The Lord has been pleased to give me favor with the people generally, and to grant an encouraging measure of success to my pastoral labors. The Church is already comparatively large, numbering one hundred and sixty members. Assisted by the liberality of the public spirited and pious of our beloved city, which, in each noble and munificent deed, is surpassed by an city, of its population, upon earth, we are building a handsome house of worship, which we hope to complete and occupy during the coming year. My beloved Church and Congregation, by their warm affection, and uniform kindness, their ardent zeal, piety and enlarged benevolence, have rendered themselves inseparably dear to my heart, and increased my desires, immeasurably, to discharge affectionately and faithfully, towards them, all the Pastoral duties, so far as it may be in my power, both in and out of the Pulpit.

To establish the stragg, restore the weak, Blesim the wanderer, bind the broken heart, And, armed myself with panoply complete Of heavenly armor, furnish with arms Bright as my own, and train by every rule Of holy discipline, to gloriose war, The sacramental host of God's saint."

But to do this I must have time to read, study and prepare my sermons; and leisure to visit from house to house, converse, pray with, instruct and lead my beloved charge in the way of life. I am of that unfortunate class of ministers who cannot preach unless they have something to say, nor explain a subject unless they understand it themselves. Some of our ministers do all this by inspiration, but I am not blessed with these extra-

ordinary and supernatural powers. The preparation necessary, and the performance of the duties connected with my Pastoral office, together with others unavoidably devolving on me from my position, my connection with the State Convention, the Bible Association, the Ministerial Conference, &c. &c. were they discharged, as they certainly deserve to be, fully and efficiently, would occupy, with intense exertion, every moment of my time.

Besides all this, those who have any information on the subject know, that writing for a paper occupies but a very small part, comparatively, of the time of an Editor. I intend therefore to continue to write for The Baptist. But wading through a long list of exchange papers every day—corresponding with agents, subscribers and others—taking care of the pecuniary matters, and overseeing the details of the printing office, &c., I must be permitted to lay aside. My time heretofore has been so engrossed in this way that, after the completion of my indisposible weekly studies I have been able to read almost nothing but my Bible and the newspapers! In the mean time, all theological and literary improvement is suspended, the effects of which, on my own mind, I begin very sensibly to feel. This task I have thrown off, and my apology for so doing is now before my readers.

Let it be distinctly understood, however, that in retiring I do not relinquish any portion of my interest in the cause advocated by this paper. It will continue to maintain, precisely the same doctrines and principles as heretofore. Nor do I design to cesso their advocacy through this medium. I shall, perhaps, providence permitting, write fully as much for The Baptist as heretofore. I shall, however, be responsible for nothing except that to which my own signature is affixed. And in the corner of the paper in which I shall still live, I shall be ever ready to cheer onward the embattled armies of the Most High; to extend the hand of fellowship to all those who love our Lord Jesus Christ in sincerity; and to wield the sword of the Spirit against the gladiatorial combatants, Baptist or Pseudobaptist, who may assail the truth of God's most holy Word. I, also, take occasion, here, to remark, that should any contingency arise, making it necessary, in the estimation of judicious and intelligent brethren, for me again to assume the chair editorial, I hold myself in readiness, rather than the paper shall go down, to obey their wishes at whatever hazard.

In conclusion, I take leave of my editorial brethren, religious, literary and political,

with a deep sense of their kindness and liberality as a body. From them all I received uniform courtesy and respect, in which they have my sincere acknowledgments. I tender my sincere thanks to all my subscribers, and particularly Ministers, Postmasters and others, Agents, who have interested themselves in the success of The Baptist. I bespeak the continuance of their patronage, and the same kind offices towards my successor, with which they have been pleased to distinguish their most obedient humble servant.

ROBT. BOYTE O. HOWELL.

GOD IS LOVE.—1 JOHN IV. 7.

Love is the brightest, the purest, the most amiable, the deepest, most endearing and most delightful attribute of human beings. When it takes possession of the soul, and rules the mind and the actions, it sheds on the whole character a peculiar brilliancy and fascination. Like the vernal sun shining in his glory, it calls forth life, and beauty, and harmony in every object. When "the bosom of the orb" pours forth the "gentle spring," the clustering flowers, vocal forests, gushing fountains, and balmy zephyre crowd around to greet his coming. With the same readiness all the excellencies of religion sing their joys to divine love, and pour their bliss into the bounding heart where it has found a dwelling place. Every malevolent passion dies instinctively from it, and like brooding spectres of the night when the dawn springs up in the rosy east, hides itself among the mouldering skulls in the dark sepulchres of death. In this, of all other attributes, man approaches nearest the character of his Maker—"for God is love."

It is remarkable that God is nowhere said to be mercy, or justice, or righteousness, or peace, or any other of his attributes, but LOVE. The reason is obvious. The love of God, like the light of day to the objects of earth, encircles, illuminates and beautifies every other perfection of his nature. It is high, and broad, and deep as his omnipresence. It reaches the utmost verge of his limitless works, and protects alike the soaring angel that wheels his flight in heaven, and the trembling insect that flutters in the sunshine. Every springing plant, and opening flower, and blooming valley; every bird and beast; every mountain, continent and rolling ocean; every star in the high vault above us; and every angel and glorified spirit before the eternal throne, proclaim in one joyful unending chorus—"God is love."

In this blessed truth, more than in any

other, have we reasons for rejoicing and praise. In the love of God we owe our life, our preservation and redemption; and every hope which illuminates the darkness of this world, or lights up the gloom of the valley and shadow of death. The love of God softens the melody of all our songs of praise in the Church below, and when we shall take our golden harps above, and strike their lofty strings in the eternal anthem, we shall still, with a power which will then shake the gleaming towers of the New Jerusalem like the voice of many waters, sing the same high and glorious theme—"God is love."

REV. LUTHER RICE, A. M.

LUTHER RICE is dead. He expired the 25th September, at the residence of Dr. May, in Edgefield District, S. C. of inflammation of the liver, terminating in suppuration. We mourn for him as for a father. Many a month have we spent in his society; and many a favor have we received at his hands. We, personally, owe him a large debt of gratitude. But he is gone where human kindness and gratitude, or cold neglect and persecution can no more reach his abode. We rejoice to learn that he bore his painful illness of more than twenty days continuance with great fortitude, and that he died with unshaken confidence in the Redeemer.

We have no knowledge of the history of Mr. R., previous to his leaving College, except that the place of his nativity was Northborough, Mass., where some of his family still reside. He was graduated at Williams' College in the fall of 1810, and spent the succeeding year in the Theological Seminary at Andover, uniting himself with Messrs. Hall, Judson, Newell and Nott, in their plans to effect a mission to India, and was ordained with them, being then a pseudo-baptist, on Thursday, the 6th day of February, 1812, at Salem, Mass. On the 8th of February, in company with Messrs. Hall and Nott, he sailed from Philadelphia for Calcutta, as missionary of the American Board of Commissioners for Foreign Missions, where he landed on the 8th of August following. While on his outward passage, Mr. Rice changed his sentiments on the subject of Christian Baptism; and while at Calcutta, together with Mr. and Mrs. Judson, who were similarly situated, made a profession of his faith by immersion, and united with the Baptist church at Calcutta. Being obliged to leave the dominions of the East India Company, he took passage in the month of December, with Messrs. Judson and Newell, for the Isle of France. The change of views in Messrs.

Judson and Rice led to a dissolution of their connection with the American Board; and consequently they were thrown on their own resources; whereupon, it was determined that Mr. Rice should return to this country, and endeavor to awaken a spirit of mission among the Baptist churches. Accordingly, he left the Isle of France, March 15, 1813, taking passage to the Brazilia, and arrived in this country in September.

On his arrival he was received with great warmth of affection, and was made the honored instrument of kindling up in the denomination, a missionary spirit which, from that time till the present moment, has been burning with increasing intensity. By the advice of some of the leading brethren in the denomination, Mr. Rice made a tour of the Atlantic States from Massachusetts to Georgia, from September, 1813, to May, 1814; and in the mean time got in readiness materials for forming the Baptist General Convention which was organized in Philadelphia, May 18, 1814. The plan of the Convention, it is believed, originated with Mr. Rice himself. One of the first acts of the Convention was, as will appear from the following resolution, to appoint Mr. Rice their missionary and agent; an office which he continued to hold until 1826.

Resolved, That Mr. Rice be appointed, under the patronage of this Board as their missionary, to continue his itinerant services in these United States, for a reasonable time; with a view to excite the public mind more generally to engage in missionary exertions, and to assist in originating societies or institutions for carrying the missionary design into execution.

Mr. R. employed nearly all his time in travelling through the Union, giving missionary addresses, and taking collections, and forming auxiliaries to the convention, and afterwards attending their anniversaries; and it was astonishing to witness the rapidity of his movements, and grateful to perceive the very great success of his efforts. Only an iron constitution of body and mind, could have sustained him amid these accumulated labors, coupled with the weight of care and responsibility which accompanied them.

After his attention was more particularly directed to founding the Columbian College, in the District of Columbia, which was incorporated in 1821, his labors, though he travelled less, were equally unremitting, and his care and solicitude must have been greatly increased. In 1833, the relation between the college and the convention was severed, and from that date Mr. R's connection with the

convention also ceased, and he devoted all his energies to the interests of the college, whose finances had become much embarrassed. To retrieve the college from these embarrassments, and to secure funds necessary to place it on a respectable and permanent foundation, was a herculean labor. And in the meantime, the current expenses of the institution were to be met. We do not claim for Mr. R. the credit of accomplishing all this work; for we well remember the labors of Dr. Semple, and of the excellent Clifton, and of not a few others who were their coadjutors; and we are also aware, that in order to the full realization of the object, there remains not a small work for brother Sherwood, who has recently entered on the office of general agent. But we do without hesitation say, that he labored with a steadiness of purpose year after year, when the friends of the object were few and disheartened, and under many circumstances of discouragement, which would have paralyzed the energies of most men; and we believe that the existence of the college with its present prospects of usefulness, is almost entirely owing to the persevering exertions of Mr. Rice. During these ten years, he travelled principally in Virginia, and the southern States; and was much employed in preaching the gospel to the great numbers of the churches, and with so small success. While multitudes in that section of the country were edified by his ministrations, not a few will bless God in eternity that these ministrations were made the instrument of their conversion to him.

But we hasten to close this notice, with a brief sketch of Mr. Rice's character. He possessed a vigorous, discriminating and comprehensive mind. There was in its organization the stamina of mental greatness, and it had been well trained by a good education, and enriched by reading, acquaintance with society, and much reflection. He took enlarged and accurate views of all subjects, which fell within the circle of his observation.

He had great decision of character. Indeed, this may be said to have been his distinguishing characteristic. He was naturally ardent and adventurous, and felt great confidence in his own powers; and the circumstances in which he was placed, tended to fix and consolidate this trait of character.

When he returned to this country, and entered on a course of efforts to sustain foreign missions, the energy he was new to our people, and they were without the lights of experience; all turned their eyes to Mr. R.

...and his opinions were all... And as he became acquainted with those with whom he was associated, it is not improbable that he perceived that generally, however ardently attached to the cause of missions, they would not add much to him in conference; and, of course, that he must consult himself chiefly in order to accomplish the object before him. Besides;—he met with no small measure of opposition from many who should have strengthened his hands and aided his efforts, and opposition tends greatly to strengthen the decided character. And again, he at length found himself deserted by many who had struck hands with him, and from whom he seemed to have a right to expect better things; and desertion, too, more than almost any other thing, seems to strengthen such a mind, though it may break down one which is naturally feeble and irresolute.

"We have proof of this trait in his character, not only in his surprise of awaking the denomination to missionary effort, and his perseverance in efforts to accomplish it amid discouragements, but especially in the pertinacity with which he clung to the college when it was nearly deserted by its friends, and apparently sinking under its misfortunes. And an illustration of it is afforded in an incident which occurred in 1832. While at Providence, R. I., Mr. R. had a slight paralytic affection, and was informed by the attending physician, that he would probably be soon visited by a recurrence of the shock, which would terminate his life. A friend asked him if he was ready to die!—To the inquiry, he replied, "Yes, though I should like to bring up the college first." This is almost an instance of

"The ruling passion strong in death." It is not improbable that this attribute of character betrayed him into some imprudences, which were in the issue as much regretted by himself as they were by others.

"He was eminently disinterested. We doubt whether there was an individual in the United States who endured so much expense, who travelled so extensively, and who at the same time preached so much; and we doubt, also, whether there are more than every few who could endure so much. To meet the wants of the college, he eventually relinquished all his small savings, together with some \$2,000, or \$3,000, which he inherited as a patrimony; so that in 1826 he was without a cent in the world. From that time till his death, he travelled almost constantly to preach and to collect for the col-

lege, without the least support from the college, or salary from any other institution.— Indeed, we believe that he, in a great measure, defrayed his travelling expenses from the sale of a few religious books, while the balance was borne by individual friends, who also furnished him with his wearing apparel. And at his death, we suspect that his horse and sulky constituted all his earthly treasure, and these he directed to be forwarded to Washington, saying that all belonged to the college. And though some of his enemies maliciously accused him of embezzling funds committed to his charge, and though many doubted the wisdom of some of his plans, it is believed that no man acquainted with the facts, ever suspected him of peculation or dishonesty. In a word, if we have ever known a disinterested man, that man was Luther Rice.

"Mr. Rice was distinguished for great elasticity of mind, and an exuberant flow of animal feeling. He was apparently always cheerful and always buoyant with hope.

"For the last few years of his life, however, he was more solemn in his manner of conversation, and uniformly devout in his habits. His cheerfulness was evidently chastened into greater sobriety, and there is every reason to believe that his heart was more fully sanctified.

"He was a sound divine and an able preacher. He was well grounded in the great doctrines of the gospel, and exhibited its truths in the proportions they bear to each other in the scriptures. His sermons were well digested, and ably arranged. They were usually delivered with a good degree ofunction, and in an impressive manner. He preached at once to the understanding, the conscience and the heart. Had he devoted himself to literary or theological studies, he would have shone as a scholar, or a theologian. Had he entered exclusively on the ministerial office, he would have acquired distinction as a preacher and a pastor. Or had he returned, according to his intention when he left India; to the missionary field, he would have occupied a rank with the venerated Judson, to whom in very many respects he was in no way inferior. As it was, he did not live in vain. So far from it, that the Baptist denomination in the U. States have had scarcely his equal among them, and to few are they more indebted. That he had faults, his friends admit, and be lamented; but he had redeeming qualities, which entitle his character to universal respect; and his memory will be cherished by all who know

him well, and most affectionately by those who know him best and longest."

We trust some competent brother will write a memoir of his life. It would involve the most interesting period of the denomination's history, and be full of rich and thrilling incident. We trust, however, that such a work, if it appear, will be the production of a Southerner, for such only, for particular reasons, we believe capable of doing justice to this great and good man; and we will close by suggesting that either brother Meredith of North Carolina; or Wm. F. or Andrew Broadus, or Cumberland George of Virginia, be requested to undertake the work.

DEACON GEORGE GOODWIN.

At a meeting of the Executive Board of the Baptist State Convention of Tennessee, held in Nashville, 22nd Nov. 1836, the following preamble and resolutions were unanimously adopted.

Whereas, the Lord has been pleased, in the midst of life and usefulness, to remove from his labours below, our beloved brother GEORGE GOODWIN, the able and attentive Treasurer of this Board, with whom, from the origin of this body, we have had so many delightful associations as a christian and philanthropist.

Resolved, That not only MILL CAMP Church, of which he was a most active member, but the Baptist cause throughout the State and the country generally, to the death of brother Goodwin, has sustained a most heavy loss.

Resolved, That this Board, and the whole body of the State Convention, entertain a high sense of his arduous and self-sacrificing labours to advance the cause of Christ, which, amidst opposition from all sides, was unabated; and that we cherish his memory with the warmest affection.

Resolved, That we deeply sympathize with his widow and her surviving offspring in their painful bereavement, and that, in testimony thereof, a copy of these proceedings be transmitted to his family.

Resolved, That these proceedings be signed by the President and Secretary, and published in The Baptist.

R. B. C. HOWELL, Pres.

JOHN S. FALLS, Sec'y.

STATE CONVENTION.

We have received the proceedings of the late called session of the Baptist State Convention of Tennessee for the Eastern District.

(PAY-UP)
The services of the former Editor having closed, it is necessary that all those indebted for the two last years settle their accounts. About five hundred dollars remains unpaid on the books. This amount must be immediately had to pay the printers and other expenses of the office. Subscribers may send the money, at our risk, by mail, or pay it over to the Postmaster, who will transmit it, directed to The Baptist, Nashville, Ten. and greatly oblige

THE PUBLISHER.

BAPTIST CHURCH.

We announce to our friends that the Baptist Meeting House is going up on the handsome lot on the east side of Summer Street, between Spring and Cedar Streets, nearly opposite the Post Office. The style of the building adopted by the Committee is the most ancient Gothic. We design to make it an ornament to the city. We are exceedingly gratified to perceive the deep interest felt in its progress by all our citizens of public spirit and cultivated taste.

ANNIVERSARIES.

The proceedings of the Anniversaries for 1836, of the Baptist State Convention of Illinois, General Association of Indiana, and State Conventions of Kentucky, are before us. In the first E. Rogers presided; in the second Judge Holmes, and R. T. Dillard in the last. The cause is prospering in these States.

NEW STORE.

Two of our young brethren, John S. Fallner and Charles G. Mitchell, have formed a partnership, and commenced the Dry Goods business in Nashville. Their Store is on the west side of the Square. They will keep, always, a full supply of good, cheap and seasonable articles; and, besides, they are worthy young men who deserve to succeed.— We recommend to our friends, both in the country and city, who may be in want of articles in the dry goods line, to call in and examine their stock.

THE AMERICAN ALMANAC.

Our acknowledgments are due to Mr. W. A. Eichbaum, Bookseller, in College street, for the American Almanac for 1837. This volume the 5th of the Almanac, besides the usual Register of the National and State Governments, as American and foreign obituary and Chronology of events, contains many curious and interesting matters, a valuable treatise

the "Use of Anthracite coal," an account of "Public Libraries," a "statistical view of the population of the United States," a series of tables relating to the "Cultivation, Manufacture and foreign trade of Cotton."

In addition to all this is noticing the individual States, a summary view is given of the canals and railways, whether in operation or projected, by which is shown the gigantic strides this country is taking towards a complete system of inter-communication, those which, when finished, no stronger band of Union can exist between the States.

This Almanac, invaluable as a book of reference, may be had at Eichbaum's, either singly or in quantities, with all the previous numbers.

PICTORIAL BIBLE.

By the politeness of Mr. Eichbaum, Agent for the publishers in this City, we are in possession of No. 4 of this beautiful work. This Bible is the common authorized translation of the Old and New Testament, illustrated with many hundred engravings, representing the historical events of the sacred books; the landscape scenes from original drawings, or authentic engravings; and the subjects of natural history, of costume, and antiquities, from the best sources; to which are added original notes, chiefly explanatory of the engravings, and of such passages connected with the history, geography, natural history, and antiquities of the sacred scriptures as require observation.—The work will be completed in 18 or at most 20 numbers, forming three handsome paper royal octavo volumes, in which the reader will have incorporated with the text, all the advantages of each a work as Paxton's Illustrations, or of Calcutt's Dictionary.

The engravings in the number before us are Isaac blessing Jacob; Jacob, Laban and his daughters; Jacob watering his flock; a speelman of the plow and meadrake; a plane tree, and Laban searching for his idols among the effigies of Jacob. All theological discussion is avoided to prevent any sectarian leaning, &c. We recommend the work to our readers.

M. S. SELLERS.

A copy of the Primitive Baptist has been put into our hands with a request to notice a letter dated Meigs Co., Tenn., over the above signature. The whole letter, however, is such a tissue of ignorance, conceit, and obduracy that it is not worth attention. "Let every man and it will punish itself."

METHODIST PAPER.

The Western Messenger, edited by the Rev. Messrs. Garrett & Hannah, has been discontinued, and the South Western Christian Advocate, an official Conference paper, edited by the Rev. Thomas Stringfield, has taken its place. Our best wishes attend the retiring editors for their continued health and usefulness; and to our brother of the Advocate we offer our warmest sympathies. The Methodist was ably conducted, the Advocate promises equal ability.

ASSOCIATIONS.

We are indebted to our friends and brethren, Judge Holms, for a copy of the minutes of the sixteenth annual meeting of the Kentucky Association of Baptists, held at Mt. Vernon Meeting House, Dearborn county, Indiana, commencing the third Friday in September, 1836. Rev. T. Austin presided. They report during the Association year 99 baptised, 49 renounced by letter, 71 dismissed by letter, 17 died, and 30 emigrated—net gain forty. This Association embraces 31 churches, and consists 784 members.

DUCK RIVER ASSOCIATION, TENN.

This body held its sixth meeting with the Church at Garrison's Ferry, Bedford county, Tenn.—having Sabbath before the first Lord's day in September, 1836. Elder Wm. Keele was appointed Moderator, and Elder Andrew Vasey, Clerk. Their next meeting will be held with the Church at Union, Lincoln Co., Tenn., Elder John Harris to preach the introductory sermon, his alternate Elder J. McCaskey. Their statistics are as follows—99 baptised, 51 renounced by letter, 10 received upon application from United Baptist Churches, and 8 restored; dismissed by letter 66, excluded 29, and 15 died—net increase 51—whole number 978.—They number 18 Churches, and 11 ordained ministers, and 21 localities were members of the Association.

"This is what is called a Separate Association, but there is no reason on earth why they should be separate from us, and we trust a voice will very soon be raised to unite them. We hope soon to see the day when the appellations General, Particular, Separate, Free will and United, shall all, in Tennessee, be dropped, and that we may all be known only as BAPTISTS. The Lord is the God of the living, let his people be such and their names such."

The proverb, "Evil communications corrupt good manners," which is found in Corinthians, is a quotation from Esopides.

CENTRAL ASSOCIATION.

The following are the proceedings of several disconnected Churches in the Western District assembled with the Church at Eldad, on Friday before the 2d Lord's day in September, 1836, to form a new Association.

MINUTES.

1st. Received and read letters from the following churches:

<i>Churches.</i>	<i>Messengers Names.</i>
Bethel,	William Wright.
Plumant Plains,	Calab T. Harris, Edward Jones.
Spring Hill,	Lemuel H. Bethel, William Moore.
Eldad,	Herby Hunt.
Turkey Creek,	Obadiah Hardie, John Fly.

2d. Appointed L. H. Bethel Moderator, and J. Fly Clerk.

3d. Agreed that we draft a constitution, and report on to-morrow.

4th. Agreed to adjourn until to-morrow, at 11 o'clock.

Saturday September 10, 1836.

Met on adjournment. Prayer by the Moderator.

1st. Called over the names of the members.

2d. Called for the Rules of Decorum and Articles of Faith, and received them unanimously.

ARTICLES OF FAITH.

Article 1. We believe in only one living and true God, existing in three persons, Father, Son and Holy Ghost; who created, preserves and governs all things after the council of his own will.

Art. 2. The Scriptures of the Old and New Testament to be the word of God, containing his revealed will, and the only rule of faith and practice.

Art. 3. Man was first created in a holy and happy condition; but by transgression he fell from that state, became depraved, and, as he was the covenant head of his posterity, they are all born in a state of sin, and unless born of the Spirit continue dead in trespasses and in sin, being destitute of real holiness, and possessing enmity of heart against God.

Art. 4. That the Lord Jesus Christ, the second person in the adorable Trinity, who was eternally with the Father, was, in the fulness of time, assumed in the flesh, in which he fulfilled the law, suffered, and died to make atonement for sin, is the only Saviour, Prophet, Priest and King, appointed of the Father, and Judge of all men, and

Art. 5. Although the Gospel is to be preached to all the world, and sinners are to be called upon to repent and believe, yet such is the depravity of their hearts, that they love darkness rather than light. But when sin is abandoned, grace did much more abound: God, of his own good pleasure, and that he might make known the riches of his grace, hath elected or chosen unto salvation in Christ, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues. These, by the regenerating influence of the Holy Spirit, are effectually called, become dead to sin, and alive unto God, and being the subjects of repentance, faith, &c., and having the love of God shed abroad in their hearts, freely choose Christ for their Saviour, and willingly devote themselves to his service by a life of holiness.

Art. 6. Those who are thus united to Christ by a living faith, have the full and free forgiveness of all their sins, which favor is bestowed, not on account of any works they may have performed, but solely on account of the merits of Christ, arising from his sufferings and death.

Art. 7. All those who are born of the Spirit, and justified by the imputed righteousness of Christ, shall persevere unto the end, being kept by the power of God, through faith, unto salvation.

Art. 8. That visible churches are to be formed only of professed believers in Christ, who have given evidence of a change of heart, have been baptized by regularly ordained ministers of our faith and order; and that immersion is the only scriptural mode.

Art. 9. That the Lord's Supper is an ordinance of the New Testament, shows forth the death of Christ, consisting in the reception of bread and wine, and is to be observed by those only who have been baptized, and become regular members of a Gospel church.

Art. 10. That God having appointed the preaching of the Gospel for the edification of the church, and the advancement of His kingdom in the world, therefore it is our duty to contribute to its support, as Divine Providence may give us ability.

Art. 11. That the government of the church is not to be invested in the hands of any man or number of men distinct from the body, but is to be conducted solely by the church herself.

Art. 12. That the first day of the week, called Sabbath or Lord's day, is to be sanctified by attending to the worship of God in public and in private, and abstaining from

unnecessary visiting, trifling conversation, labor, &c., except so much as may be devoted to works of necessity and mercy.

Art. 13. That when time shall be so long, the Son of God will return to judge the world in righteousness, the bodies of all men raised from the dead, and they brought to the judgment seat of Christ, when the righteous shall be rewarded with eternal life, and the wicked sentenced to eternal misery.

L. H. BETHEL, Moderator.

J. FLY, Clerk.

PREAMBLE.

We, the Churches of Jesus Christ, being convinced of the necessity of a combination of churches, to perpetuate an union and communion amongst us, and to preserve and maintain a correspondence with each other in our union; we therefore propose to maintain and keep the orders and rules of an association, according to the following plan or form of government:

Article 1. The association to be composed of members duly chosen by the churches in our union, and representing them in the Association by producing letters of authority from their respective churches certifying their appointment, are entitled to a seat.

Art. 2. The letters from the different churches are to express their numbers in full fellowship, those baptized, received by letter, dismissed, excommunicated, and dead, since last association.

Art. 3. The members thus chosen and convened, to be denominated

THE CENTRAL BAPTIST ASSOCIATION, being composed of sundry churches in the State of Tennessee, who are to have no power to lord it over God's heritage, nor are they to have any ecclesiastical power over the churches, nor to infringe any of the internal or external rights of the churches in our union; but shall have the privilege of acting as an advisory council in cases of difficulty.

Art. 4. The association shall be governed and ruled by a regular and proper decorum, which they are hereby authorized to form for themselves.

Art. 5. The association shall have a moderator and clerk, who are to be chosen at each annual meeting by the suffrages of the members present.

Art. 6. Churches may be admitted into this association, who are to petition by letter and delegates, and if upon examination are found orthodox and orderly, shall be received by the moderator, giving the delegates the right hand of fellowship.

Art. 7. Every church in this State is entitled to representation in the Association.

but no church shall be entitled to more than three representatives.

Art. 8. Every query presented by any church in the Association, is to be read, and before it is debated, the delegates from said church are to state, or open the nature of the query to the Association; then the Moderator is to put the vote, and if there be a majority for its being debated, it may be taken into consideration, and be deliberated, but if there be a majority against it, it is to be withdrawn. N. B. We advise the churches not to send any query to this Association, but what has been debated in their own churches, and cannot be determined upon with satisfaction.

Art. 9. Every motion made and seconded, is to come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10. The Association is to endeavor to furnish the churches with the Minutes of the Association. The best method of effecting that purpose to be at the discretion of the future associations.

Art. 11. We think it necessary that we should have an association fund for defraying the expenses of the same, for the raising and supporting of which we believe it to be the duty of the churches in the union, to contribute such sums of money as they may think proper, and send by the hands of their delegates to the association; and those moneys thus contributed by the churches and received by the association, are to be deposited in the hands of a treasurer by the association appointed, who is to be accountable to the association for all moneys received by him and paid out by the direction of the association.

Art. 12. The Minutes of the Association are to be read, and corrected if need be, and signed by the Moderator and Clerk, before the Association rises.

Art. 13. Amendments to this plan or form of government, may be made at any time by a majority of the churches, when they may think it necessary.

Art. 14. The association has power to withdraw from any church in this union which may violate the rules of this association, or deviate from the orthodox principles of religion, whose determination is to be by a majority of the members present.

Art. 15. This association agrees to do all her business by a majority, except in the reception of churches, in that case by a unanimous vote. Nevertheless, if there should be one or two dissenting voices, the association may demand their reasons, and if judged

judicious by a majority of the body, they may proceed to the reception of the church or churches.

Art. 16. The association has power to adjourn to any future time or place she may think proper.

Agreed that our first session be held at Eldad meeting house, Gibson county, Tenn., on the Friday preceding the 3d Lord's day in November next; and D. Gordon preach the introductory sermon, and in case of his failure, bro. S. Halliburton.

DIVISION

Of Concord Association.

By the kindness of the Clerk of the meeting, for which act of friendship we bear our sincere thanks, we are in possession of the "Minutes of a called session of Concord Association, held at Ridge meeting house, Wilson county," which commenced on Saturday before the 5th Lord's day in October, 1836. We publish the proceedings entire, except Mr. Lowe's resolutions, which with our own commentary we published in October.

"After the introductory sermon, by Elder John M. Watson, Elder David Clark was appointed Moderator, and John M. Watson, Clerk, and J. T. Tomkins assistant Clerk. After prayer by the moderator, delegates were requested to take their seats, and letters from the churches were then called for, and were received as follows:

<i>Churches.</i>	<i>Messengers.</i>
East Station Camp,—R. Parker, H. Mirac.	
West Station Camp—Thos. Edwards.	
Prvidence—D. Clark, Z. Posey.	
Overall's Creek—William Atkinson.	
Bethlehem—James Jones.	
Flat Rock—L. Holloway, J. Castlemen.	
Little Cedar Lick—J. T. Tomkins, W. Bilbro.	
Spencer's Lick—L. Aschew, R. H. Collier.	
Drake's Creek—S. Byrum, N. Byrum.	
Ridge Meeting House—P. Smart, J. Leed.	
Enon—P. Henry.	
Barton's Creek—John Davis, J. W. Holt.	
Murfreesboro—John M. Watson, S. Black.	

McCrory's Creek sanctions a dissolution of Concord Association, as appeared on Monday from a certificate of one of her members, stating that Church had done so by a regular Church act, unanimously with one exception.

Elder J. T. Tomkins, F. Heary, R. H. Collier, Thos. Edwards, Z. Posey, Moderator and Clerk, were appointed a Select Committee to report on Monday, 9 o'clock A. M. Elders James Cox, Jas. T. Tomkins and John M. Watson were then appointed to preach the next day, which they did, and from every

favorable appearance, we hope by

Monday Morning—Met according to adjournment, at 10 o'clock. After prayer, the Select Committee reported and was discharged.

REPORT OF THE COMMITTEE.

1st. Brethren Jas. T. Tomkins and Wm. Hill were requested by the Select Committee to go and ascertain the vote of McCrory's Creek Church, concerning the dissolution of Concord Association; and from a certificate which they obtained from bro. Crooks, a member of that church, it appears that on Friday before the second Lord's day in October, McCrory's creek Church took the vote, as a regular Church act, and they were unanimous, with one exception, for a dissolution of Concord Association.

2d. That two thirds of the Churches, 14 in number, sanction a dissolution of Concord Association, and the constitution of the same is hereby declared, consequently, "to be dissolved, null and void, and of no effect."

Report of the Committee as above, was received—so one voting against it.

Second Resolution entered into in connection with the first at our last association.

"2. Resolved, That we recommend the Churches which we represent (if our present act be sanctioned,) with each other Churches as may wish to join with us, to meet by letter and delegates, at Ridge Meeting House, Wilson County, Ten., for the purpose of sitting in the forming and organizing another association to be wholly disconnected from the Baptist Convention."

It appears from the letters of the churches, that some few are opposed to the last resolution, that of "forming and organizing another association" at this time; hence, we would only submit the draught of a constitution to their particular consideration, until Saturday before the 4th Lord's day in August 1837, when as many churches as may wish to unite in the forming and organizing another association, are requested to meet by letter and delegates at Ridge Meeting House, Wilson county, Ten. And to the draughted constitution may be altered and amended in several respects, before it is adopted, we have thought it would be best to furnish the churches with only manuscript copies of the same for their inspection, and not print it until adopted.

Elder Jas. T. Tomkins was appointed to deliver the introductory sermon, and Elder D. Clark his alternative. Elder John M. Watson appointed to superintend the printing of the Minutes and received \$17 50 to pay the printer.

appointed to assist in furnishing manuscript copies of the draughted constitution.

After prayer, adjourned to the above time and place.

DAVID CLARK, Moderator.

JOHN M. WATSON, Clerk.

We will, at this time, make only two or three remarks on the above proceedings.

It appears that our informant was incorrect in stating, as published last month, that our discontented brethren had "formed a new Association, called BROWN'S RIVER." They only passed an order, which they pretended to do once before, to dissolve our association—the Concord!—But is Concord Association dissolved now? No brethren—no—not at all. By looking at the list of churches it will be seen that only thirteen assembled. This was not a beautiful majority. So they had no right to do anything; and what they did goes for nothing. This sending committees about to get certificates, that this, that, or the other church had passed private resolutions, is a strange proceeding—it won't do. How sadly they are put to it to do something, and what! Ah! asks answers, what!

They propose to have another meeting to form a new Association. We sincerely hope that that meeting will have no attendants.—It ought not to be noticed.—Why, brethren, we beseech you, only consider the terms upon which you are urged to join this new Association—they are now indeed as well as the Association. They are no less than this—that you bind yourselves, and your heirs and successors forever, never to have any fellowship, as christians, with such men, or such churches as James White, William Martin, and thousands of other similar character, faithfulness and piety! Brethren of the Concord Association, can you do this? If you can, go and welcome; but if not, hesitate before you go again to Ridge Meeting House, and do an act which you cannot retrace, and over which, at some future day, you may weep tears of bitterness.

But the constitution of this new Association is to be sent round in manuscript—is to be concealed from us! Ah! Now we wonder if there be no other reasons than those named to the minutes, for keeping this document secret? Is what is it to differ from the Constitution of Concord Association? If in no important particular, why adopt it? But if in any particular let us see what they are. Let us have fair open daylight words. None of your dark secrecy. It smelt of the Inquisition. Let us have the proposed constitution, and we will publish it, and tell you what we think of it.

BETHEL ASSOCIATION.

The twelfth annual session of the Bethel Association was held with the Church at Hopewell, Robertson county, Ten. the 24th, 25th and 26th September, 1836. Elder Reuben Ross, Moderator, and John Pendleton Clerk. This Association numbers 28 churches; we notice the names of 15 ministers, we know they have more, but how many we cannot determine, and 2517 members. They report 213 baptized, 113 received by letter and 6 restored; 98 dismissed by letter, 18 excluded and 25 dead—net increase 287 members. The next meeting is to be held at Zion, Todd county, Ky.

We transfer to our columns the following extracts from the minutes:—

Declaration of Faith.

"The committee, to whom the subject had been referred, presented the following Articles of Faith, which were read and adopted without a dissenting voice, to wit:

We believe that the Holy Bible is the word of God; that it was written by men divinely inspired; that it is the only sufficient and perfect rule of faith and practice; and that among others, it teaches the following important truths:

I. That there is only one living and true God, infinite in every perfection, and that he has revealed himself as the Father, the Word and the Holy Spirit. See 1st John 5 ch. 7 verse.

II. That man was created holy, but by wilfully violating the law of his Maker, he fell from that state; that by nature there is no holiness in us; we are all inclined to evil, and as all have sinned, all are children of wrath, justly exposed to death temporal, spiritual and eternal. Eccl. 2-9. Eph. 2-3.

III. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, who assumed our nature, and whom God has set forth to be a propitiation through faith in his blood, having so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Jo. 8-15, Rom. 3-20.

IV. That the election, taught in the scriptures, is through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; and that none are authorized to consider themselves elected to salvation, until they repent, and believe the gospel. 1 Pet. 1 ch. 2 v. 2 Thas. 2 ch. 13 v.

V. That the Redeemer, by the grace of God, tasted death for every man; that he is the Saviour of all men, especially of those that believe—and that based on the provision

made in the atonement, all men every where are commended to repent of their sins, and believe on the Lord Jesus. Heb. 2-2. Acts 17-30.

VI. That the influence of the Spirit of God is co-extensive with the proclamation of the Gospel. John 16-9. Mat. 23-20.

VII. That baptism and the Lord's Supper are ordinances of Jesus Christ—that baptism is immersion in water—that believers are the only proper subjects—and that none have a right to the Lord's Supper until they are baptized. Mat. 28 ch. 19-20 ver. Acts 2 ch. 37-42.

VIII. That according to the example of the Apostles and earliest christians, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's day, or christian Sabbath.

IX. That there will be a general resurrection, and a final judgment; and that the wicked shall go away into everlasting punishment, but the righteous into life eternal. Mat. 25-46. Acts 17-31.

Education Board.

"On motion, called on the Trustees of the Education Society, who submitted the following extract from their proceedings, to wit: 'At a meeting of the Board of Trustees, held at Elkton, on the 28th Nov. 1835, it was Resolved, That this board will take under its patronage brethren L. H. Millikin and J. Lamb, and appropriate for the benefit of each the sum of \$33.'

The report was received—and on motion, brethren T. Chilton and S. Poindexter were appointed trustees to fill the vacancies in said board.

Appointed bro. J. Pendleton Treasurer, in place of bro. Poor; resigned."

Prayer Meetings.

"Resolved, That it be most earnestly recommended to the churches composing this association, where that duty has not already been attended to, that without delay, they establish, and perseveringly hold, at least one prayer meeting each week, within the bounds of the several churches. The divine command is, "Pray without ceasing." The churches are therefore affectionately entreated not to neglect this recommendation."

Bible Distribution.

"Whereas, the American Bible Society has refused to aid in circulating versions of the Bible, in which the Greek word baptizo, and its cognates are translated by words signifying immersion, immersion, &c. thereby excluding from its patronage, all translations made by Baptist missionaries;

Therefore, Resolved, That it is inexpedient for the Baptist denomination any longer to contribute their funds to the above named Society.

And whereas, our Baptist brethren in New York, have organized themselves into a society, called "The American and Foreign Bible Society," the object of which is to disseminate the scriptures in our own, but particularly in foreign lands: therefore, Resolved, That we affectionately and earnestly advise the churches composing this association, to give of their abundant means, to advance the benevolent object contemplated in the formation of the Society referred to."

The circular letter is on the doctrine of atonement, for which we have not room at present.

SALEN ASSOCIATION.

The thirteenth annual session of this body was held with the TARRANTER Church, Smith county, Ten., commencing Saturday, October 1st, 1836, Rev. John Wiseman Moderator, and Rev. Joshua Lester, Clerk, Rev. Edward B. Hanie, assistant clerk. This association numbers 28 churches, and the names of 15 ordained, and 2 licensed ministers appear in the minutes. Whether they have others we cannot determine. Total number of members 2745—baptized 82, received by letter 74, and restored 23, making 179—Dismissed by letter 80, excluded 36, dead 26, making 142—net gain during the year '37. Their next association is to be held with the church at New Hope near Alexandria, Smith county, Ten., to commence Saturday preceding the first Lord's day in September, 1837, Elder Miles West to deliver the introductory sermon, Elder John Wiseman his alternate.

We rejoice to see the missionary aspect of this excellent body of christians. Indeed, judging by the minutes before us, they seem to be ready to every good work. They appointed four missionaries, Elders Archimac Bass, John Borus, James Bond and James Cummins, to labor during a limited time with the following destitute churches—Short Mountain, Sandor's Park and Goshan.

It gives us the sincerest pleasure to see the following proceedings:—

"In conformity to a request from the Knob Spring church. Be it Resolved by this association, that Saturday the 25th day of December next, be set apart as a day of fasting, Humiliation and Prayer to Almighty God; that he would continue to us our National blessings, and bless the churches with a revival of pure and undefiled Religion.

Pursuant to a request from Dixon's creek,

Second creek, Lebanon and Felling creek churches, Resolved, that the churches be at liberty to send up to the Association from time to time, a special donation to be appropriated under the direction of the Association to the Ministry who may labor in preaching the Gospel to destitute Churches, or neighborhoods in the bounds of the same.

Report of the Special Committee.

The committee appointed, to take into consideration a recommendation from Dixon's creek Church,

REPORT.

That, whereas, the American Bible Society has lately entered into a resolution not to furnish the means necessary to enable the Baptist Missionaries abroad, now engaged in that work, to translate the Scriptures into foreign languages, unless they will first agree not to translate, but transfer the Greek words baptizo and baptisma, or baptize and baptism as it now stands in the version in use amongst us, commonly called King James' version. And as our brethren thus engaged, have declared that they cannot, from any consideration whatsoever, shrink from the high trust committed to them, in giving to the heathen the Scriptures of divine truth in their true and literal sense; and that in doing which, as respects the said Greek words baptizo and baptisma they are bound by the highest possible obligations to their divine Master to give them in a sense in said foreign language or languages, answering to that of the original or immersion in English; so that there may be no mistake or misunderstanding about them; and to enable them thus to prosecute to advantage, this great, this highly important trust: they will throw themselves and the work thus undertaken on the kindness and support of their American Baptist brethren; relying with confidence on them to be sustained. And, now we, considering that the Providence of God has opened up to view an immense field of missionary labor among the heathen in different countries, inviting and urging the Baptists in the most pressing terms to occupy it with that energy and zeal called for by the occasion, but that this field can not be cultivated to advantage without the Bible being translated into their own language, is evident, and knowing that this cannot be done without pecuniary assistance; and with a desire correspondent with the obligation to aid our said brethren abroad engaged as above in a cause common to us all: we propose to do something on our part—therefore,

Resolved, That to effect this object in the most practicable way, that Elder John Wise-

man be appointed in the Northern and Eastern parts of this Association, to receive such contributions as the churches or individuals in the bounds of the same or elsewhere may think proper to make for the purpose above; and that they transmit, from time to time, such contributions to the American Baptist Bible Society, and also to report to the next association the amount so received, the names of the donors, &c. And (from memory, that we recommend to all our brethren to assist in this important work."

We say to all our Associates—"Go thou and do likewise."

BIG HATCHIE.

The Big Hatchie Association held an annual meeting with the Church at Big Hatchie, Madison county, Ten., 1st, 2nd and 3rd October 1836, Elder W. Dowd, Moderator; but being absent after the first day, Elder T. S. Gayle acted as Moderator pro tempore; Moses H. Prowatt, Clerk. This association numbers 16 churches, lying in Hardeman, Madison, McNairy, Maywood and Fayette counties—532 members, 97 baptized, 78 received by letter, 2 restored, making 177—net increase; aggregate decrease 56, dismissed by letter, 18 excluded and 7 dead, 31—leaving a net gain of 95 members this year. They have 13 ordained Elders, 1 s. Silas M. Williams, Allen Hill, John Finley, George Stovall, Kiscoch Ross, William Dowd, Obadiah Dodson, William Neighbours, E. Savage, Peter S. Gayle, John Lea, James G. Hall, and William Hale; and 2 licentiates Eben Parfitt and Thomas Owen.

Their next Association is appointed to be held with the Church at Russell's Spring, near Brownsville, to commence Saturday before the first Lord's day in October, 1837. Elder James G. Hall, to preach the introductory sermon, Elder George Stovall his alternate. The Big Hatchie is one of the most able and efficient bodies of the kind in our State.

ERROR CORRECTED.

In the report of the Convention published in the last paper, and now in pamphlet form, it was erroneously stated that additions had been made to the new Baptist Church in Franklin. Such additions were anticipated, but have been providentially hindered.

THE MISSISSIPPI BAPTIST EDUCATION SOCIETY.

Is, as we learn from the South Western Religious Luminary, progressing most rapidly in its plans of benevolence, and promises early and great efficiency.

MISSISSIPPI BAPTIST STATE CONVENTION.

Numerous Associations and Churches in Mississippi have recommended the formation of a Convention for that State. Delegates from all parts, are to meet, to consider the propriety of the measure, at Washington, the 25th day of December instant.

THE BAPTIST LITERARY INSTITUTION OF WEST TENNESSEE.

Of this institution Rev. James G. Hall has been elected President, and has accepted the charge. The preparatory department will be opened for the reception of pupils the first or second Monday in February 1837, and the College department during the summer of 1838.

RUSSELL'S SPRING.

Twelve persons were baptized at this Church a few Sabbaths since.

FOR THE CURIOUS.

We have had, in this City, within the two months last past, three great meetings of the Baptist denomination. Our Baptist State Convention, numerous attended from all parts of the State, was in session nearly a week. The Tennessee State Bible Association of the Baptists has been formed, by delegates from all quarters, and a State Association under the same circumstances for ministerial education. There are three religious weekly journals in Nashville, a Methodist, a Presbyterian, and a Cumberland, within three hundred yards of the furthest of them all these meetings occurred, not one of them has even intimated that any such Baptist proceedings took place at all! QUERY—Why have they not?

MINISTERIAL CONFERENCE.

The constitution and proceedings of THE TENNESSEE BAPTIST CONFERENCE FOR MINISTERIAL IMPROVEMENT, will be found below. The object aimed at by this Conference is second in importance to none which ever engaged the attention of our denomination in this State. We bespeak for the whole subject a patient, attentive and prayerful consideration. The arrangements which may be made with the Nashville University and other schools of the highest character in this city are of the most favorable description. Five or six young ministers are known to the Editor, who are anxiously looking for some means of improvement of which they may avail themselves. The advancement of the Church and the community generally in in-

tellectance, requires a correspondent advancement in the ministry. The efforts of other denominations, the precocious growth and spread of error, in all its forms, demand vigorous exertions in this behalf. Ministerial improvement has ever been a favorite object with our denomination. As an evidence of this fact we invite the attention of our readers to several extracts published in our last on this subject from the minutes, for half a century or more, of the Philadelphia, the oldest Baptist Association in the United States. From the evident consonance of this work with the divine word, the zeal manifested by the numerous brethren present at the formation of the conference, and the palpable necessity of the case, we confidently anticipate, with the blessing of God, the best results.

MINISTERIAL IMPROVEMENT.

A numerous meeting of Baptists, and the friends of the Baptists, was held in the house of worship of the Nashville Baptist Church in this city, on Saturday evening the 8th October, 1836. After an appropriate discourse by Rev. Mr. Pondleton, of Kentucky, Elder John T. Muse, of Bedford, was called to the Chair, and brother Charles G. Mitchell appointed Secretary. The object of the organization was then explained at some length by Rev. Mr. Howell. He presented the condition of many of our young ministers in Tennessee, the state of the cause, and the crisis we are approaching, and urged the necessity of adopting some practicable method to facilitate their acquisition of knowledge. Several other brethren engaged in a public conversation on the subject, urging the matter in a variety of interesting points of light. On motion it was Resolved, That a committee be appointed to draft a suitable constitution, and present it on Monday evening the 10th inst. The Chair announced Rev. Mr. Howell and brother Joseph H. Marshall as that committee, and on motion the Chairman and Secretary were added to the committee. The meeting then adjourned until Monday evening.

A very large congregation assembled on Monday evening, and at 7 o'clock, the President took the Chair, and after an interesting address of fifteen or twenty minutes in further elucidation of the objects of the meeting, he led the congregation in prayer. Elder Howell then presented the following constitution, which he accompanied with an address, entering into the whole range of ministerial education, of which, under existing circumstances, he demonstrated the importance, showed its consonance with the teach-

ings of the New Testament, and defended the proposed measure from all reasonable objections. The constitution was then unanimously adopted, and about forty persons subscribed as members, who contributed about eighty dollars. The following officers were then, on motion, unanimously appointed for the ensuing year.

- Rev. John T. Muse, President.
- Bro. Charles G. Mitchell, Recording Sec.
- Bro. Thomas L. Budd, Corresponding Sec.
- Bro. Jos. H. Marshall, Treasurer.
- Other Managers, Wm. G. M. Campbell, L. B. McConico, Lee Comper, S. S. Lattimore, Wm. Martin, L. E. Abernathy, J. Hartshorn, C. Langly, Wm. Kirk, R. B. Turner, Thomas A. Peacock, R. B. C. Howell.

On motion the meeting then adjourned to the time and place of holding the annual meeting in 1837. Prayer by bro. Howell.

The spirit and zeal that prevailed throughout, gave promise of vigorous measures, and efficient action in the great and important cause of ministerial improvement.

CONSTITUTION.

ARTICLE I. This body shall be called THE TENNESSEE BAPTIST CONFERENCE for ministerial improvement.

ART. II. The design of this Conference is to afford brethren of the Baptist denomination, regularly licensed to the work of the ministry, who give satisfactory evidence of their piety, good standing, call to the ministry, and capacity for improvement and usefulness, the means of acquiring knowledge to enable them with the greater facility and perspicuity to preach the Gospel of Christ.

ART. III. Any person who shall subscribe to the funds of this Conference shall be a member, provided he be a Baptist in good standing.

ART. IV. The officers of this Conference shall consist of a President, a Recording and Corresponding Secretaries, Treasurer, and ten or more other managers.

ART. V. These officers shall form an Executive Board, who shall be chosen at every annual meeting, five of whom shall form a quorum for business. It shall be their duty to adopt such measures as to them may appear expedient to increase the funds of the Conference, and secure their application to the objects proposed, to superintend its concerns during the year, and to report their proceedings at their annual meeting. The Board shall appoint the time and place of their own meetings, and shall have the power of filling all vacancies which may occur, and of calling special meetings of the Conference

when in their judgment the measure may appear necessary.

ART. VI. This Conference shall meet annually at the time and place of meeting of the Baptist State Convention of Tennessee.

ART. VII. This Constitution may be altered or amended at any annual meeting of the Conference by the concurrence of two-thirds of the members present. Provided, however, that no change shall affect the second article.

CONCORD ASSOCIATION. (THE LATE).

This is a division of the old United Baptist Concord Association, which broke off some years ago, and are now called the SARATOGA. This body held its annual meeting with the Church at Rutland's, Wilson county, 23rd September, and two days following, 1836, Elder Peyton Smith Moderator, and John F. Davis Clerk. They number 11 churches and 315 members, baptized 21, received by letter 16, 2 restored, 17 dismissed by letter, 4 excluded and 6 dead—net increase 12 during the year. Their next Association is to be held at Rock Spring Church, Rutherford county, to commence Friday before the 4th Lord's day in September, 1837. Elder John Whitlock to preach the introductory sermon, Elder Wm. F. Luch his alternate.

For the Baptist.

OBITUARY.

"A good name is better than precious ointment, and the day of one's death, than the day of one's birth."

Died, while on a visit, at his sister's, in Alabama, GEORGE GOODWIN, in the prime of life and usefulness. For about sixteen years he had been a professor, and an ornament to christianity. He soon grew in the favor and confidence of the church, and was put into the office of Deacon, which he used well and purchased to himself a good degree. In church government he possessed nice feelings, but was far from being assuming. He was a devoted man, prayed to God alway, and gave much time to the poor he was a friend, and to him was fulfilled the saying, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "There is that scattereth and yet increaseth." In this "he hath set to his seal that God is true." The subject of this notice was far from being a legalist, few men penetrated the depths of human depravity farther than he. He was a consistent predestinarian. To him, God was as sovereign in his commands as he is in his purposes, and although he believed salvation to be wholly of grace, yet that works are as necessary as though salva-

tion were of works, and that a professor gives a poor evidence that he is in the faith, when he is out of the works.

The writer has not enquired into the particulars of the death of his friend, except he is not anxious to know, he knows now he lived, and that the Lord will not cast a faithful branch away. "Herein is my father glorified that ye bear much fruit; so shall ye be my disciples." "Ye are my friends, if ye do whatsoever I command you." "And where I am, there shall my servant be."

The deceased was _____ the _____ to put forward "The Tennessee Baptist Convention," is that he was a firm, unwavering laborer—in his death that body has sustained a great loss. He has left a numerous church, many of them young and "unaccustomed to use the yoke." Their loss is great. He has left his partner in the desecration, "they were lovingly and pleasantly in their lives, but by his death they are divided." To the _____ his death seems a bad omen, but his work was done, and he rests from his labors.

He has left a wife and five children to mourn their irreparable loss. The survivors are the sufferers. His servants too participate in the loss, for he was a good man—his influence was strong—they had confidence in him. "Mark the perfect man, and behold the upright; the end of that man is peace." "I am distressed for thee, my brother, very pleasant has thou been unto me."

For the Baptist.

MADISON COUNTY, Alabama.

VERY DEAR BRO. HOWELL.—It is with much interest that I give you the painful narration of some unpleasant things which occurred at our Association, which closed the session the 3rd day of October, 1836. Our churches were generally fully represented, but I fear the spirit of our Saviour was not fully, nay, very partially discovered among the delegates. The communications from the churches were, with few exceptions, dry and uninteresting, and it was apparently unfeeling to all, that a premature determination to advocate a favorite course of party measures, rendered it useless to produce any evidence, arguments or facts in defence of ourselves, as possessing rights to aid in benevolent or moral institutions which we have never delegated to any church or association. A nettle-sting letter of correspondence was received from Canaan Association, by the _____ of our venerable and dearly beloved brother Hosea Holcombe. This correspondence was rejected by a vote of 19 to 12, because that

association has appointed two of her ministers to ride, one nine months and the other three months, and because she is engaged in giving the Bible to the destitute and heathen, and in other like precious and laudable objects (this is our opinion; reasons were withheld). The circular letter which I was appointed to write for this association, as you will see by reference to our last year's minutes, was called for, and rejected by a vote of 21 to 12. Shall I say why? I will say that our brethren appealed again and again for the reasons, in justice to the writer and to the character of the associates, but the reasons were obstinately withheld in private property.

Now, brother Howell, we think when you see this circular, the cause of its nonadmittance or rejection will be so notorious to you as it is to many of your brethren in this section of country; and if you will give it a place in *The Baptist*, in connection with this letter, that all may see and judge the sentiments thereof by the word of God, you will confer a favor on our brethren of Alabama.

A resolution was introduced in this Association with the object of having it transcribed in the minutes; if I had it I would send it to you also. The purport of the resolution was in substance; that, whereas, there exists in this association a diversity of sentiment relative to gospel means; such as the joining of a missionary society or contributing to the spread of the Gospel, &c.—Resolved, therefore, That we view it the right of every individual to contribute or withhold his substance at his pleasure; to join any society or use any means which does not come in contact with the rights which he has delegated to the church in becoming a member thereof.

Much was said in favor of the above resolution, and I blush in behalf of our brethren to state that, much was said against it, very soon it was understood by most of the association, that by the reception or rejection of this resolution, they would either make or refuse to make the joining of missionary societies, &c. a test of fellowship with us. When this appeared, the brethren assumed all possible mildness, and came forward with the more ardent to defend themselves; how my heart was affected to see my aged and experienced brethren Tucker and Manning and others, with their Testaments in hand, their eyes filled with tears, their hearts oppressed and almost to forbid utterance, entreating and laboring with the brethren for that liberty of conscience for which our fathers bled, and groaned and died, but in vain

faith, we do not like, notwithstanding we have baptist doctrine, baptist discipline and ordinances. This is truly a time of trial, and in perilous moments when the prince of darkness was making his most inglorious projects to defeat the church and members of the body of Christ in primitive ages; they sought refuge, by coming closer to the path of obedience, and on such occasions, in the sanctuary of God, they lifted on the altar of faith the sacrifice of a contrite spirit and a penitential heart, and the high priest having once entered the holy of holies, made their offering acceptable to God. O let us imitate them in precept and example! and like them, beneath the covert of his divine canopy, we shall rest secure from many of the allurements of the common enemy of our peace, and many of the annoyances of sin, guilt and censure. What an exalted pleasure it is, or should be, to every subject of hope, to attend their conference meetings; those monthly seasons of joy, when we are highly privileged in sitting together and taking sweet counsel with each other. May we not ask how dwelleth the love of God in that individual, who does not prize such precious opportunities, or who would dare neglect their associate meetings or their precious vows in covenant with the church! We would say attend, faithfully attend, Heaven is not indifferent to the occasion; how oft has an angelic choir of ministering spirits, been sent to consecrate the time and place of such godly deliberations! Should you not arm yourselves with the whole armour of God! that ye may be enabled to conquer all the fiery darts of the wicked, and pray God that your mind may soon be gloriously attracted by the moving of the wheels of Zion, in our association and surrounding country, which are rolling upon in different parts of the earth, and softly whispering the coming of a better day! We recommend you to live in subjection to God, to the Bible and your judgment, and suffer not yourselves to be controlled by feelings of unjust excitement. Let love glow in all your actions, and let its golden chain encircle you, and draw the whole church in one channel of obedient obedience to the divine mandates. The principle of voluntary association, the essence of ages has shown to be powerful. Out of individual weakness, it brings aggregate strength, and your systematic and successful efforts for union of action, guided by the spirit of God, will operate with concentrated energy. Let love, peace and unanimity of apostolic fervor pervade the bosom of every believer in Jesus; thus the wheels of the

chariot of salvation will not be rolled back or even obstructed.

Now, dear brethren, as this has been often attempted, we will not particularize the general subjects of christian duty; for a few good reasons, one at least is obvious, that brevity now becomes us—we will refer you, however, to the 4th chap. and 8th verse of Paul's epistle to the Philippians, and finally we would add, that the Bible alone exhibits to us the freedom and purity of our faith, and the dimensions of the battlements of salvation. Extensive acquisitions and powerful intellects—burning eloquence—the loftiest and sweetest poetry have existed under the reign of despotism. But the book of liberty—the Bible—is extending its influence; that book which roused the spirit of Luther and others, to think and freely act, when the mental world was completely swayed by tyrants, and which led many to search for liberty of conscience, and by this shall the nations of the redeemed enjoy, even here, the glorious liberty of the sons of God; and what though this year, the angel of death should say to any of us, time with you shall be no longer! If we are steadfast and abound in the Lord, we shall about among angels in heaven; for it cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment on its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied, and frequently leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts! We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful charms, which here pass around us like shadows, will stay in our presence forever.

Truly Generous.—The University of N. Carolina has effected an arrangement which does honor to the institution, and to the liberality of the people of that State. A resolution has recently been adopted, by which any native of the State, of suitable talents and moral conduct, may, if too indigent to defray College expenses, be admitted, at the discretion of the Faculty, to the recitation of the classes free of tuition fees; and also be admitted to such rooms of the College as may not necessarily be occupied by those students who pay.—Alex. Gaz.

For the Baptist. McLemoresville, Oct. 15th, 1835. Bro. Howell.—As one of the ministers riding under the patronage of the Convention, I wish to convey to you by letter some pleasing news. The field of labor assigned me by the Convention with that of brother Edwards was the counties of Weakley and Obion, in the latter of which we held a protracted meeting in August, which lasted for ten days, at which time and place the Lord was pleased to manifest himself in the wonderful display of his grace in the conviction and conversion of sinners. There were 22 hopeful converts at the close of the meeting, and several since. We commenced under unfavorable circumstances, it was very rainy, and continued so during the meeting; the congregation was small at the commencement, but increased daily. On the two first days there was but one individual that manifested himself as an enquirer after the salvation of God; on the third day there were four; the number continued to increase from that time to the close of the meeting, at which time there were fifteen. The first Lord's day in this month I baptized five, and on the Thursday following five more—among them were old and young, from the youth of thirteen or fourteen up to the grey headed sire of fifty or sixty, and some of the most intelligent of the vicinity. On the Lord's day, evening, I married Mr Franklin White, a worthy and respectable young man, to the amiable and intelligent Miss Julia Ann Outlaw. On Thursday, as man and wife, they obeyed the command of their Lord and Master in the act of baptism in Reelfoot river—there has been twenty baptized in all since the meeting and several still waiting, who have united themselves to the church by experience. I have preached in so co-operation without some effect. There appears to be great anxiety on the minds of numbers of individuals through these two counties respecting the religion of Jesus Christ and the salvation of their souls. You can disguise of this as you please. I subscribe myself yours in the bonds of the gospel.

JAMES H. HALL.

...under the direction of ... sailed from Boston ... last week.—Eastern Baptist, Nov. 9.

- Associational Minutes and Reports of other Bodies received by the Agent of the Baptist General Tract Society.
Maine.—Hancock, Kennebec, Lincoln, Washington, Waldo.
Vermont.—Oran river, Shaftsbury.
Massachusetts.—State Convention, Sturbridge, Worcester.
Rhode Island.—Newport.
Connecticut.—Hartford, New Haven.
New York.—Berkeley, Hudson river, Huron, Livingston, New York, Niagara, Otsego, Berstoga, Seneca, Steuben, Steubtown, St. Lawrence, Ulster.
New Jersey.—New Jersey, Sussex.
Pennsylvania.—Bridgewater, Central Union, Monongehela, Philadelphia.
Mississippi.—Vicksburg.
Kentucky.—Concord, North Bend.
Ohio.—Columbus, Grand river, Meigs' creek, Ohio.
Indiana.—Laughery.
Illinois.—Blue River.
Missouri.—Mount Pleasant.
Michigan.—Michigan.
British Possessions.—Nova Scotia.
Annual Reports of the American Baptist Board of Foreign Missions, American Home Missionary Society, Northern Baptist Education Society, Baptist Education Society of the State of New York, Minutes of Virginia Baptist Anniversaries.

It will be perceived by the above list, that only a small number of Association Minutes and other similar documents have yet been received; and that consequently the prospect of issuing a full statistical table at the commencement of the year is not very promising.

We request Editors of all Baptist papers to call the attention of our brethren to this fact; and we desire every individual who may have it in his power, to forward without delay any such documents not named in this list.

It is undoubtedly desirable that these should be corewared in the declassification repository for the information we aim to collect; and as this repository has heretofore been the Tract Society, we are willing to continue our efforts to make the collection. Though we have every reason to believe that the matter furnished in the Triennial Register and the Annual Associational table is highly acceptable to the community, and

though as it respects the latter, it is wholly gratuitous, while the editor receives no remuneration from the former, we still have reason to complain of the want of assistance on the part of the community in regard to furnishing Minutes. If it were not our own accommodation merely that we asked the favor, we might be more modest in our demand; but as all we claim is for the benefit of those to whom we apply, we make our call almost imperatively.

The Missionary Magazine for November, is increasingly interesting, especially the journals of our brother and sister Wade, of their labors among the Karens. During the year 1835, there had been baptized 61 Karens, 2 Burmans, and 3 Europeans, at that station. Present number of the church, 250. Five schoolmasters, with 8 native assistants, were stationed in different villages. At the last date 30 inquirers were before the church. At Matab, in the interior of the country, 40 were baptized.—Wisconsin.

FODDERING THE WRONG BEAST.

A few days since a sturdy and active young man drove with great rapidity to a public house in the vicinity of this city.—Hearing many miles to proceed, he left his jaded horse at the door, entered the bar room, took a glass of brandy, then jumped into his vehicle and drove off. "He'd better have given his horse two quarts of oats," said the bar-keeper. "The young man had probably forgotten," said a by-stander, "that it was the horse and not himself, that performed the labor of travelling." "He has foddered the wrong animal," said another.—Boston Post.

PREMIUM OFFERED.

The sum of one hundred dollars having been pledged for the purpose, the same is offered for the best Tract which shall be deemed suitable and appropriate, not to exceed 24 pages, on the subject of the influence of theatrical entertainments; to be submitted to the Selecting Committee of the Baptist General Tract Society on or before the first of April, 1837. Competitors for the premium will send in their communications to I. M. Allen, General Agent of the Baptist General Tract Society, with suitable marks and read as re under seal—said seal not to be

broken unless the premium be adjudged to the Tract to which it is attached, in which case it will be opened, and the successful candidate duly informed.

Religious editors are respectfully requested to give the above a suitable number of insertions in their respective papers.

DISPEPSIA.

The following certificates have been handed to us, by a lady of this city, with a request that we would publish them. We do not know what the remedy is, and can therefore say nothing about it. The disease is a fearful one, and if a safe and speedy means of its removal has been discovered, the afflicted ought to have a knowledge of the fact.

CERTIFICATE.

I hereby certify, that after laboring under the dispepsia for several years, I have become more relieved by taking a composition prepared by Mrs. N. E. Rogers, than by any other medicine I have ever taken.

ISAAC PAUL.

Nashville, Nov. 8, 1835.

I hereby certify, that after laboring under the dispepsia for about two years, in the course of which time I employed many physicians without obtaining any relief; I was advised to try Mrs. N. E. Rogers' preparation for the dispepsia by which I am entirely restored to health. Given under my hand, this 6th November, 1835.

ALMIRA BARKER.

I hereby certify, that after laboring with the dispepsia for about two years, in the course of which time I applied to two or three skillful physicians without obtaining any permanent relief, I was advised to try Mrs. N. E. Rogers' preparation for dispepsia, which has, in a great degree, restored my health again. Given under my hand, at Nashville, 7th November, 1835.

E. K. CHESOLM.

Mrs. Rogers may be found in the South Field, Nashville.

The book of Judith was originally written in Chaldee, and thence translated into Latin, by St. Jerome. There are several particulars in our English version, which are not to be found in St. Jerome's, and which seem to be those read in which he professes to omit, as vicious and