

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.

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NO. 10.

EDITORIAL.

CONCORD ASSOCIATION.

The session of the Concord Association for 1836, the minutes of which have come to hand, was held, September 3d, 4th, 5th and 6th, with the church at McCreary's creek, near this city. This is the association to which we belong; we of course, attended as a delegate from the church of which we are the Pastor; and such a session we never before, and hope never again to witness.

We met on Saturday morning and saw immediately, signs of a gathering storm. After the introductory sermon by Father Whitsitt, which, by the bye, was a most excellent and appropriate discourse, the delegates convened, and, after having engaged in the usual devotional exercises, the reading of the letters commenced, and with it, heart-burning and excitement. The communications from four or five churches, especially from Sumner and Kutherford, were truly bitter and proscribed benevolence and all its friends. The letters from some of our corresponding associations, however, threw all these into the shade—that from *Red River* particularly; which, as was stated by him at the time, was prepared and read before us by Rev. Mr. Lowe, charged the friends of missions, the distribution of the Bible &c., with all manner of corruption and misdemeanors. It was so absolutely insufferable that a brother moved its rejection and he was sustained by a very large minority. The excitement may be imagined.

We were finally organized by the election of Rev. John Bond, Moderator, and Rev. Elisha Vaughan Clerk. We received the new church in Murfreesboro', under the pastoral care of Dr. Watson, and rejected on party grounds, after much debate, the church at White's creek, Rev. Mr. Kirk, Pastor, who declared himself friendly to missions; we appointed the usual committees, &c.; and by that time it was nearly night, and we adjourned until Monday morning.

Monday morning came, and the hour found our delegates at their post. We were forcibly

reminded, by the aspect of things, of a description we have some where read, of a TEMPEST:—

Slowly it rolls among the distant mountains;
Darkness hangs o'er the fields and mossy fountains;
In silent majesty the storm advances;
Dreadful the lightnings dart in forked glances.

As the first business item of any importance, the letters were called up from Providence, West-station-camp &c. &c. Some of these had called upon the Association to "cut off" all her members friendly to the Baptist State Convention; and others had declared non-fellowship, outright, with benevolent effort of all sorts and all its friends, censuring their sister churches for admitting such corrupt men to remain among them. Discussion upon these points now commenced in earnest, and continued nearly the whole day. The house was crowded with spectators from morning until night. The debate bro't into view the whole range of missionary doctrine, organization, labor, success &c., and it is our decided opinion that more was done that day to advance in this region the cause of missions, generally, and the Baptist State Convention in particular, than had been done in a year before.

The churches which had proscribed us all, finally found themselves "in a dreadful pickle."—They found that "the more they tried to kill us, the more we would not die," and that their indictment had only placed in our hands the opportunity, by way of defence, of pouring a flood of light and truth upon the assembled churches. They furthermore learned that the association had not the slightest authority over individual members of churches, which their letters had assumed; and, that by the constitution, one church dare not implicate another publicly, until she has first labored privately with her, as directed by the articles of union; nothing of this had any of them done towards those churches &c., against whom they had declared non-fellowship! So, that it appeared in the association, that although we were guilty of the heinous sin of contributing to support the preaching

of the Gospel among the poor and destitute, our opposing brethren stood convicted of a flagrant violation, not only of respect for their brethren, but of all their own solemn associational covenants.

This was the aspect of things late in the evening, when perceiving that nothing could be done with us, in the way they proposed, Rev. J. T. Tompkins moved that the association dissolve.

It was soon perceived that this measure, more than the former, could not readily be carried. It was proved by her own documents and analogical reasoning, that the association had not the constitutional power to dissolve. It requires the same power to dissolve, that it does to create an association—a convention of the churches. No more could that session, adhering to the provisions of the present constitution, have dissolved the union of the churches, than the present Congress could dissolve the union of the states in our national confederacy. In the midst of this discussion the association adjourned over to Tuesday morning.

On Tuesday morning, at the hour appointed we believe every delegate, visitor &c., was in his seat. There was evidently a better state of feeling prevalent. Father Whitsitt arose and said, he wished to make some acknowledgments to some brethren for his warmth, and some harsh expressions made use of; the heat of discussion the day before, which he did in a truly christian spirit. He was followed by brother Watson, in the same strain and spirit, and he by two or three other leading brethren. Brotherly love evidently began to flow, and our hearts began to melt, and our hopes to rise of continued harmony and love. Could this feeling have been cherished a little longer, all would have evidently been well. The right cherd had been touched, and it began to pour forth harmony. But alas! alas! we were doomed to have the cup of joy dashed from our lips when just tasted. The following paper was now presented by Elder Tompkins. It had been prepared by Rev. W. Lowe, not a member of our body,

but one of our visitors from the *Red River Association*. Our readers know something of Elder Lowe. He, with Deacon S. Buford, a visitor also, from *Cumberland Association*, had by this time, put themselves at the head of the opposition in our own ranks, as their leaders, and but for whose unauthorised interference, we are strongly of opinion our session would have concluded amicably, if not in a glow of love and union. This paper was read, having been, as he said, written for him by Elder Lowe, as the proxy of the mover. It is, as a lawyer would say, in the words, sentences and figures following—to wit:—

[Extract from the Minutes Sept. 3d &c.]

DISSOLUTION OF CONCORD ASSOCIATION.

"Concord Association having assembled at McCrory's Creek, Davidson county Tennessee, on Saturday last, the 3d inst., for the purpose of transacting her business as usual—and whereas there seems to be a great want of harmony, union, and concert of action among its members—in short, whereas there is a manifest division and separation of feeling in heart among them, in consequence of the "Tennessee Baptist Convention," members of which, are also members of said Concord Association—and whereas, we find, after having labored for two or three days under a state of the greatest confusion and excitement that we are unable to come to any satisfactory understanding or adjustment, of conflicting opinions. Therefore,

Resolved by us, the undersigned, (constituting a majority of all the delegates elected and sent from the several churches,) that we consider it most expedient and practicable, under existing circumstances, and for the reasons aforesaid, that the constitution of our association, (if sanctioned by a majority of our churches,) be, and the same is hereby declared to be dissolved, null and void, and of no effect.

2. *Resolved*, That we recommend the churches which we represent, (if our present act be sanctioned,) with such other churches as may wish to join with us, to meet by letter and delegates at Ridge meeting house, Wilson county, Tennessee, on Saturday before the 5th Sunday in October next, for the purpose of uniting in the forming and organizing of another association to be wholly disconnected from the Baptist Convention.

3. *Resolved*, That Elder John M. Watson, be requested to deliver an introductory address at the time and place aforesaid, provided the churches consent; and that Elder

James T. Tompkins preach in case of failure.

4. *Resolved*, That Elder John M. Watson, be requested to superintend the printing and distributing of 1000 copies of the foregoing among the churches as soon as practicable.

Given under our hands at McCrory's creek, Tuesday the 6th day of September, 1836."

By the time the reading of this paper was finished, the feelings of all the members were as highly excited as they had been at any former period of the session. We now determined that if possible, it should be known who voted for and against this paper. We made the attempt and happily succeeded in having yeas and nays taken and recorded:—In the minutes before us they stand as follows—the names of ministers in SMALL CAPITALS.

YEAS:—

JACOB MILTON,
SIMON BYROM,
PHILLIP SMART,
JESSE A. GRIGG,
A. SIMMONS,

L. TAYLOR,
F. HENRY,
WASHINGTON HOLT,
Wm. HALBROOK,
JOHN M. WATSON,
ENOCH DICKSON,

NAYS:—

JAMES WHITSITT,
Geo. Goodwin,
PETER FUQUA,
THOS. FUQUA,
MIGAJAH ESTES,
WILLIAM WHITE,
ELISHA VAUGHAN,
Will. Allen,

JOHN BOND—Moderator.—Total, 15.

We should have been glad if these votes, *pro* and *con*, could have been, to give the result, weighed instead of being counted—but we go by number. Our readers in this quarter will comprehend how the case stands.

Immediately on the making known of the above vote, we drew up the following Protest, which a few of us signed, and succeeded in making it a part of the Minutes of the session:—

PROTEST.

"We, whose names are hereunto subscribed, believing the above resolutions unconstitutional, and an unnecessary measure, hereby enter our protest against them, and request that this protest be recorded in the Minutes of this association."—(Signed.)

JAMES WHITSITT, Wm. H. WHITE,

ELISHA VAUGHAN,
George Goodwin,
(alternate of) John McIntosh, ROBT. BOYD
C. HOWELL.

The two delegates from Concord—John Morton and Solomon G. Morton, both wished to subscribe; but, as the association had not yet received their letter, they were not permitted, and the day after adjournment JOHN BOND subscribed the protest as moderator of the association.

We should have been highly pleased, had time and circumstances allowed us, to have given in the protest itself, our reasons for believing Elder Lowe's paper "unconstitutional and an unnecessary measure;" but we had but a single moment to write, and even if we had had leisure, it is not at all likely we could have gained admittance in the Minutes for a long document. It is not too late, however, and we will now give some of the reasons why we entertained the belief stated in the protest.

1.—The measure was unnecessary.

The object sought by the "dissolution of the Association," was said, as will be seen by reference to the second resolution, in the paper under review, to be—"for the purpose of uniting in the forming and organizing of ANOTHER ASSOCIATION TO BE WHOLLY DISCONNECTED FROM THE BAPTIST CONVENTION." Was it not possible for our good brethren of the opposition, to live even in the same association where we live! Is our contribution, of what we can spare, to support the preaching of the Gospel among the poor and destitute, so great a crime (and they cannot, they dare not charge us with any other) that they cannot endure our existence! And, if they must, to gratify whatever feeling (we say not what) separate from us, was it necessary for them to dissolve our association, before they could as they proposed "form another" for themselves! Could they not have withdrawn from us and done what they pleased! This course was suggested to them at the time. Why did they not pursue it! Was it necessary for them to lay us waste before they left us! Why not let the Concord Association alone, and, if they wanted "ANOTHER," go and form it! We will not ascribe to them the motives in this affair, which will so readily suggest themselves to the minds of our readers, but, we think, all will agree with us in opinion, that they could have accomplished all their purposes; have formed their new Association and enjoyed it, without destroying our Association before they commenced their new work:—It was in every sense of the word, "an unnecessary measure."

2. *Our protest asserts the belief that the resolutions in question are unconstitutional.*

The resolutions in question are unconstitutional, THEN they do at once, and fully dissolve the constitution of the association, and, THAT they call on the churches to "sanction" their act.—In proof of this statement, we quote the first resolution—

"Resolved by us, the undersigned, (constituting a majority of all the delegates elected and sent from the several churches,) that we consider it most expedient and practicable, under existing circumstances, and for the reasons aforesaid that the constitution of said Association (if sanctioned by a majority of the churches) BE, and the same is hereby declared to be dissolved, null and void and of no effect.

1. Here, and the thing is repugnant to all law, the fact of the dissolution is declared and the churches called on to "sanction" it!

2. The members here declaring the constitution "dissolved, null and void," &c., had no authority delegated to them by the churches, to make any such declaration, therefore, their act is unconstitutional, null, void and of no effect.

1. The only constitutional course they could have adopted was to have submitted the question to the churches, whether they would call a convention of the churches and dissolve; nothing at all of which they did; but, having themselves pretended to dissolve, they do call on the churches, and for what! Why, to sanction their act to dissolve us, and then meet to form with them! Elder Dowe in effect, says to our churches, "right about face—you are dismissed." And now, if you say you are dismissed, come over to our side, and form line under us, your noble captains. And who will say this is constitutional.—No, Sir, it is a violation of all law.

2. *The paper before us was not passed by a constitutional majority!*

What says the reader, who has seen these resolutions figuring as the principal part of our minutes, headed by flaming great capitals—"DISSOLUTION OF CONCORD ASSOCIATION," while other documents in their captions dwindled into italics, were not the resolutions passed in the association? No, Sir, THEY WERE NOT PASSED; yet, strange as it may seem, they figure as you see them in the minutes.

By turning to the constitution itself of the association, you will see a provision making it necessary that any measure interfering with that document—changing the constitution, altering, amending, &c., and, of course dissolving the constitution, shall not be consid-

ered passed unless a majority of two thirds votes for it. In proof we quote the constitution itself:—

"ART. xvii. Amendments may be made at any time to this plan or form of government, with the concurrence of two thirds of the churches."

If, therefore, two thirds did not vote for these resolutions they were not passed. Now look at the yeas and nays, as you will find them recorded, and you will see that 37 voted *ie.* 22 for, and 15 against the resolutions.—Now make the calculation and you will find, that two thirds of 37 are 24 2-3, say, in round numbers 24; if there had been 24 in favor of the resolutions, the vote would have been a tie, but there had but 22, wanting three of a constitutional majority, therefore, their resolutions were lost by a majority of two against them. We will now ask if it be constitutional to present these resolutions to the churches as an act of the association? Preposterous! And yet, although fairly voted out, they are thrust into the minutes and presented to the churches as an act of Concord Association! Is this constitutional! If so black is white, and there is neither sense nor reason left on the earth.

These are some of our reasons for stating in our protest that the resolutions in question "are unconstitutional and an unnecessary measure."

3. We have another objection against the paper of Elder Lowe—it is not exactly a constitutional objection, but is weighty nevertheless. *It is, that its statements, in point of fact, are not true!* We instance an example—"We the undersigned, constituting a majority of all the delegates elected and sent from the several churches &c."—We have already seen fully, that they were not a constitutional majority, and consequently, no majority at all; therefore, the statement quoted is not true in point of fact.

Now, allow us if you please, two or three interrogatories, and we will anticipate your replies.

1. IS CONCORD ASSOCIATION DISSOLVED!

Why, no no, certainly not, certainly not.

2. Well, but is not the question submitted to the churches to approve these resolutions, and send up delegates to Ridgemeeting house, on Saturday before the 5th Lord's day in October inst., to form "another association!"

No Sir, there is no such proposition. The paper making this proposition was voted out; this we have fully proved; and the thrusting of it into the minutes and imposing it upon you as an act of our body, is an unheard of measure, and ought to receive the mark of

of your special reprobation.

3. What then shall we do!

Our advice to you, is to do just nothing at all. Go on as usual and when next September comes, send your letters and delegates to Bradley's Creek, and there you will meet the Concord Association, as we trust, in peace and love. We will suggest to you strong reasons why you should not notice this proposition for a new association, which we will present after a word or two of collateral thoughts.

The first is this:—Of 22 who voted for Rev. Mr. Lowe's paper, but five are ministers—Jacob Milton, John M. Watson, Joseph Pitt, David Clark and the mover, James T. Tompkins! But, of the fifteen who voted against it, how many are ministers? NINE—J. Whitsitt, P. Fuqua, T. Fuqua, M. Estes, W. H. White, E. Vaughan, J. Bond, P. Lester and Robert Boyte C. Howell! May not something important be gathered from the fact, that of the ministers in this association all but five are on our side of the question!

The second is, that of all the members belonging to the churches in the association, the fifteen negative voters, as above recorded, represented a very large majority! Now, if this be true, it will be seen that the people as well as the ministers are with us. We will prove that the people are with us, from the minutes before us:—J. Whitsitt and George Goodwin represented Mill creek, which numbers 347 members; P. and T. Fuqua, McCroxy's creek, 200 members; M. Estes, Little Cedar Lick, and as the other delegate voted against us, we put down but half that, as we shall of all other churches in the same circumstances, 42. W. H. White & E. Vaughan, Spencer's Lick, 48; Wm H. Allen and James Wilkins, Antioch, 81, Lewis Starkes, one of the delegates from Drake's creek, half her number, 18; R. B. C. Howell and Jos. H. Marshall, Nashville, 160; J. Bond half of Union, 84; P. Lester, half Bradley's creek, 70; M. Morris, half of Bethesda, 5, and we know that Concord goes with us, which reported last year according to Allen's Register, 152 members. We give all the remainder to the opposition. It is very likely that some we have claimed would vote against us, and we know that many whom we have set down against us would vote for us, so that upon the whole we think the calculation fair—at all events the fifteen negative voters represented the numbers set down. This calculation gives us 1312 of the members of the churches in Concord Association, which subtracted from 2127, the whole number of the associa-

tion, as stated in the minutes before us, leaves to the opposition but 815 members! Here it is seen, that of the people, we have a majority of 497 members. These are important facts, and speak loudly. It is proved that although we numbered but fifteen in the association and our opponents twenty-two, still, as we may say, without exaggeration both the people and the ministers are with us.

It is as well here to remark, that the next day after the adjournment of the association, Elder John Bond, was in Nashville. These facts were represented to him. He saw that the whole proceeding we have been reviewing was irregular, unconstitutional and suicidal. He sat down, wrote a protest of his own to that effect, which he signed as *Moderator*, and sealed in the presence of Elders Dale, Whitsitt, and the editor of this paper, and sent it as we have before intimated, to the editor of these minutes at Murfreesboro', with a request that it might be appended to the minutes. Elder Whitsitt placed it in the post office, and it must have been received, but this document does not appear.

We will now, as we promised, suggest some strong reasons, why our churches and brethren should pay no regard whatever to this proposition for them to form "another association."

1. You should pay no regard to the proposition because the whole thing was unconstitutional, a party manœuvre, and gotten up under covert and sinister motives, and for you to act upon it, would be nothing less than anarchy and revolution.

2. You ought to disregard these resolutions &c., to show that you can attend to your own business. Those who were at the association know that this affair was originated, carried on and thrust into your face, by your kind neighbors and brethren, Lowe, Buford & Co. from Red River and Cumberland Associations—if it is their voice, not that of the people, as we have fully proved, which calls you up to the Ridge meeting house, on Saturday before the fifth Lord's day instant. Let them see that you know your own interest and do not need the dictation of these benevolent friends, who pretend to take pity of you, and, in this business, so kindly legislate for you.

3. You ought not, brethren, to "sanction" the dissolution of the constitution of the Concord Association, because it is a good constitution, and you are willing to live under it.

4. Because our present constitution is a Baptist constitution, and those churches who leave it, will leave their bapt. character behind!

What will you then be brethren! Not Baptists of course. The next thing will be to hunt out a name for you; what will it be! Lowites! or Bufordites! or Tompkinsonians! or what! Probably Pitties, for it will be a pity.

5. You ought not to form "another association," because, as we have proved, a large majority of the members of our churches and ministers are against the measure.

6. Because this newly proposed association, it is declared beforehand (in the resolutions under review) does not intend to allow you liberty of conscience to do what you please with your own property. They take the direction of your faith, and kindly take your money too under their care, and you dare not give a cent, but to such objects as they may select? Now brethren, will you allow this? If you go into this new association; you take the chains they have forged for you, upon your own necks, and the necks of your children.

7. You ought not to notice this proposition for "another association," because they apprise you before hand, that they intend to prohibit you from obeying the commands of Jesus Christ—especially this.—"Go ye into all the world, and preach the gospel to every creature."

8. Because this new association declares it will proscribe a large part of your own brethren, whom you love in the gospel, and who hope to reign e're long in heaven.

9. You ought not to notice these resolutions because such notice will divide your already meagre ranks and destroy your strength. The watch-word of the enemy is "divide and conquer."—Will you aid the enemy in your own destruction.

10. Because the Concord association will go on as before. We shall, the Lord willing, meet according to appointment, with our excellent brother P. Lester's church, on Bradley's creek, Rutherford county, the Saturday preceding the second Lord's day in Sept., 1837; where we hope to meet you all. If any of you are gone off, we shall be sorry for it, but we shall have the consolation of knowing that we did our best to prevent it.

We have now given you ten reasons why you should not put your necks under the yoke preparing for you. "Surely in vain the net is spread in the sight of any bird." Will you be less wise than "the silly dove?" Will you go blindly into the snare so artfully spread for you? We trust not but that you will think and act for yourselves.

We have indulged ourselves in remark, freely, on this subject. If we have erred in any

thing we have erred unintentionally, and we beg pardon. It has been our object to say nothing to offend any of our brethren, but to declare facts in the spirit of love. We could say much more, for the subject is one, to the churches of this district, at least, of great moment, but our conscience would not have been easy if we had said less.

TENNESSEE ASSOCIATIONS.

We have in Tennessee twenty-eight Associations. Their names are as follows—1st Big Hatchee, 2nd Concord, 3rd Cumberland, 4th Elk River, 5th Hiwassee, 6th Helston, 7th Mississippi River, 8th Obion, 9th Powell's Valley, 10th Richland Creek, 11th Salem, 12th Shoal Creek, 13th Sweet Water, 14th Tennessee, 15th Western District, 16th Buffalo, 17th Cane Fork, 18th Forked Deer, 19th Little River, 20th Nolachucky, 21st Concord the less, 22nd Buck River, 23rd Laurel River, 24th Mud Creek, 25th Muddy River, 26th Nolachucky, 27th Sequachee Valley, 28th West Tennessee. Besides these, Drake's Creek, Bethel and Red River are partly in Tennessee and partly in Kentucky. Some two or three, for example Concord the less, Duck River, &c. are Separates, and some others may, for any thing we know, be Particulars, or of some other denomination of Baptists.

As one great object we have in view is to bring all our Churches and Associations together, in "the unity of the spirit and the bond of peace," and as this design may be greatly facilitated by becoming better acquainted with each other, we ask it as a favor, that some brother in each of these Associations will send us a copy of their minutes for 1836, so that we may make out fully and correctly the statistics of our beloved Church in Tennessee. Such a document will be read with great interest by all who love our Lord Jesus Christ.

CLOSE COMMUNION.

We published in our last the first number of a contemplated series of numbers on close communion. We are sorry to say, that our engagements have been so numerous and pressing, that we have not had time to prepare the second number for this paper, but we shall continue the subject as soon as opportunity permits.

THE SOUTH-WESTERN RELIGIOUS LUMINARY.

The first number of a Baptist paper, large and handsome, bearing this title has come to hand. It is printed in Natchez, issued months

ly, and edited by our excellent brother Ashley Vaughn. We are much pleased with both the matter and appearance of the Luminary. It has a broad and destitute field to cultivate, and we feel strongly impressed with the hope that it will be eminently useful. We insert below the editor's address, and welcome him most cordially and joyfully to the ranks of our fraternity.

ADDRESS.

It is perhaps, reasonable to suppose that those, into whose hands, the first number of the Luminary may fall, will expect at least a brief statement of the reasons which have induced its publication, the principles on which it is to be conducted, and the objects it has in view.

We are very much inclined to the opinion that there are already in the United States a sufficient number of Religious Journals, if there was a more equal distribution of them throughout the land. The North and East have an undue proportion, while in the other section there is almost an entire dearth, yet the character of many of those papers is by no means suited to our meridian, even if they had an extensive circulation among us. But though the number of Religious publications were greatly increased, it is possible that even then, no good reason could be given, why there should not be as many Literary and Religious, as there are Political newspapers.

There is not a Religious Periodical, under the patronage of the Baptist denomination, printed in this State, nor in Louisiana, nor in Arkansas; and if we mistake not, there is none in Alabama,* it can hardly be expected that there will be any thing like a general effort made to obtain for the papers of other States an extensive circulation in this (though we should rejoice to see some of them much more widely circulated,) and even if such an effort were to be made, the people cannot be expected to second it with that promptness and zeal which they would an effort to circulate publications issuing from their own State or section of the country, vindicating their own institutions, devoted primarily to their own interests, and adapted to their own views and habits. Communities have their reasons for this preference, and none have stronger reasons than the South, especially the South-West.

But supposing Journals published in remote sections of the country be scattered among us extensively, still there would be a vacuum

*The Jacksonville Register, edited by brother Wood, is published in Jacksonville, Benton County, Alabama.

of that information which more immediately concerns our own section, for it can scarcely be expected that our religious affairs, our wants and our wishes, our progress and our prospects, will be fully and accurately made known to papers at a distance, in which case other portions of Zion would not only possess a limited and imperfect knowledge of this, but we should be well nigh as ignorant of it ourselves, simply for the want of a proper medium of intercommunication. To supply this deficiency in the South-West other denominations are making laudable efforts, and have recently commenced under favorable auspices the publication of two respectable Journals; we rejoice in their success, while we would willingly aid in so important and benevolent a work, and contribute as a denomination, "our due proportion to the immeasurable power of the Periodical Press." The need of a paper under the patronage of the Baptist denomination in this State, has by many individuals for a long time been felt; and a desire for such an one repeatedly and earnestly expressed.

The Luminary, we hope will be conducted on such principles, as will not be incompatible with its professions, and the great objects it has in view.

We love our country,—feel a deep interest in all her institutions and in all her movements, and cheerfully comply with the scriptural requisition, to "render to Cæsar the things that are Cæsar's;" yet our Lord has said "my kingdom is not of this world;" it is therefore manifestly improper for a paper purporting to advocate the claims and vindicate the principles of Messiah's kingdom to be constantly and officiously meddling with party politics. This we shall endeavor to bear in mind; yet a summary of general intelligence both domestic and foreign may usually be expected.

The columns of the Luminary shall uniformly be open to the important cause, and to the increasing and pressing claims of Education. It shall be devoted to the general interests of religion, but when necessary shall enter into a fair and candid explanation and a faithful and affectionate defence of the doctrines and duties of the Baptist denomination, which, (we are sorry to say) are too little understood, although now the largest denomination of Christians in the United States: yet I hope we shall not be easily induced to throw, nor upon slight grounds to take up the gauntlet of contention and dispute; "if it be possible, as much as lieth in us, we will live peaceably with all men;"

The conquests which the gospel has achiev-

ed both in our own and heathen lands, when it has been made "the power of God, unto salvation," must be contemplated by every christian with gratitude and joy—the diffusion of the pure and unadulterated word of God, destined to shed light upon darkness—and create peace amid the confusion of this sinful world, must be regarded by the christian and the patriot with intense delight; it will therefore give us pleasure to publish, as it will afford our readers both pleasure and profit to peruse, the most interesting extracts of missionary intelligence, both domestic and foreign.

The great objects contemplated in the publication of this paper, are the glory of God—the advancement of his kingdom on earth—and the happiness of the human family.

Though our undertaking may be regarded as small, we are nevertheless aware that we are incurring some responsibility, and running considerable hazard in a pecuniary point of light, if in no other; but firmly persuaded that the interest of religion in general, and of the Baptist denomination in particular, in the South-West, demanded such a measure we are confident of success: nor do we believe that the friends of Religion, of morality of education and of the diffusion of general intelligence in Mississippi and the South-West, will suffer such an undertaking to fail for the want of sufficient patronage. We look with confidence, particularly to the ministers and members of Baptist churches, believing they will take a lively interest in its circulation, and afford it such aid and encouragement as will, after this year, warrant its publication, at least semi-monthly if not weekly.

We make no pretensions to editorial task; the earnest solicitation of brethren, and the convictions of duty have impelled us to the task; but we shall do as well as time and talent will allow and shall be ready most cheerfully to surrender the work to better hands as soon as they will take hold of it.

EFFORT BAPTISTS.

We are pleased to learn that three or four sisters residing at McMinnville, in this State, have formed a Society, the proceeds of which are to be applied to the erection of a Baptist meeting house in that place. We wish them abundant success, and commend their exertions to the sympathies and encouragement of the friends of the cause in other parts of the State. McMinnville is at present without a house of worship of any denomination; it is a pleasant and flourishing village of some 4 or 500 inhabitants.

For the Baptist. of high character can be obtained by a course

ADDRESS

To the Members Composing the West Tennessee Baptist Education Society, convened at Big Black Meeting-House, Madison County, July 1836.

Having been appointed at the organization of your body, one year since, your agent for the purpose of explaining the objects of the Society and solicit funds. The objects of the Society being two:—

First.—The Establishment of a Literary Institution.

Secondly.—The Education of young men called of God to the Gospel Ministry.

The first item being the grand object of the Society at present, I have paid most attention to it, and although my other engagements have been such, that I have not been able to devote my time to the agency, yet something has been done.

After much deliberation in the absence of your Board of Managers, (which board have not held a meeting during the year now closing) but not without the advice of managers and members of the Society so far as they could be consulted with convenience, it was finally concluded that it would be best to identify the section most likely to be selected as a location for the proposed Institution, when the vicinity of the Town of Denmark was agreed upon as most central and combining as many advantages as any other point in the Western District, and nominate a board of trustees to superintend its interests and determine when it would be best to commence the Institution. Accordingly at a meeting of a number of brethren in the town of Denmark, Madison County, early in the spring season, the above was agreed upon and adopted, with the expectation that it would meet your approbation and co-operation, as most likely to accomplish the object you have in contemplation. The whole is now submitted to your body, in view of which the sum of \$7000 has been subscribed and other amounts promised, part of which on condition of location as above. The collection of a large amount of the sum subscribed (as above) is not subject to the condition of location, but can be realized should the Society choose to locate the Institution at any other point not included in the proceedings alluded to above.

After suggesting the propriety of fixing the location and commencing the Institution, as the best course you can pursue without fettering the exertions of your agent, in which event I recommend the appointment of an agent for the next year. It is the belief of the present agent, that a Literary Institution

of high character can be obtained by a course of perseverance and zeal, such as the object demands. Here I might name for your encouragement some half dozen Colleges which have sprung up in a few years, both in the East and West, (most in the latter) under circumstances not so favorable, it is believed, as those under which we exist in this part of our State; a section of country in many respects possessing advantages over those in which the Institutions above alluded to exist, both as regards soil and property already accumulated. In this grand division of our State there are no Literary Seminaries of high character. Our object is a Literary College, not a Theological School. The time has not arrived for a theological institution in this division of the State, nor will not for some years to come; when it does, then let that department be added, by erecting other and separate buildings for that purpose.

Give the community an assurance of this and I shall be greatly deceived if they do not co-operate with Baptists, as soon as any other body. To talk about an institution being sectarian, because it is under the fostering care of a particular denomination, is premature. True, it is not impossible for a literary institution to become for a while sectarian, but in that, even the managers thereof must know, it ought not and would not be sustained by the community. The only advantage then is, that in the absence of a Theological School, particular students, from the denomination having the control of the Seminary, could derive the advantages which are now derived by those denominations whose members fill the Presidencies and Professorships in the institutions now existing in our State and others—for instance in the College at Nashville, which cannot, in justice, be denominated sectarian, young men who expect to spend their life in the Christian Ministry have received instruction and none have ever thought that the faculty committed an error by instructing ministers in the sciences. The same is the case with La Grange College, Alabama, and all others of respectability, of which I have a knowledge. Nor have the Baptists manifested more sectarian zeal at any time than other denominations. We have, and I trust ever shall be willing to patronize those institutions conducted upon generous and noble principles, such as those we contemplate, bearing on the best interest of the whole community, without regard to persons—free to all who may choose to avail themselves of its advantages. The importance of the object will appear in its full force from the locality and particular bearing of

our section of this infant, but at no very distant period, great nation.

1st.—The Western District of Tennessee, a part of the great valley of the far west, is our field. As regards the field, we can only cultivate a very small part of it. To show the importance of cultivating that particular part providentially assigned us, the following is offered:

The West is said "to be above 8,000 miles in circumference," already embracing 12 States and part of four others, Western Pennsylvania and Virginia, part of North Carolina and South Carolina, four Territories, with a population at this moment, it is believed, of above 5,000,000 of human beings under the laws and government of the United States, a population almost double that which achieved the Independence of this Nation only 61 years since. Within a few years in this vast West, just beginning to be known to the civilized world, a population equal to the two ancient kingdoms of Portugal and Sweden, or the Roman States and Greece have sprung up almost unperceived with its 12 cities and numerous towns, its 24,000 miles of steam navigation, (the great thorough fare of which wash our Eastern and Western borders) its canals and rail roads. All of which is not sufficient fully to develop the resources of the vast area of country, called the great valley, the far west. Enough, however, has been ascertained to justify the conclusion that no part of the globe is qualified to sustain so numerous a population as that drained by "the Father of waters."—Take another view of this, in many respects, great wilderness prospectively.

Our nation, hitherto the most happy, most prosperous, increasing in population more rapidly than any to us known since the world began. With a bright prospect before it of still greater glory if the means in our hands should be used to the best advantage in promoting the good of one common whole.

Our ancestors in laying the foundation of our fundamental institutions whether Political or Religious, in nearly all, were careful to deposit a redeeming principle which has proved our salvation hitherto. In their wisdom they saw a great nation beginning to spring into being, but in our experience we behold it enlarging itself with a density of population crowding the great valley, which if not retarded in its present progress will swell itself by the close of the 19th century to 100,000,000, surpassing all other nations and almost vying with the self-styled "Eternal Empire" of China. Before these millions shall exist, however, the control of so great

a nation will be in the citizens of the West. Upon the West then rests the future prospects of our beloved Federal system of government. And, what, shall this best of all systems of government be suffered to crumble and fall? No, verily every genuine American in principle will say, no, we will shed our last drop of blood first, and with it spend our last dollar. However much such principles may be and in their proper sphere ought to be admired, they are not to be relied on to perpetuate a nation's prosperity,

Greece and Rome had their citizens flushed with the love of country, brave, wealthy and numerous, on which they rested their nation's cause. They ceased to prepare for the future, but the future came and found them not prepared to bear up under its mighty weight. Those nations with all of a nation's love, wisdom, riches, honors, valor and millions were crushed, they have fallen to rise no more. Every American is taught an important lesson in the history of those nations. While every man labored for the common good and to promote their nation's cause, they prospered as nations and citizens, but when the people became selfish and spent their lives to promote self-aggrandisement, obtain riches and out-strip each other in splendor and luxury, they lost liberty and all.

To rouse our citizens and show more effectually the importance of extending over every section of these United States sound literature, nothing can have a better effect than a just knowledge of the lawful crisis now forming in this nation, growing to a considerable extent out of the vast emigration from Europe of the lower order of society, filled with confirmed superstitious ignorance, being governed by their leaders. Dr. Beecher, one of the most wise, prudent and pious among the intelligent, is represented in the June No. of the Christian Review as using the following appropriate language on this subject. Dr. B. considers that this influx of European population renders our condition as a country one of unparalleled novelty and urgency, "for since" says he "the irruption of the Northern barbarians, the world has never witnessed such a rush of dark minded population from one country to another, as is now leaving Europe and dashing upon our shores. It is not the Northern hive, but the whole hive which is swarming upon our cities and unoccupied territories as the effect of overstocked population, of civil oppression, of crime and poverty and political and ecclesiastical designs. Clouds like the locust of Egypt are rising from the hills and plains of Europe, and on the wings of every wind are

coming over to settle down upon our fair fields, while millions, moved by the noise of their rising and cheered by the news of their safe arrival and green pastures, are appearing in an endless succession."—*Christ. Rev.* page 258 and 259.

With the facts now before us, who does not see the importance of a College in our District. But I have not said all I wish to say on this all absorbing subject. From what has been said, however, it is pretty clear that the West will rule this nation—Therefore by it the world will be greatly influenced, if not controlled. The influence which American principles have and will exert on Europe is not to be calculated; add to this the direct influence of which the benevolence and light reflected by the influence of schools and other missionary labors in Asia and Africa by American influence is not to be estimated short of the complete renovation of those dark regions. How much then depends on this nation with the perpetuation of its free institutions both civil and religious at every triumph in our government manifesting its efficiency for all emergencies. The system of Monarchy totters and Kings tremble upon their thrones, while the lovers of free governments in every clime rejoice. The reformed and enlightened among the uncivilized nations stands and looks towards us as deliverers of their countries from superstitious darkness and death with an intensity not easily described. But it is not the influence this nation may possibly exert on the world which claims a place in our affections and points out our duty alone. If our nation falls, with it will fall the rights, advantages and liberties of our children and children's children—a state of things we cannot bear to think of; one we must labor to prevent. Take another view of the importance of the work we are engaged in, the mighty exertion duty demands our division of the State to make in promoting the object before us as the most efficient means in our reach by which the mighty interest brought to view above can be promoted, growing out of our present political position in the nation and valley.

1st. Tennessee is now the 6th State in the Union of 26 States in point of population.

2nd. According to ratio of increase from 1820 to 1830, she stands numerically the second State in the great West.

3rd. Aside from the question of actual voters, and then Tennessee at this time possesses the greatest amount of political influence of any State in the Union, with a fair prospect of that influence continuing for years to come.

4th. Who is it that does not know the influence of the States in our Federal government does not depend alone on numbers. Every one acquainted with the subject must know that Massachusetts extends an influence in the nation not equaled by States vastly superior to her in numerical votes, which is owing to the influence she once obtained (such as Tennessee now possesses) and by her cultivated talent she still maintains. Nor does Massachusetts owe her moral religious influence, which she is so happily and extensively exerting in this age, to any thing (save divine blessings) more than to her Seminaries; by these her Gospel Ministers and community are so intellectually cultivated, they have lost their centrifugal action, they move in solid column, consequently her influence in support of whatever is praise worthy, is only surpassed by the Empire State, though her territory is not equal to our District. While those views are fresh on our minds let it not be forgotten that our State is divided into three grand divisions. In the Eastern division there are three Colleges, *Greenville, Knoxville and Maryville*. In the Middle division are three, the one at *Nashville, Jackson* at Columbia and *Clinton* in Smith county.—In the Western or Western District, permit me to reiterate, there is not only no College but no permanent school of high character that I am acquainted with, and yet the country possesses wealth far superior to some other parts of the State where we find Colleges now existing.

The next generation in this part of the valley will not be prepared to exert that influence which they ought, politically nor religiously, unless their parents qualify them, which they cannot do without the proper facilities. We must, therefore, give of our property and time for the purpose of accomplishing so important an object. This vast West cannot be saved from ignorance, vice and superstition; unless the community view the importance of the work in its length and breadth from the Lakes to the Gulf of Mexico and from the Alleghany to the Western frontier. When this view is taken of the subject we then see that it is folly to think of one part providing the necessary facilities to furnish the other with proper mental cultivation, every part must and will, if not blind to their own interest, exert themselves to the utmost. We must not think of Colleges and Academies in other parts of our country and deem those sufficient; we must possess those self-redeeming principles among ourselves. Least I should trespass upon your patience by being too prolix, "the thing required for

the civil and religious prosperity of the West, is universal education and moral culture, by institutions commensurate to that result, the all pervading influences of schools and colleges and seminaries and pastors and churches." The cause in which we are engaged is not that of an enemy, it is the cause of every man. Let it not be said that man will neglect their own interest. Can a man seek his own good and not the good of his children? Nor let it be said that, that man who acquires a large amount of property for his children, and does not qualify them to use it, by having their minds well cultivated and stored with useful knowledge, and as deeply impressed as possible with moral principles ever seek their good! No, rather he seeks their evil and certain destruction.

I need not tell you that the Western District of Tennessee, is bounded on the East and West by two of our finest rivers, each affording steam-boat navigation at all seasons of the year, besides those rivers which penetrate the interior and the contemplated internal rail-road improvements, the stock of which has been taken. Nor, perhaps, are there any 16 large counties of territory, taken together, in the Mississippi valley calculated to sustain a more numerous population.—When taking our whole interest and responsibilities as a people into view, with their bearings, deep conviction forces itself upon our minds, that our situation imperiously demands a College in the Western District of Tennessee. It has been computed that one fourth, at least, of the whole population of these United States are either Baptists or favorable to the religious principles held by that body of Christians, which computation it is believed will hold good as regards our population in this section of country; we must therefore, as a denomination, not only commence but help complete this object—and Baptists must say to every man, help us, we are about a great and good work, it must go forward, your interests demand it equally with ours and we ought to make one common cause of it until it is accomplished. The East is helping the West in other parts of this great valley. Why may not our citizens help themselves? This District contains and must contain the graves of our dear ones, of ourselves, our children and children's children we ought to esteem it a privilege to labor for its general good. Why may not the citizens thereof enjoy the luxury of doing as well as any other people? I do believe there are many willing and ready to help—I have not known them to be backward in contributing to the promotion of any great

matter of general interest yet brought before them. But in the instance before us it would be uncharitable to suppose the most penurious and miserly would fail to aid, because that man who is not willing to help build up the literature of our country shows no friendship for his species—is unworthy the blessings of a government like ours, which he does not try to perpetuate according to the means he is possessed with. The following will show that *benevolence and concert of action* is all that is necessary to accomplish the object. To proceed then, it is assumed that one-fourth of the population of our division of the State are able to pay over into the treasury of the institution \$12 50 a year for two years. If this supposition be correct, (and it is supposed none will doubt it) then it is only necessary for us to recollect that our division of the State contains at this present time at the lowest estimate 100,000 souls, one-fourth of which is 25,000. This number multiplied by the sum proposed as above—which in two years would amount to \$25 each, an aggregate of which will give an amount of \$625,000, an ample endowment. It will be said the calculation must be reduced. Well, let us take another view. If one-tenth part of the population will give \$5 per year for two years the institution can be carried in operation, having a sum of \$100,000. I know this last calculation puts the amount perfectly in the power of the people—therefore the thing is practicable. Still however if it should be insisted that although the people have it in their power to raise the necessary funds, there is a want of knowledge and public spirit in too many sections of our District; if so then another fact is proven as clear as a sunbeam. That is, nothing can possibly save the country from ruin but Seminaries of all classes. Will not those persons then, who consider themselves among the enlightened and benevolent, come forward and for the present do the work of the whole, build up a Western District College. I shall believe they will until the reverse is proven. All which is submitted.

Yours respectfully,

P. S. GAYLE, Agent of the
West Ten. Bap. Education Society.

Received and forwarded, for the American and Foreign Bible Society, of N. G. Smith for publishing Judson's edition of the Barman Scriptures \$30, Rev. G. Stovall \$5, J. Harrison \$1, P. Scally \$1, of sundry persons names not obtained \$1 50, E. Rayner \$1, Rev. O. Dotson \$1, Dr. Ewing \$2, Rev. Martin \$1, J. Hill \$1 50, C. Roberson \$1, West Brooks \$1, Mrs. Eliz. Theus \$12.
Yours, P. S. GAYLE.

For the Baptist.

ANOTHER REVIVAL IN KENTUCKY.

Greensburg, Ky., Sept. 25, 1836.

DEAR BRO. HOWELL:—

It gives me pleasure to let you know what the Lord is doing in this State. I held a meeting of fifteen days in Lebanon, and the Lord converted one hundred and sixty-seven souls. I organized a church after the meeting was over. I have been in this place for the last eight days, preaching the gospel to poor sinners, and the Lord has converted about one hundred souls. The benches are crowded with mourners; the number is about two hundred. Such a time I have never witnessed. The shouts of heaven-born souls ascend the hill of God. The old pilgrims have taken their harps from the willows and tuned them to the songs of redeeming love. It is a rejoicing time. I shall visit Nashville in October. I hope you are prospering and doing great good in the cause of Christ. You will give this a place in your valuable periodical.

Yours, in the best of bonds.

T. J. FISHER.

For the Baptist.

DIED—At the residence of her mother, Miss BALSORA DUPREE, daughter of the late Rev. Wm. E. Dupree, of North Alabama, in the 17th year of her age.—She left a disconsolate mother and several affectionate brothers and sisters, to lament her loss. Her death was much regretted by all who knew her, as it appeared, that by the sweetness of her temper and the unaffected affability of her disposition, she at once found a place in the affections of all who had formed an acquaintance with her; and as matter of great consolation to her friends, she left the strongest evidences that she died in the embraces of her redeemer.

"When blooming youth is snatched away
By death's remorseless hand,
Our hearts, the mournful tribute pay,
Which pity must demand.

"While pity prompts the rising sigh,
Oh! may this truth, imprint
With awful power—"I too must die,"
Sink deep in every breast."

For the Baptist.

Departed this life, 31st July, in the 43d year of her age, CYNTHIA RALEY, consort of Samuel Raley, who has left her family and a large acquaintance to mourn her loss; but their loss is her infinite gain. She died as she had ever lived, a shining example of piety and virtue. She was perfectly resigned to

death, as a welcome guest to set her soul free—to liberate it from the clay of this mortality and let it soar to climes of eternal bliss. On her death bed, seeing her husband, children and friends weeping around her; she entreated them not to grieve for her, for she was going to rest—to a place where sorrow and grief are strangers.

To her daughter she thus addressed herself:—"I am no respecter of persons: I want you to be dutiful and kind to your husband; and at the same time exhorted him to treat her with tenderness, and that love which is pleasing in the sight of heaven, and to endeavor to be prepared to meet her on the banks of eternal deliverance, where parting is no more." She also exhorted her husband to prepare to meet her where parting is no more. A few hours before her death, she prayed to the Lord, if it was his will, that her sufferings might be appeased or lessened, and that she might die some easier; but not her will but his be done:—then tried to sing a song, but finding that she was growing weak very fast, she desisted, and shortly after fell to sleep in the embraces of Jesus, entreating her companion, with her last laboring breath, to prepare to meet her in the realms of eternal happiness, where they should be forever blessed. She also called her youngest son to her, and exhorted him to be kind and affectionate to his father and to forsake his evil practices, and repent and be reconciled to God—to "remember his creator in the days of his youth"—praying his father at the same time to watch over him and instruct him the nurture and admonition of the Lord.

For the Baptist.

MINUTES OF THE CONCORD ASSOCIATION.

There came to Nashville on the — day of —, a sturdy looking fellow, half white mulatto, and reported the DISSOLUTION OF CONCORD ASSOCIATION, because there were two churches in her which were united with others of the like description in spreading the gospel: In a word, that they had combined together, to save as many preachers as they could from going a warfare at their own charges, while they preach to the destitute. Had this fellow reported, that a synagogue of the Jews had dissolved for that reason, he would have been believed. But, that a christian body, who are commanded to "go into all the world and preach the gospel to every creature" have dissolved for the above reason is out of the question. He is taken into custody until the truth is known, and it

can be ascertained whether his is not a penitentiary crime, if so, he will be sent there to work the fires.

"DON'T GIVE UP THE SHIP."

The ship "Constitution" is a first rate sailer. There came down upon her some few weeks past, a most tremendous storm, while nearly all her passengers were on board. The waves rolled high, but she rode them in splendid majesty, like a gallant seventy-four. Many of the passengers were afraid she would be broken with the violence of the waves; but her iron sides bore her up and she braved the storm, and is now safely moored in the harbor of peace. All the passengers then on board, who wished to keep their birth in this noble ship, was free to do so.

To those who may wish to take passage in her, we give the following notice:—

The sign of this ship is the white horse and his rider, with a bow and arrow. She sails under colors of three stripes. On the first stripe is written in capitals, SCRIPTURE LIGHT: on the second, CHURCH RIGHTS SECURED: on the third, CHRISTIAN LIBERTY IN RIGHT THINGS. Her charter reads thus: "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

The owner and officers of the ship are:—The Father is owner, the Son is master and the Holy Ghost is pilot. "Charity, which suffereth long and is kind," is mate. "Effectual, fervent prayer" which "availeth much," is purser; and Watchful, the clerk. The Apostles are managers to trim the sails. "Awake O! north wind and come thou south blow." A gracious breeze on this ship. The word of God is the compass—Hope, the anchor, and Glory, the port of entry.

The landing of this ship will consist in the "work of Faith, and labor of Love; and patience of Hope."

The passengers are requested to take on board with them, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—And on the voyage, it will be expected they will add to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, charity."

Should the following waves be found with the passengers, the managers will throw them over board.—"Bitterness and wrath, and anger and clamor and evil speaking."

The passengers are fond of good company, but not more so than their servant.

J. WHITSITT.

For the Baptist.

MISSIONS.

BRO. HOWELL:—

It appears from a document now before me and called, a reply to some remarks written by the Editor of the Baptist—that you have laid yourself open to the animadversions of Elder Watson. As I have not read your remarks, I am not prepared to say how far they are fairly met; but, if the document before me is a good and sufficient reply to them, it certainly falls very far short of extricating him from that singular position of which he complains.

I read Dr. Watson's first work and was fully prepared in my own mind to wonder how he would be able to persuade a thinking community, that he was not inconsistent with himself and at variance with all Baptist principles, when he recommended the holding of such a council as he did recommend. I read that part over and over again, and could compare his council to none but such as were held in the dark days of the churches: and if your Associations have lately held such an one, and you too have joined in it with Elder Watson, together with many other good Baptists, that does not prove the position to be right; but rather that the Baptists are strangely fallen from their original simplicity and purity, and have embodied in their doings, too much of the doings of that people, we as Baptists, have so long and so justly disapproved.

But, I have intimated that Elder Watson, notwithstanding all his objections, must occupy a very singular position. If it is not a very singular, it is certainly a very novel one; and such an one as opposers of conventions and general associations do not usually occupy:—for, in most cases, the opponents of these, are enemies to all benevolent institutions. The acts and doings of the one are so in accordance with those of the other, that they are commonly identified as belonging to the same family of useful and benevolent or dangerous institutions—each and every one of them having a direct or indirect bearing upon the christian church. If this is the case, then Elder Watson has deviated from the common course of opposition; and tho' he may be able to see things different from others, yet, if he has shifted the ground of opposition, he certainly must occupy a new or novel position.

From what he had written I am inclined

to suppose, that he is by the convention, as I by your remarks, very much in the dark. He knows something about it but not all—at least, if he is well versed in its history and character, he does not appear to be: for the insinuations and innuendoes he has cast upon it, have certainly no foundation in fact. He may have received wrong impressions by detaching a part from the whole, as I suppose you have some of his remarks from the rest, and if he has just cause of complaint the convention brethren have more.

In answering the writings of such a disputant; there is some difficulty, for if all he writes be quoted, it is a laborious undertaking, and such an one as individuals will not usually submit to. If in the present instance, I take the whole of what Elder Watson has written together, it will perhaps be the same as quoting what he has said, and then we may sum up his objections to the convention in a few words—that it has interfered with the internal rights of the church. This, if true, is certainly a justifiable objection, and one, that every baptist minister ought, as a watchman on the walls of sin, cheerfully to make his own; for he is bound, as a faithful watchman to be found at his post, and ready on all occasions when danger is near, to sound the alarm. But, then as a wise man, he must be careful that he does not give needless alarms, lest he should become a troubler in the camp of Israel. When false alarms are sounded too often, the whole host becomes accustomed to them—are put off their guard by them and the real enemy may come and take the host by surprise. False alarms are generally more to be dreaded than actual danger. Now if we can show that elder Watson has mistaken the matter and substituted imaginary evils for real ones, it will be the same thing in the estimation of independent and thinking brethren, as proving his objection is no objection at all.

The different conventions of the baptists are all similar in their character, intentions and operations, though some may embrace more objects and exert wider influence than others, while each as a distinct body positively disclaims all right of interference, and practically refuses to interfere with any of the rights of the church; and yet, they are charged with doing so, because they have discovered some waste places and have returned to point out those places to some of our ministers and have pledged them support while laboring in them. Now, in doing this, they are told that they are doing what they have no right to do, and it is strongly intimated that

this is doing what the church has no right to do. This is certainly a strange way of proving that the convention has interposed with the rights of the church.

The church as a church, has no right to look out for destitute places and has no right to locate ministers and support them in such places:—*ergo*—the convention has no such right and by so doing is invading the rights of the church. This is certainly strange reasoning if it is sound logic, and is a long way too metaphysical for my comprehension. This is surely raising the wind and riding in the storm.

Has the church no right to look out for destitute places, and no right to send ministers and supply their wants while laboring in them? Then if she has no such right, the convention in doing this cannot interfere with her rights. Then can one individual interfere with the privileges of another where no privileges exist? To reason in this way is equal to saying, that a man has burned down my house, while at the same time I admit that I never had one.

But the convention brethren may be of a very different opinion to elder Watson. They may believe that the church does possess such rights and privileges; but, that in the present day, she is not exercising those privileges as she ought and as members of the church they are determined to act like men who know their master's will & are disposed to do it, and in doing it, they may be willing to have their names cast out as evil and to be called heretic for his sake. In discharging this duty they feel persuaded that they have the sanction of the word of God and if they have that sanction they know they have the approbation of Heaven. They may not be able to find isolated passages of scripture that will point to every item in their proceedings—but they will find their doings as a whole, sanctioned by the general tone and spirit of the new testament, & if that is done it is quite sufficient. To be continually hunting for particular passages to sanction every particular movement that is made by the church in a book containing several rules for her conduct and behaviour, exhibiteth so much of a school boy character or of a partisan in religion, that I suspect if the apostle were to reprove for such conduct, he would say of such individuals, that they were ever learning and never able to come to the knowledge of the truth, or he would tell them it was the letter that killeth, but the spirit that giveth life.

What if the word convention is not men-

tioned in the scriptures any more than the word association, and what if some of her officers, by-laws &c., any more than the officers, by-laws &c. of associations, should not be named in the new testament. Is it then not right to convene together and consult about the interest of the church? If members of the church are exhorted to union—to diligence and zeal in the ways and the works of the Lord, it is full sufficient sanction for the formation of a religious body like the Baptist conventions—and if the command to the disciples is, to "go forth into all the world and preach the gospel to every creature," it is the business of the disciples to attend to this matter; and, if our churches as churches are sleeping over this commission, it ill becomes its members to do so. God may punish such lukewarm and inactive churches in this world as he did churches in Asia, by removing their candle-stick out of its place, while every member of such churches will be called to give up his individual account another day. It is gratifying to know that the baptist churches, in making pleas are beginning to wake up from their lukewarm condition and that they are acting like men engaged in the work of the Lord; and it is more gratification still to know, that notwithstanding all the opposition they meet with that the Lord is with them of a truth, that he is sanctioning their labor and blessing the work of their hands.

In almost every paragraph of elder Watson's piece, a reference is made to the gospel plan, which I suppose is intended to be placed in opposition to the plan of a convention, but what this plan is, it is very difficult to discover. He may have a plan in his own mind and that may be more like the gospel plan than the one adopted by the convention; but if it is he ought to give us the outlines of it at least; for to write about a plan, a gospel plan; and not present that plan in some tangible form, is like a man's beating air or making a noise and a bustle about nothing:—Something similar to the people of Ephesus, when they cried out so long and so loud, "great is Diana of the Ephesians."

But Elder Watson seems all through his piece to be much confused, for he continually puts wrong for right and right for wrong. He reasons about the convention much in the same way and about as conclusively, as he does about the temperance and abolition societies, and charges blame to the parties it does not belong. For instance, he refers to the acts and doings of certain churches who have in their church capacity adopted the

principles of these societies and as a natural consequence, have made temperance and abolition, matters of fellowship. But who does not see that these churches, acting in their own proper capacity and adopting these principles is one thing—while, if these societies were to form rules for churches would be an other and quite a different thing. The question then is not now, whether these societies are doing right, but whether these churches have. In like manner, some of our churches may adopt freely and of their own accord, the principles and the work of the convention, because they may consider the doings of that body as praise-worthy and of good report; but this is a very different thing from the convention, interfering with the churches and regulating their concerns, The truth is, that some of our churches have been troubled about the convention, but have never been troubled by the convention. Who ever heard of the convention adopting rules and then imposing them upon the churches. Some of the members of the convention in their own proper character as members of the church may propose the objects of the convention to the churches to which they belong, and the churches if they see cause, are certainly at liberty to make these objects their own; but when they do so, it is not the convention that imposes these things upon them, but they do it of their own free will. But now see the difference between what you would call convention and anti-convention churches. The convention churches, reason with their members who cannot see as a majority sees; but never withdraw their fellowship from such members, because they do not believe they have any right to Lord it over God's heritage, and that every offering made unto the Lord should be a free will offering, and therefore, if their members in other respects walk orderly; they can walk with them and commune with them as brethren.—The anti-convention churches, when they act upon this matter at all—reason, then command, then exclude. They will not hold fellowship with their convention brethren. They will count them heretics. Is this the gospel plan?—Is this the plan of the apostles? They excluded for drunkenness, blasphemy, concupiscence and such like, but never for supporting the gospel and the cause of God.

ARISTARCHUS.

From the American Baptist,
Columbia College, D. C. June 10, 1846.
CIRCULAR.

The Trustees of this Institution, after a careful examination into its pecuniary con-

cerns, take pleasure in assuring its numerous friends, that they were never in so prosperous a condition. If those pledged to furnish aid come up speedily to its assistance, the College will soon be relieved of its embarrassments. About one-third of the debts as reported by the Rev. Mr. Clopton, have been paid—about \$19,500 now stand against the concern; but to meet this, \$17,200 are pledged by responsible persons. There have been some failures, but they leave only about \$2,300 unprovided for; this we have no doubt will soon be raised by agents. Besides paying about \$12,000 of the amount of debts, as estimated by Mr. Clopton, the Faculty have been sustained, and the whole concern kept in motion.

We take pleasure by saying that the Rev. Adiel Sherwood, of Georgia, has accepted the appointment conferred upon him some months ago, and enters upon his duties as General Agent with the prospect of being as successful as he is energetic.

S. CORNELIUS,

President of the Board.

ANDREW BOTHWELL, Sec'y.

N. B. Persons pledged on Mr. Clopton's plan are earnestly requested to send the amount due, to Robert Johnson, Treasurer, as soon as practicable—especially by the 1st of November next.

ADIEL SHERWOOD,

General Agent.

For the Baptist.

A DIALOGUE.

A conversation between two divines and others, whose names we shall not call for the present—Joseph and William, Peter &c.

William. Good morning brother Joseph, I have been trying some minutes to overtake you, are you on your way to the meeting?

Joseph. Yes brother William, I am going there, but I hardly know for what: you know we have but little satisfaction at our meetings, but I hope it will be better day, as we are to have some of our brethren with us. I have been just thinking, that if we go on as we have done lately, that we might almost as well go into some of our neighbor's cornfields and set down in some one of the corners of the fence, and there talk about our families, our crops and the markets, as to go to the meeting house and talk about them there, as is commonly done; for you know, as soon as we get there, our brother Dick will be sure to have something to say, to make one laugh about his blood mares and his fine colts.—Then, there is brother John, he will not rest

till he has satisfied himself about every man's crop in the neighborhood. Besides these there is brother Friendly, who always has something not very good to say about almost every member of the church, and to tell you the truth, I am but little benefited by our meetings.

Wm. You have exactly hit my feelings, for though I am too apt to join in such conversations I must confess, I often think some other place would be far more suitable than the meeting house, to hold such chat. It appears to me to be both out of time and out of place, to meet on the Lord's day and at the Lord's house, to talk about corn and cattle, markets and banks and such like things. I can remember the time and so can your, when things were not so with us. There is a melancholy pleasure in looking back to those days, when spiritual things occupied our thoughts and our tongue. Then it did my heart good, and I used to look for the return of our meeting as a spiritual feast. But now what is the matter! the sabbath has lost all its delight, and we meet as if we met for almost any other purpose than that of religious worship.

Jos'h. There is something wrong somewhere, for things are mightily changed among us. In those days of which you have been speaking; we were then as we are now, sometimes without a preacher; but then, that made but little difference, for we all met together and our neighbors met with us, and we all seemed to enjoy ourselves; we used to spend our time in singing and praying. But now, alas! what is the matter! if our minister is not with us we linger about the door, chatting with every one we meet about any thing and every thing, except religion, till it is nearly time to break up. If any one a little less talkative than the rest, proposes to go into the house and spend a little time in singing and in praying; the proposal is met with so many excuses, that our neighbors nearly all disperse before we go in. One will say to another, come let us go home, there will be no meeting here to-day. If these people would only go into the house and sing and pray as christians ought to do, I should be almost as well satisfied as if there was preaching; but only hear then what poor excuses they are making to one another, it looks like they are ashamed of their religion. Come let us go, there is no good to be gained by staying here. If these people go into the house, it will be Brother take the book, when perhaps, he will only shake his head or mutter out, I don't feel like praying; and so it will go on from one to another, till they will

all conclude they may as well break up and go home. In this manner our friends and our neighbors reprove us. Things were not thus with us in the days that are passed, for the time was, when you and five or six others were always ready and always willing to do the best you could; and then our neighbors never complained nor never left us.

Wm. I know these things are all true, and such as ought not to be; for if I have not heard every thing you have stated, exactly in the same order, I have heard something very much like it, and that from a quarter that has often severely reproved me. You know my children generally go with me to the meeting house, and I believe behave as well as any; but when such things occur and they begin to hear our poor excuses, they mount their horses and go home and in the course of the evening will be sure to ask why we baptists do no better, and will perhaps, intimate a wish that some other sort of people would come amongst us, that when they went to meeting they might have worship of some kind, for by the by, they think it a burlesque on christianity for christians to go to a place of worship to talk about politics and to discuss neighborhood affairs. But here comes our preacher, we will drop this subject for the present, and next time we meet, if you have no objection we will take it up again, for there are many things making against us I should be glad to talk over:—I hope things will be better with us than they some times are and that we and our neighbors too shall all enjoy ourselves, especially as our brother R. is to be with us and several other preachers. You know we are all fond of hearing brother R., he makes every thing so clear and so plain that a child can understand him, though they say that he is one of your learned men.

Jos'h. Learned or not learned, I wish all of our preachers were as easy to be understood. But brother William, I am afraid you are counting too fast, for I have heard it whispered about that he would not be here. But here is the preacher, I expect he knows all about it.

Minister. How do brethren! Is it most time to begin; talk fast, what were you talking about when you suggested as I rode up, that perhaps I knew all about it. But first, let me tell you something about our meeting that perhaps you will not feel so well satisfied about. You know at our last meeting but one, for at your last meeting I was not here; but first let me ask you, did you have any meeting?

Jos'h. Yes. I believe however, I ought to

say no, for we only met at the door and there agreed that we had nothing to do, and as the brethren did not feel like praying, we concluded we would return home, and hope for better times to-day: But this is not a pleasant subject, so go on, for we want to ask you a question.

Min. Well brethren, you remember at our last meeting, for so I shall now call it, as you poor cold hearted professors have had none since, we agreed to hold a communion season and write to our brother R. with some other brethren, to attend with us; some of those brethren will possibly come, but brother R. will not.—That is what I wished to tell you.

Wm. (with some excitement.) He will not! why what is the matter, is he sick, or is he called off some where else, or what!

Jos'h. This brother Peter, is the very thing I expected and what I was telling brother William I thought you could tell all about. This is what we desired to ask you; therefore, go on and tell all about it; for I confess I am not very well pleased. I love brother R. and love to hear him preach; but I am afraid all is not right. Surely he cannot have the right interest of the cause at heart or he would certainly, hearing of our low condition have come to our help—but I suppose he is living in town and perhaps getting rich, or perhaps he is getting proud and thinks it hardly worth while to visit us homespun folks.

Wm. I think brother Joe you are too severe; you ought not to indulge in too many suspicions, I believe brother R. is a good man and I cannot think hard of him, till I have good reasons for doing so.

Min. I think bro. William you are right, but suppose he had come, what good could he have done you—you sent for him, it is true, but you have not, as you ought, sought the Lord for his blessing, or you would have met together at the last appointment, not at the door, but in the house and then and there prayed together that He would prosper you in this thing. But I am reproving you for your faults and not answering your enquiry. Well, according to your request I applied to bro. R.: gave him an account of your cold and lukewarm condition and urged him if possible to be at this meeting. He answered me very promptly, and assured me it would afford him much satisfaction to meet with and assist you, but for particular reasons, he did not believe it would be in his power. He hoped, however, that the Lord would be with you and that you would have a good meeting. He observed moreover that his church had meetings every

Lord's day, and he did not feel at liberty to leave them destitute.

Wm. And is that all he had to say. I am like bro. Joseph, beginning to think that all is not right. It may be all right as he is settled in town, to have meetings every Sabbath, but then it is not necessary that he should be always there, especially as there are members in his church that are quite acceptable preachers. But I suspect this is not all, especially, as he intimated that he had particular reasons he did not name. I don't like this way of getting off.

Min. Well, so I thought, and as I had a spare day or two and a spare horse in the bargain; and as I wanted a good excuse to go and see him, that I might chat with him about some knotty passages of scripture, I concluded I would avail myself of this opportunity and urge him personally to engage one of his brethren to supply his pulpit for once and come and join his efforts with ours. So I went, and when I met him he received me with all cordiality and marked friendship, introduced me to his wife and to an interesting family of boys and girls, perhaps, altogether eight or nine, at any rate what we would call a decent houseful. But when I urged him to accept our invitation I thought he seemed to play off as if he did not wish to come, and yet he professed to take a deep interest in our welfare. But notwithstanding all this, there appeared to me, to be something he wished to conceal that seemed to furnish him with a good excuse for not coming. Observing this and feeling greatly interested in this meeting, I was not willing to be put off, for I began to think, perhaps, he has been prejudiced against some of the brethren, and his feelings are hurt with some of us and he is unwilling to make it known. So I urged him to tell me what were those particular reasons, assuring him that I was influenced by the best of motives and only wanted to know them, that I might have an opportunity, if I were able to remove them. When he found that he could not get off without some further explanation, he began by enquiring how far it was to the meeting house. I told him I thought it was not more than a good day's ride on a good horse. He smiled and said, "then I suppose it must be about two good days travel on foot; for you must know if I attend your meeting I must

walk, for I do not keep a horse, he would be too expensive, for he would eat as much as half my family." But this I thought a poor come off, as many of his friends kept horses and would certainly lend him one at any time. He admitted his friends were very kind, and, as far as he knew, were always willing to oblige him; but he had lived upon his friend's favors till he did not think he was doing them justice, for he had accidentally found out that one of his friends had suffered by his kindness in this way; being obliged himself to neglect some important business for the want of the horse he had loaned him, and he observed he could not tax his friends in this way. I then told him there were horses enough to hire, or if he did not like that way of travelling, the stage passed very near the place. He looked at me with so much good nature that I began to think, hereby I have hit the right nail on the head. When he began pleasantly to detail all the items of his expenses, which were far from being extravagant, excepting when he once applied to a deacon of one of our churches to supply him with some articles, and these were extravagant articles, but the good deacon finding he was ignorant of such things took it into his head to charge him most extravagant prices, something like twice as much as any one else. After all I found when these different items were put together, that they amounted in the whole to nearly all his income. For his school together with his church and congregation scarcely made him up as much as one of our common crops furnish us. Besides he told me of certain trips he had taken to preach and what it cost him, and asked me to decide for him as an honest man and tell him whether, seeing all his circumstances, I could think it his duty to take a journey that would cost him as much as would bread his family for a week. I confess brethren this put the matter in a new light before me, and I was at a loss what to say. If I could have handed him money enough to have borne his expenses I would have done so, and then with a very good grace I could have pressed him to meet with us. But as I felt neither willing nor able to bear such expenses alone, I could not as an honest man say any more to him on the subject. Now brethren think over this matter, and each ask himself, would I walk so far to meeting? Would I

be willing to bear singly and alone all the expenses of a minister who comes so far to preach to you; and then, would either of you be willing to support his family while he is laboring for you and absent for them? This is what you are asking bro. R. to do by himself for your good.

Wm. Br. Joseph I think bro. Peter has given us some home strokes. I feel a little of the force of his enquiries, and as you and I are deacons of the church it is certainly our duty to take this matter under our consideration and do our duty. It is not right that our preachers should be required to bear such burdens and be dragged from their families in this manner. But the congregation has collected, let us go in and leave this matter for another time.

ARISTARCHUS.

From the Religious Herald.

WILLIAMSBURG, July 12, 1836.

Bro. Sands:—I bespeak for the enclosed papers marked 1, 2, 3, 4 and 5, an insertion in the Herald. In my view they are of deep and serious importance to the religious public, and may lead to results very materially and beneficially affecting the great interests of the Redeemer's kingdom.

Many able ministers of the New Testament may, and I hope will, yet go forth from the classic halls of William and Mary College, bearing the glad news of a Saviour's love to the guilty inhabitants of this dying world.—When we reflect on what a single individual, for example the apostle of the gentiles, was enabled to accomplish for religion in the brief space of his short life, what, under God, may we not hope from the combined efforts of all who, in all time coming, after being brought up at the feet of the Gamaliels of this ancient and honorable institution, shall "come up to the help of the Lord against the mighty!" and who shall set bounds to their number, their ability or their success!

When "many shall run to and fro, and knowledge shall be increased," then "shall the wilderness and solitary places be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carme and Sharon. They shall see the glory of the Lord and the excellency of our God." While India, Africa, Burmah, Europe, Colombia shall rejoice together by reason of the favor now offered to our holy Religion, Heaven and Eternity alone, shall

be able to disclose the height, and length, and breadth, and depth of the entire result.

In reference to our Seminary at Richmond and all other similar institutions, I say let them flourish. And as it regards our removal to this place at this time, I do not now propose any such thing. It will, perhaps, be better for the present, to avail themselves of the advantages offered us at this place, by receiving here such of our brethren as are sufficiently advanced, to proceed at once with the scientific courses, and when we have made the experiment, we can better judge of the propriety of the measure. It may result in the establishment of two separate institutions, each for itself, and both for God.

To such friends, whether ministers or professed candidates for the ministry, of the Baptist Church, as shall determine to avail themselves of the inestimable advantages offered them at William and Mary College, I hereby tender the hospitalities of my house on their arrival at this place, until they can obtain board. And in the mean time, I shall be happy to receive, and to answer, such communications as they may see cause to direct to me, at this place, either by mail or otherwise.

To my distant friends, I would say, that during the collegiate course, Williamsburg is as healthy as any spot in our country. Within the last fifty years, it is believed not more than about five students have died while attending the college at this place, and two or three of them lost their lives by drowning: and it is a fact that deserves to be known, that while the cholera has visited almost every other town in the United States, Williamsburg has so far escaped its ravages. The place is healthy—Professors able—College prosperous—society agreeable—and withal, those who come here to study, and not to frolic, can live as cheap as at any other similar institution in all our land.

SCERVANT JONES.

No. 1.

Gentlemen:—I presume it is known to you that the Baptists have a seminary located at, Richmond. The institution, though in its infancy, is beginning to exert a powerful influence; and is limited in its operations only by reason of limited means. A growing partiality is manifested by our denomination upon the great subject of education; and it is hoped that our exertions will be more and more strenuous.

A portion of the young men of our Seminary are preparing for the sacred work of the ministry; and to them, instruction is offered gratis. All others pay for instruction. I be-

lieve to some extent, (but I cannot say what) manual labor is pursued by the students—not exceeding, however, a few hours in the day, in gardening or some such light work. Now, it has occurred to me, that a removal of the institution to this place, might be made materially and most beneficially to affect the interests of William and Mary College; and at the same time, greatly accelerate the objects for which the seminary was established. To me it seems that the establishment of a professorship of Theology by the Baptists, and the procurement of a suitable Professor, with such inducements as you have it in your power to hold out, would secure the patronage of our denomination. At least such is my hope. Hence, I have taken upon myself, though a single individual, to address you this note, and request an early and candid reply.

I deem it right to apprise you that I have in view to attend the meetings of the General Association and Baptist Education Society in the city of Richmond on the 25th inst., and shall endeavor to effect the objects contemplated in this note, provided the faculty of William and Mary see cause to second my efforts, by affording such inducements as shall encourage the attempt.

I am, gentlemen, your ob't servant,
SCERVANT JONES.

April 23, 1835.

To the President and Professors of William and Mary College.

(A Copy.)

Res. and Dear Sir:—I beg the favor of you to lay the enclosed before the faculty of William and Mary College, and solicit their immediate attention and reply thereto.

I should be exceedingly grieved if you should see any thing in this *plan of mine*, savoring of unfriendliness to yourself, or of sectarianism in its character. In my view, the *institution over which you preside*, the *immediate departments in which you instruct*, and last, though not *least*, the great cause of the Religion of Jesus Christ, for the promotion of which *we both* labor, will be materially advanced by the addition of Theology to the course of instruction at present pursued here.

I assure you of my kind and affectionate regard, and am, rev. and dear sir,

Your ob't serv't, and fellow-laborer
In the Gospel of a dear Redeemer,
SCERVANT JONES.

To Rev. Adam Empie, President of William and Mary College.

(A Copy.)

No. 2.

At a meeting of the President and Professors of William and Mary College, April 23d, 1835: Present the whole Board:

The following preamble and resolutions were adopted:

"Whereas a communication has been received from the Rev. Scervant Jones, a minister of the Baptist church, representing the advantages which might result to the College from the location of a Baptist Theological and Manuel Labor Seminary in, or near Williamsburg.—In consideration of the general subject alluded to in Mr. Jones's communication,

1st. *Resolved*, That we, the President and Masters of William and Mary College, will freely receive to our several classes, and impart the benefit of our instructions, without fee or reward, to any student of Theology, who *bona fide*, and with a view to the ministry of the Gospel, shall be engaged in the study of Theology at any Seminary located at, or in the immediate neighborhood of Williamsburg.

2d. *Resolved, further*, That should the Baptist association locate their Manuel Labor and Theological School in or near the city of Williamsburg, we engage to admit, without fee, to our several scientific courses of lectures, all such students of the Seminary as shall be professedly candidates for the ministry of the Baptist church.

Signed,

A. EMPIE, *President*.

TH. R. DEW, *Prof. Pol. Economy*.

WM. ROGERS, *Prof. Chemistry*.

R. SAUNDERS, *Prof. Mathematics*.

B. TUCKER, *Prof. Con. and Mu. Law*.

Ordered, That the Secretary furnish Mr. Jones a copy of the above.

A Copy,

B. TUCKER, *Sec'ry*.

No. 3.

1. *Resolved*, That the thanks of the Virginia Baptist Education Society be, and they are hereby presented to the President and Masters of William and Mary College, for the interest manifested by them in reference to the general subject of ministerial education; and especially because of their kind offer to admit, without fee, to their scientific courses of lectures, all such students of the Baptist Seminary (in the event of its location at Williamsburg) as shall be professedly candidates for the ministry of the Baptist church.

2. *Resolved*, That a Committee of — be appointed to meet in the city of Williamsburg on the 4th day of July next, and confer with

the Faculty and Visitors of William and Mary College on the subject matter aforesaid.

No. 4.

WILLIAMSBURG, July 8, 1836.

Dear Sir:—I cannot withhold the expressions of my warmest thanks to the Professors of William and Mary College, for their kindness in having afforded at my instance, their scientific courses, free of charge, to brethren Jacob T. Tinsley and Elias Dodson, during the late course—nor can I sufficiently express the indebtedness which, personally, I feel towards the same Professors, in consideration of their having offered the same advantages to any and all professed candidates for the gospel ministry. In my view the offer reflects the highest credit on this ancient and estimable Institution, and does honor to those literary men who have thus proffered, without money and without price, the best possible education to those who of all others, most need it.

Permit me, sir, to enquire whether the same favor will be accorded at the next course to the same persons—and whether it will be agreeable to extend it to other friends of mine studying for the ministry, and if so, to what extent? My apology for making the enquiry, will, I hope, be found in the fact, that I have been written to on the subject by two persons desirous of coming here at the next session.

I beg leave to congratulate you on your accession to the Presidency of this old and much loved College, and to assure you that toward yourself, your late predecessor, and your fellow laborers, one and all, as also the Institution over which you preside, I have the best feelings.

I am, dear sir, your ob't serv't,
S. JONES.

WILLIAM AND MARY COLLEGE,
July 8th; 1836.

Dear Sir:—It gives me great pleasure to state to you, that the privilege which the Faculty of William and Mary extended to Messrs. Tinsley and Dodson during the last course, of attending the lectures free of all charge, was granted most cheerfully and willingly.

In answer to your enquiry, whether during the ensuing session the same privilege will be extended to them, and to others who may

*The above resolutions were offered by brother Jones, at the annual meeting in 1835, but were overruled, and a different one adopted. See Minutes of Session of Education Society in 1835.—Ed.

be studying for the ministry! I take great pleasure in saying, that we shall be happy to receive them within our walls upon the same terms, as long as they may desire to receive our instruction, and that the Faculty have unanimously resolved to offer their instruction gratuitously to all ministers of the gospel and to those who may be preparing themselves for the ministry, in any of the four leading denominations of this state.

With high respect,

I am, dear sir, your ob't serv't;

THOMAS R. DEW.

Rev. Mr. S. JONES.

For the Baptist.

ALEXANDRIA, CARROLL COUNTY, TENN.

August 31st, 1836.

Dear Brother Howell: It has become my painful duty to announce to the churches and our friends, the mournful intelligence of the departure of another minister of the Lord Jesus Christ, Elder JAMES EVANS, who died at his residence, near Liberty, Cannon County, Tennessee, on the 30th day of July, aged forty-three years, eight months, and twenty-one days, after a protracted illness of near five months, which he bore with patience and christian resignation to the will of his Heavenly Father.

He obtained a hope in the Lord, in his twentieth year, (in the spring) and in June, 1812, he joined the Baptist Church of Christ at Salem, near Liberty; in 1818, he was ordained to the office of a deacon in the church, and licensed to preach the Gospel in the same year. In August, 1825, he was ordained to the work of the ministry, which offices, he sustained with dignity, being an humble, pious fellower of the meek and lowly Jesus. He continued his membership in Salem until his decease, with the exception of a year or two in Madison county, Ala. and about a year in Hickman's creek church, Smith county, Tenn.

For several years before his death, he gave himself almost wholly to the work of the ministry; being a lively, zealous, unaffected servant of Christ: patient, meek, and affable in all his deportment, filling in an eminent degree, the character of one, who bore hardness as a good soldier of Jesus: a firm believer and supporter of the pure undiluted doctrines of the cross: and a great revivalist. In this, he was excelled by few, if any. His whole soul seemed engaged in

the arduous duties of the true minister of the Lord Jesus Christ. With respect to the spread of the glorious Gospel of the blessed God, he possessed an anxious desire for the commission of his Divine Master to be fully acted out. He was an efficient minister in the bounds of Salem, New Hope, Hickman's Creek, and Brush Creek Churches; in the late revival, though small of stature, he was the chief administrator of the ordinance of baptism amongst us.

He travelled extensively in Middle Tennessee and the District, for several years previous to his death. In the latter place he contracted the disease which terminated in his mortal existence. Preaching night and day, and travelling through cold and heat, wet and dry, was after exposed to eminent danger in crossing waters to reach his appointments; accounting his life not dear unto him, so that he could win souls to Christ, the righteousness which is of God by faith, that he might know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." In this holy work of the Lord, he was almost constantly engaged, until in March past. He was attacked with a violent pain in his head, and shortly after with a hemorrhage of the lungs, in an alarming degree. He had the medical aid of Dr. E. Wright, of Liberty, and his two brothers, Dr. John R. Evans, of Athens, Ala. and Dr. Wm. Evans, of Madison county, Western District. After they stopped this, he seemed to revive a little, and his relations and friends entertained strong hopes of his recovery. But alas! it was only a little, and for a short season; his disease seemed only to abate for awhile, to take a deeper hold. It settled down into a confirmed consumption, and his bodily powers sunk before it. But he was well assured, that if this earthly house of this tabernacle were dissolved, he had a "building of God, an house not made with hands, eternal in the heavens." His faith was strong in God his Saviour; not a doubt beclouded his mind during his protracted illness; he "knew in whom he had believed, and was persuaded, that that he was able to keep that which he had committed unto him against that day." He rejoiced in a lively anticipation of a blessed immortality. O glorious hope of perfect bliss! And on the 30th day of July, at night,

surrounded by his lovely companion and dear children; with his pious and widowed mother, and a number of relations and friends, *he quietly fell asleep in Jesus.* Without a struggle or a groan, his immortal soul took its flight, away from this world of noise and strife, accompanied by a convoy of Angels, away to the salubrious climes of never-fading bliss! where, O where! with all the shining ones on high, around the throne of God, and the Lamb, he is now feasting on the hidden manna of God's eternal love. "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Brother Evans has left an amiable companion (a pious, humble follower of Christ,) and six children, three of whom are members of the Baptist church, and an affectionate mother, four brothers, and two sisters, all of whom, with his mother, are Baptists, except one, and that one is a professor of religion, and a numerous train of dear relatives and friends, to mourn and lament their irreparable loss. But their loss is his eternal gain, and they should not mourn as those who have no hope. He had finished his work below, and his Divine Master sent for him to go above, there to enter into a bright mansion of his love, prepared for him, at the right of God on high.

It would be needless to attempt to eulogize brother Evans; but as a near and dear relative, I must be indulged in saying, that as a husband, he was in an eminent degree, affectionate, kind, and tender to his lovely wife; exceeded perhaps by none. As a parent, he seemed to be guided by Divine instruction, endeavoring to "bring up his children in the nurture and admonition of the Lord." As a member society, he was greatly respected; as a true patriot, he was seen rallying to the standard of his country, and displayed his valor in the Creek war, and at the memorable battle below Orleans, on the 8th of January, 1815. But as a minister of the Lord Jesus Christ, he lay nearest my heart. I knew the proof of him, "that as a son with a father, he has served with me in the Gospel. He was almost universally loved and admired for his devotedness to the good cause of his Divine Master.

When I reflect seriously on the happy seasons we have enjoyed together in the house

of God, and then to think he is gone, forever gone, I exclaim, O my brother James! I am distressed for thee, my brother: very pleasant hast thou been unto me; thy love to me was wonderful! But stop, O my soul! "it is the Lord." Blessed be his holy name forever. Amen.

WILLIAM DALE.

P. S. Brother Howell, as I am the only one amongst our numerous relatives, that have searched back into the history of our ancestors, it would be truly gratifying to the friends of brother Evans, for you to publish the following in the Baptist with his obituary.

ELDER JAMES EVANS was the son of **JOSEPH EVANS** and **MARGARET REED.**

JOSEPH EVANS was the son of **Joseph Evans** and **Sarah Dale.**

Joseph Evans was the son of **Wm. Evans** and — **Simpson.**

Wm. Evans was the son of **Walter Evans** of **Wales.**

— **Simpson** was the daughter of — **Simpson** of **England.**

Sarah Dale was the daughter of **John Dale** and **Elizabeth McKnight.**

John Dale was the son of **James Dale** of **Ireland.**

Elizabeth McKnight was the daughter of — **McKnight.**

MARGARET REED was the daughter of **John Reed** and **Mary Davis.**

John Reed was the son of **Obadiah Reed** and **Rachael Russell.**

Mary Davis was the daughter of **John Davis** and **Martha Givans.**

BAPTIST STATE CONVENTION.

The introductory sermon at the approaching meeting is to be preached on Saturday morning, 8th inst., at 10 o'clock, A. M. by Rev. Mr. Finley, of Jackson, alternate, Rev. R. T. Daniel.

THE PRESENT VOLUME.

Two numbers more will complete the second volume of The Baptist. If any of our subscribers wish to discontinue their names, they will please give us notice by the 20th of December. If notice is not given before the end of the year, all such will be considered subscribers for the next volume. It is also desirable that the names of new subscribers should be sent in as soon as possible. All,

whose names reach us early, can be supplied from the first number of the new volume without difficulty.

LEGISLATIVE.

The Legislature of this State convened in Nashville on Monday the 3rd inst.

The following are the subjects which the Governor, in his message delivered on Monday at 3 o'clock P. M., called the attention of the Legislature.

1st. Examination and Surveys for the contemplated "Louisville, Cincinnati and Charleston Rail Road."

2nd. The accidental omission of the county of Sevier in the act of the last session, "prescribing the mode of choosing Electors to vote for President and Vice-President of the United States.

3rd. The resolution of the last session respecting the disputed boundary between the States of Tennessee and Mississippi.

4th. The Treaty between the United States and the Cherokee nation.

5th. Compensation to those volunteers who equipped themselves under the late calls from the Executive, and were not received.

6th. The surplus revenue.

We make the following extract from the message, from which we infer that no other subjects will be laid before the Legislature at its present session:

"There are a variety of other subjects, generally of a local nature, which I have been urged to bring to your notice in this communication; but as those already enumerated constitute "the purposes for which you have been convened," and as I cannot submit others without a violation, in my judgment, of both the letter and spirit of the constitution, I trust those particularly interested will acquiesce, in the course which I feel myself constrained, by the most solemn obligations to pursue."

We give the following extract from a letter from the Rev. Robert T Daniel, which we had mislaid, and did not discover until too late for publication in the present number.

"PLEASANT SPRING, Sept. 5, 1836.
"Collection of money to aid the American Baptist Home Mission Society.

Collected at McLemoresville, \$12 00
" at Paris, on the Sabbath, 17 31

" of sister Iron,	4 25
" at Bird's creek,	6 60
" of sister Hartfield,	0 25
" at Spring creek,	12 25

By **ROBERT T DANIEL.**

CHRIST IN THE TEMPEST.

Storm on the midnight waters!—The vast sky
Is stooping with its thunder. Cloud on cloud
Reels heavily in the darkness, like a shroud
Shook by some warning spirit from the high
And terrible wall of Heaven. The mighty wave
Tosses beneath its shadow like the bold
Upheavings of a giant from the grave
Which bound him prematurely to its cold
And desolate bosom. Lo they mingle now—
Tempest and heaving wave, along whose brow
Trembles the lightning from its thick cloudfold!

And it is very terrible!—The roar
Ascendeth unto Heaven, and thunders back
Like the response of demons from the black
Rifts of the hanging tempest—yawning o'er
The wild waves in their torment. Hark—the cry
Of the wretched in peril, piercing through
The uproar of the waters and the sky!
As the rent bark one moment rides to view,
On the tall billows, with the thunder-cloud
Closing around, above her, like a shroud!

He stood upon the reeling deck—his form
Made visible by the lightning; and his brow,
Uncovered to the visiting of the storm,
Told of triumph man may never know—
Power undervied and mighty.—"PEACE—BE
STILL."

The great waves heard him, and the storm's loud
tones
Went moaning into silence at his will;
And the thick clouds, where yet the lightning shone
And slept the latent thunder, rolled away,
Until no trace of tempest lurked behind,
Changing upon the pinions of the wind
To stormless wanderers, beautiful and gay.

Dread ruler of the tempest! Thou before
Whose presence boweth the uprisen storm—
To whom the waves do homage, round the shore
Of many an island empire!—if the form
Of the frail dust beneath thine eye, may claim
Thy infinite regard—oh—breath upon
The storm and darkness of man's soul the same
Quiet and peace and humbleness, which came
O'er the roused waters, where thy voice had gone—
A minister of power—to conquer in thy name!
J. G. W.

Let grace and goodness be the principal
loadstone of thy affections. For love which
hath ends will have an end; whereas that
which is founded on true virtue, will always
continue.—*Dryden.*

A horse is not known by his furniture, but
qualities; so men are to be esteemed for virtue,
not wealth.—*Socrates.*