

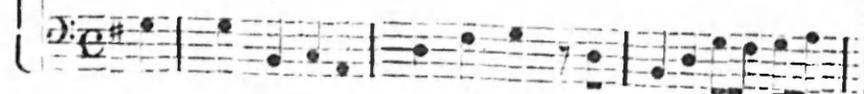
THE NEW YEAR,

ADAPTED TO THE TUNE OF "HARVEST HOME."

VIDE CHRISTIAN LYRE, p. 134.



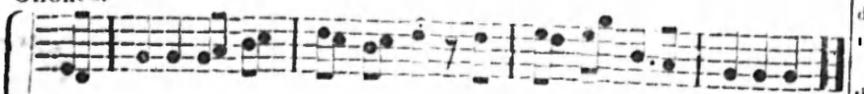
White, with un-ceasing course, the sun flows through an - oth - er



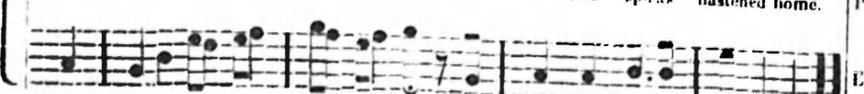
cir - cle run, Un - numbered souls have left our sphere, And never more will meet us here.



CHORUS.



How sud - den - ly the hour has come, And deathless spirits hastened home.



2
Fixed in a world of wo or bliss,
They've done with all the scenes of this,
Here, we a little longer dwell,
But how much longer, none can tell;
For suddenly the hour must come
To call our deathless spirits home.

3
As winged herbs or lightnings fly,
So sweeps our life's quick current by;
Upwards, dear Lord! our spirits raise,
For empty dreams fill up our days,
And suddenly, &c.

1
Receive our thanks, fresh pardons give,
Instruct us all for heaven to live;
To young and old thy word approve,
And fill us with a Saviour's love;
For suddenly, &c.

5
And when life's feeble tale is told
Receive us to thy peaceful fold;
Within thy circling arms of love
With Jesus may we dwell above.
Then, speed the hour! let angels come,
And bear our ransomed spirits home.

NOTE.—The words accompanying this tune are little more than a modification of the hymn called "The New Year," found on the 5th page of the Lyre. The change was made simply because this tune was preferred to "Benevento," composed for 8 lines 7s.

From the Savannah Georgian, Feb. 21.
LATEST FROM FLORIDA.
Another battle—Captain Mellon killed!
The steam packet Cincinnati, Cap. CURRY, arrived last evening from Gary's Ferry. The Capt. GALE was indebted for the Jacksonville Courier of Thursday last, from which we extract the following intelligence. The life of another officer has been yielded as a sacrifice to retrieve the honor of his country's arms, and the Seminole still stalks over the desolation of Florida, without the punishment he deserves. We cannot believe that the war is at an end. We fear that the truce with Jesus is but the prelude to renewed hostilities. But we shall see.

From the Jacksonville Courier, 16th instant.
BLACK CREEK, Feb. 14th, 1837.
Sir—The steambot John Stoney arrived at this place this morning, in which Lieut. Col. Fanning and Capt. Piercy, of the U. S. Navy, came passengers. They report that a battle took place on the morning of the 8th at Encampment Monroe, at the head of Lake Monroe. This post was attacked at 5 o'clock in the morning, and a brisk firing kept up by both parties until 8 o'clock, when the Indians retired. Col. Fanning was in command of about 250 regulars and Capt. Piercy in command of 29 friendly Indians. Capt. Mellon, U. S. Army was killed; Lieut. J. T. McLaughlin and 14 privates were wounded. The hostiles were estimated at 3 or 400 strong. When the Indians retired, the friendly Indians yelled at and taunted them all they could to make them renew the attack—but not a syllable or gun was heard from them. This account, as far as it goes, you may depend upon. I had it from Capt. Piercy.
In haste, yours, &c.

The following items we extract from the Banner and Whig.

THE SUPREME COURT OF ERRORS AND APPEALS commenced their adjourned Term on Monday—Present, Judges GREEN, REEK and TURLEY.

ROBERT M. ANDERSON Esq. is announced in the Knoxville Register as a Candidate for Congress.

POST OFFICES RECENTLY ESTABLISHED IN TENNESSEE.

Bradville, Cannon County, DAVID PATTON Esq., Post Master.

Scarborough's Mills, Anderson County, JONATHAN SCARBOROUGH Esq., Post Master.

Fountain Springs, Blount County, DAVID D. FONTE Esq., Post Master.

Pond Creek, Monroe County, JAMES WITTEN Esq., Post Master.

Dawson's Stand, Bladsoe County, GEORGE DAWSON Esq., Post Master.

Grassy Cove, Bladsoe County, WEATHERSTON GREER Esq. Post Master.

Salem X Roads, Rutherford County, BENJ. JOHNSON Esq. Post Master.

Yorkville, Gibson County, JOHN C. KUYRENDALL Esq., Post Master.

Ripley Court House, Lauderdale County, RICHARD H. MCGAUGHEY Esq., Post Master.

JOHN RHODES Esq. has been appointed Post Master at Elk River, Franklin County, Ten.

PRINTED BY W. HASELL HUNT, NASHVILLE.

THE BAPTIST.

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

Published }
semi-monthly. }

MATTHEW LYON, Editor and Proprietor.

{ One Dollar a Year,
paid in advance. }

VOL. III.

NASHVILLE, TENNESSEE.-----APRIL 1, 1837.

NO. 7.

EDITORIAL.

On the 5th page will be found an interesting letter from Rev'd John Rushing. We admire its spirit, and hope that a friendly discussion may lead to a better understanding of the causes which keep some of our brethren separate from the more active portion, of whose doctrine and conduct they approve.

In answer to brother R's inquiry, we have to make three remarks.

1st. As to the doctrine held by the effort Baptists in Tennessee, on the subject of predestination, we think we can assure him confidently that they give their hearty assent to the Declaration of Faith of the Nashville Baptist Church, published in the August No. of this paper for 1830, to which he is affectionately referred. We avoid the extremes of antinomianism on the one hand, and on the other the fallacy of salvation by human merit.

2. The old principles of union adopted by our Virginia fathers ought to be sacredly observed; and so far as effort Baptists are concerned, we have no doubt that they will. Why should they, whose memory is dear to us, have been so solicitous to secure the union between the Separate and Particular brethren, which gave us the name of United Baptists, if the terms of union are not to be regarded? They ought to be, and must be held sacred.

3. We think that brother Rushing will not find among intelligent Baptists now that spirit of bitterness and denunciation which drove so many good men to a separation from the church. With the increase of intelligence more liberal views prevail, which with the light of experience, and a prayerful and charitable disposition, ought soon to produce the best effects.

NEW PAPER.

The first number of a handsome medium sheet entitled the WESTERN MONITOR, with

the beautiful motto, "Honesty is the best Policy," was published in this city on the 17th ult. It is edited by the Rev. LEWIS GARRETT, late conductor of the Western Methodist. The specimen before us is filled with a variety of excellent articles, "short and pithy," of a religious and didactic character, and well adapted to recommend the MONITOR as a good family newspaper, which can be said of very few of the publications of the day. The price is two dollars per annum in advance. The following extracts from the Editorial Address indicate the plan upon which Mr. GARRETT proposes to conduct his new enterprise.

"In filling his sheet with original, and selected matter, he intends to have an eye especially to variety, and to short pithy articles; believing that the quality of the matter filling a sheet, is more important than the quantity.

"He intends to shun offensive controversy, and party political strife, and yet when principles or the interests of religious or civil society are involved, he will not shrink from duty or responsibility.

"The doctrine and discipline of the Methodist Episcopal Church are the standard around which he intends to rally, keeping in view original principles, usages and motives; advocating a consistent, impartial, uniform and strict but mild administration of disciplinary provisions, in opposition to a temporizing "milk and water" policy on the one hand, and high-handed over-bearing measures on the other; being alike the opponent of anarchy and aristocracy.

"Injurious innovation, aberrations from duty, delinquencies in office, the schemes of avarice and the devices of ambition, will be considered proper subjects of remark, avoiding personalities, or personal invective."

Mr. G. proposes to proceed with his paper as soon as 1000 subscribers shall have been obtained. We heartily wish him success.

MOBILE MONITOR.

Rev. GEORGE F. HEARD proposes to publish a Baptist paper with this title, in the city of Mobile, Ala. It is to be of the usual size, and to be issued weekly, at three dollars per annum in advance.

A FAILURE.

The contemptible driveller who attempted to play off an impertinent trick upon some worthy individuals of Lebanon, by sending to this paper an anonymous fabrication of sundry marriage notices, is advised to leave off such silly and disgraceful pursuits for the future. He is behind the ago. Such folly may once have been thought smart, but in these days none but vulgar triflers, who when ferreted out are found to be scarcely worth a frown from those they would molest, can find gratification in such wanton and scandalous meddling.

SMITHLAND HERALD.

We have received the first number of this paper, which has been recently established at Smithland, Ky., which town is situated at the junction of the Cumberland and Ohio rivers. The HERALD is published by Mr. CHARLES A. FULLER, late of this city, and is issued weekly on a super-royal sheet at \$2 50 per annum in advance. The number before us presents a favorable appearance, and is calculated to attract support, which ought certainly to be accorded to a paper in Smithland. We extract the following information concerning the town.

"The town of Smithland is situated on the south side of the Cumberland river, immediately at its junction with the Ohio, embracing about three-fourths of a mile on the river, and running back 100 poles, laid out into convenient streets, in lots and out-lots. The town was laid out in 1809, by trustees, for Maj. Wm. Croghan, the proprietor; the whole of the lots have been sold, and are now owned by various individuals, mostly residents of the town. Present population near six hundred souls. Smithland is a place of considerable deposit for merchandize and produce, for forwarding and shipment, in various directions; there are not less than from 70 to 90 thousand barrels Kenhawa salt distributed from this place annually, to supply the markets on the Cumberland, Tennessee and Mississippi rivers. The flat bottomed boats that bring the salt from Kenhawa, are sold to the farmers and traders to carry their

live stock, corn &c. to the southern markets. At the present time there are nine retail stores, besides groceries, two principal taverns, and several of less note, one turner's shop, one steam saw and grist mill, one foundry, one forging and finishing shop, and two blacksmith shops. There is a charitable Hospital established by the Legislature of the State, and is sustained by the State, except the marines, whose expenses are paid by the United States on special agreement with the Secretary of the Treasury U. S. There is now in progress and expected to be put in operation during the spring months, about two miles above town on the Cumberland river, a steam saw and grist mill, which, together with the one in town, it is believed will supply the demand for lumber, meal &c. About one and a fourth mile from town there is a spring of excellent chalybeate water, which has proved very beneficial to convalescent persons, acting as a tonic and diuretic. The country back of the town is high, dry and healthy; the health of the inhabitants of Smithland, it is believed, is equal to that of any other place on the Ohio river from Louisville to its mouth. The town abounds in well of excellent water. Efforts are now making to build two churches, one for the Episcopalians, the other a free church; the ground for the latter has been deeded to the trustees of the town, and successors, in perpetuity, for theological and literary purposes, and no other."

For The Baptist.

TO DR. JOHN M. WATSON.

LETTER V.

NASHVILLE, 26th March, 1837.

BRO. WATSON: Dear Sir—In my former letters to you, I have shown that the true orthodox Baptist church has ever been, from the days of the Apostles until now, a missionary body; that the church was formed upon this principle by her great head, Jesus Christ, and that her whole government is based upon her character with relation to this object. The truth of the facts and conclusions I have adduced is placed beyond the power of successful controversy. I will now enquire more particularly into the apostolic practice on this subject, and determine whether we are strictly conformed to it in our efforts to "preach the gospel to every creature," by the union of churches and individuals in Conventions, General Associations and similar bodies.

The best method by which to decide this inquiry is to examine the New Testament, and compare ours with apostolic usages.—If our organizations and proceedings are found to be the same with theirs, I hope you, and all the intelligent and candid who act with you, will acknowledge that they are scriptural and right; and if scriptural and right, that you are all bound, by your allo-

giance to God, to engage with us in this holy work. Yes, sir, I intend to prove to you, incontrovertibly, that no Christian in Tennessee can decline to engage and be guiltless of the blood of souls. The call upon every one to "come up to the help of the Lord," sounds to us from heaven, and commands us to labor with an earnestness and zeal commensurate with the magnitude and importance of the holy enterprise.

You will find by an examination of the Acts of the Apostles, that about ten years after the ascension of Christ, some of the disciples, especially of Cyprus and Cyrene, went down into Syria, and preached Christ in Antioch, the capital city of that country. The hand of the Lord was with them. He poured out his Holy Spirit, and many became anxious inquirers after truth. The church in Jerusalem was not an uninterested spectator of these events. It is said, (Acts xi, 22.) "Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch." In this statement are two very striking particulars, to which you will permit me to call your especial attention, both of which are in perfect consonance with the missionary action of the present day, and against which you and your associates have set yourselves in strong opposition.

The first is, that the church in Jerusalem recognized the doctrine as true, and acted upon the principle of missionary organization—she sent forth Barnabas as her missionary. Barnabas was not necessarily occupied in his high calling with the church, or in any of its objects, in Jerusalem. But he was an eminent minister, a distinguished gift of Jesus Christ to her, to do the work of preaching the gospel. If she did not require his services in Jerusalem, she did for another place, and she sent him to preach in Antioch, a city of another nation, but where there were delightful indications that God waited to be gracious. This, you will observe, by the way, was a foreign mission! But I imagine brother Watson exclaims—What! What do you say! The church send out a minister to preach! God sends ministers to preach; not the church.

I regret exceedingly, my brother, that it seems impossible for any of our opposing brethren to comprehend how God carries on his designs in the world. He accomplishes all his purposes, as well that of sending ministers as every thing else, by instrumentality. The church, if she is what she ought to be, which is true, I fear, of but few of ours in Tennessee, has the mind of Christ. When

he calls a minister, it is for the church. She has his direction, as we have before proved. The sending a minister by the church, as that in Jerusalem did Barnabas, does not by any means conflict, but is, on the contrary, in entire accordance with the fact that he is sent by Jesus Christ. Allow me to illustrate this statement by a familiar scriptural example.

The church in Antioch, which had been collected, as we have seen, by missionary labor, sent out, a few years after the events of which I have been speaking, two missionaries "to the heathen"—their own pastor Barnabas, and his distinguished friend Saul of Tarsus, whom he had induced to come to Antioch and aid him in his arduous labors in the Syrian metropolis. Of these proceedings we have the following record—(Acts xiii, 3 and 4.) "When they (the church) had fasted and prayed, and (they, the presbytery of ministers in the church, *id est*, Simeon, Lucius and Manaen.) had laid their hands on them, they (the church in Antioch) sent them away. The church sent them away. It is immediately added, in the next (4th) verse—"So they, being sent forth by the Holy Ghost, departed." But if Barnabas and Saul were sent by the church, as stated in the third verse, how is it that they were sent by the Holy Ghost, as stated in the 4th verse; and if sent by the Holy Ghost, how by the church! The thing, my brother, is plain, if you will only remember that, since the days of miracles have passed away, God does nothing of this kind on earth but by the use of means. The church acted by direction of the word of inspiration of the Holy Ghost. We, you know, have the same word of inspiration—the New Testament—and the very same Providence to indicate the field of labor; why, then, when we so act, conscientiously and prayerfully, may we not consider our doings also directed, especially as we have the best evidence that they are sanctioned, by the Holy Ghost!—You will not, surely, object to a conclusion so rational. I cannot forbear here to direct your attention to the fact, that when Barnabas and Saul returned to Antioch, after having visited and preached with great success in Cyprus, Perga, Antioch in Pisidia, Iconium, Derbe, Lystra, and many other places, they called the church together, and in the same missionary style constantly witnessed at our modern anniversaries, made their report—yes, sir, their report to the body that sent them out. I refer you for the proof of my assertion to the close of the fourteenth chapter of the Acts of the Apostles. "And when they were come (v. 27) and had gathered the church together, they rehearsed all

that God had done with them, and how he had opened the door of faith to the gentiles." To the Book, my brother, that will show whether I am right.

The second particular in the proceedings of the church in Jerusalem, in the case under consideration and which I desire you to notice, is equally interesting. The church in Jerusalem, when they sent out Barnabas as a missionary, appointed him his field of labor! They sent him to Antioch. So did the church in Antioch, in effect, subsequently, who sent Barnabas and Saul to the Greeks of Asia Minor; they designated their field of labor. Observe, this was another foreign mission.—And why should not the church, when she sends out missionaries, appoint them their field of labor! We have proved that the work is hers, and that all ministers are her servants; and may she not send her servants where she thinks proper! You, I presume, have no objections to a minister's following his own impressions of duty as to the place where he will preach. For this, I know you all contend, nor do I design in every respect to oppose your opinions. But I will ask whether the church is blind! Has she no discrimination, no judgment! Surely you will not pretend to teach that the church now, as that at Jerusalem did, cannot perceive the indications of Providence, and decide where the minister shall labor, as well as he himself! The minister is her servant to do her work. May he not be directed by her! May not the farmer decide in what particular field, or part of a field, it is most desirable and proper his hands shall labor! Or are his servants, without any attention to him, to decide, and labor only according to their own discretion, and allow him no direction to his own affairs! This is your doctrine. You advocate the old and long ago exploded maxim of popery, which makes the servants or ministers of the church her masters, and leads them to refuse her whose right it is under Christ to rule on earth, to say a word to you. But I trust, when you are better informed, you will as ministers have more respect for the word of God, and for his representative on earth, the church, which he has placed over you in the Lord. He has said to you "Hear the church;" and when rightly instructed, you will, I hope, have sufficient humility to abandon your high seats, and take the modest position which Christ himself has assigned you.

One more thought, and I will close the present letter.

Will you, my brother, or any of those who act with you in the opposition, dare say that

the church in Jerusalem, or that in Antioch, erred in acting as we have seen they did!—Surely no man in his senses will presume to intimate that they did wrong. But if it was not wrong for them to do the work of missions singly, it was not wrong for them to unite to do it. Union is strength. The church itself is built upon the principle of uniting naturally separate energies to do good. If it was not wrong for them, it certainly cannot be wrong for us. On the contrary, we have the apostolic churches for our example; and the word of God commanding action; we dare not disregard them all, remain ever inactive, to say nothing of hostility, and not incur the condemnation of Christ as slothful and wicked servants, who have buried his talent, and acted as the enemies of his cause.

I will in my next present you a few more instances of missionary work in apostolic times. Believe me, as ever, affectionately your brother and fellow laborer in the gospel.

ROBT BOYTE C. HOWELL.

MR. PERRYMAN.

It affords us pleasure to give a place to the following communications relative to the examination of the pupils of this gentleman's Seminary, which we copy from the Banner and the Transcript, of this city. We had not the gratification of witnessing any of the exercises, except those in declamation at the close, but have no doubt that the subjoined articles give a correct expression of the general opinion. The "Exhibition" was highly creditable alike to the preceptor and the students; evincing the bestowment of great care upon an essential though much neglected branch of education. The graceful gesture, the appropriate modulation of voice, and what is doubtless more important than both of these, the correct pronunciation, elicited repeated tokens of approbation from the crowded audience.

All who are acquainted with Mr. Perryman must concur entirely in the testimony given below, respecting his excellent personal character, as well as his peculiar fitness for the vocation which he has chosen. EDITOR.

From the Banner & Whig.

MR. PERRYMAN'S EXAMINATION.

Having visited the Commercial and Classical Seminary under the charge of Mr. J. D. PERRYMAN, during his late examination, in justice to him, his promising pupils, and our own feelings, we venture publicly to express our gratification, and only regret that one more competent, has not already performed the task.

The examination of the young men on the ancient languages was accurate and critical, and to the love of these venerable works of antiquity, was

source of much delight. We were struck with the preciseness of their pronunciation; the accuracy and correctness of their scanning; their familiarity with the structure of language, and the taste and beauty of their translations. We were pleased to see so much labor bestowed on scanning; for it is only at our University that special attention has heretofore been devoted to this important branch of prosody.

The examination of the different classes on Arithmetic was highly satisfactory to the audience, and very creditable to the skill and proficiency both of the master and his scholars. They seemed to be intimately acquainted with the rudiments of this simple and useful branch of Mathematics, and to have learned the philosophy of the science. Their answers to the various questions were solved with surprising quickness, and in no instance were they incorrect.

The exhibition in the evening was attended by much of the youth, beauty and fashion of the city, and we have seldom enjoyed a more agreeable entertainment. The cheering smile, and loud applause, received from all, was a proud triumph on the part of the young, yet ambitious spirits,—and if we are not greatly mistaken, some of them, in a few years, will act a distinguished part on a wider stage.

As regards the qualification of their tutor, he is perhaps too well known and esteemed by his numerous friends to require praise from any one. His kind and conciliating manners; the parity of his moral character; the mutual affection which exists between him and those under his care,—and his polished education, acquired at the Nashville University, eminently qualify him to act in the capacity of a teacher, and he has received that liberal patronage which he so justly deserves. C.

From the Commercial Transcript.

MR. ENRIQUA—There is a teacher in this place, who deserves, in a high degree, the patronage of his fellow-citizens. I allude to Mr. John D. Perryman. It is true he has already a respectable number of students; but he ought to have more. I was well acquainted with Mr. Perryman previous to his becoming a teacher, and was induced to believe from my acquaintance, that he would be well qualified to discharge the duties of his profession. My expectations have been more than realized. A day or two since, I was at his examination, and was ever more highly pleased at the manner in which his students acquitted themselves. They answered, readily, every question and (what was still better) acknowledged satisfactorily to all, that they understood what they said. They displayed not only an accurate memory, but also of the judgment—a circumstance that reflects credit upon themselves as well as their preceptor, so much that he ought not to be unrewarded. R.

The whole population of Europe is estimated at about 226,445,200. Of this number it is said that 10,807,833 are indigent and dependent on others for support, that is, they are paupers.

For The Baptist
FOREIGN MISSIONS AND MINISTERIAL
EDUCATION—PART II.

In a former number an objection to foreign missions was adverted to, grounded on the remoteness of the object. To that an answer was attempted in several brief particulars, indicating the obligation from the condition of the world and the Saviour's express command, the excellent nature of the enterprise, and its practicability.—The other part of the objection, relating to the wants of our own country, demands a separate answer which will introduce the second topic proposed for discussion. Are we concerned for the improvement of morals, the supply of the destitute, and the regular maintenance of religious institutions at home? The promotion of these is an object of primary importance and indispensable necessity. Much is no doubt wanting to produce a state of things so essential to a general participation of the means of grace. An enterprise recently commenced and directed to this end, is entitled to the consideration of all the friends of religion, learning and social order. Leaving to those particularly engaged in this laudable undertaking to mature its plan, explain its design and enforce its claims, we present a few observations on the general subject.

Theological seminaries properly understood and well conducted, are among the most useful institutions that can be formed. They are not designed to fabricate ministers, to erect a useless privileged order, or to supply the want of piety and talents, but to foster, to assist and strengthen these natural and spiritual endowments, which, together with a desire to devote themselves to the work they are required to possess in a good degree, before they can be admitted to enjoy the benefits of such an institution. Apartments and books are provided; competent and experienced instructors are employed, to assist in the acquisition of knowledge which is necessary for an enlarged acquaintance with scripture—for its explanation and defence. Such knowledge—embracing not only the facts and doctrines of revelation, and the evidence of its truth and divine authority, but as far as practicable an acquaintance with the languages in which it was written, with the manners and customs of the nations whose history is recorded; and with general science, the principles of composition and delivery, and the duties of the ministerial office—such knowledge, it must be admitted, is highly important. To its acquisition together with spiritual improvement, the provisions of theological seminaries are directed,

The benefit of society is enjoyed: young men of good principles and correct habits associating together in the same pursuit are a help to each other. Their intimacy and familiarity qualify them to perform for each other many offices, which probably would not be so appropriate or acceptable from others, and yet be necessary for their respectability and usefulness. Community of study promotes a laudable emulation, and common exercises of devotion contribute to mutual improvement in piety. To equals in age they can impart their feelings whether of joy or sorrow, with less reserve than to persons of different habits and circumstances. They have the advantage also not only of consulting their seniors and instructors in particulars of science and theology requiring explanation, but of asking and obtaining advice on points of prudence or conscientious difficulty.

It has been said, that learning has but one enemy and that is ignorance. Yet some persons who profess not to disparage learning, object to the plan of qualifying candidates for the ministry by a systematic course of study. They say, "Let a man who is called of God to preach, enter into the ministry in the condition in which he is called: if he is a learned man, so much the better"—and they cite Paul as an instance; but insist that as a majority of the apostles were fishermen or mechanics, men converted while pursuing such occupations, and believing it their duty to enter into the ministry, should at once engage in preaching.—But this, instead of being sanctioned by scripture, is contrary to it. It does not appear that the apostles were commissioned as preachers in the full sense of the term till after the resurrection of their Lord. They were sent out, it is true, soon after their appointment to announce the commencement of his spiritual kingdom, to call the general attention of the Jewish nation to that great fact, and to impart special benefits by the miraculous power with which he endowed them. Their errand was simple, and the time of their excursion was probably short. They had not as yet themselves been fully instructed into the mysteries of the kingdom, or the doctrines to be preached. They were accordingly unqualified to take that public stand as exponents of the sacred oracles, which they afterwards maintained with so much energy and success. In the mean time they had the company, the example and the public teaching of him who had the spirit of wisdom and grace without measure; who "spoke as never man spake," his enemies themselves being judges, and who made it his practice to explain privately to

them what he had taught in more general terms to the multitude. After all this teaching he upbraids them with their slowness of apprehension in understanding the meaning of the prophecies, which respected his sufferings and exaltation. "Then opened he their understanding that they might understand the scriptures," and finally bade them not to depart from Jerusalem till they had received the promised gift of the Holy Spirit. When thus endowed, they became bold, powerful and persevering preachers.—The precept of an inspired apostle to one who was devoting himself to the ministry, and who had known the scriptures from his youth, was, "Give attendance to reading," &c. 1 Tim. iv. 13. The apostles themselves gave proof of inspiration, not by neglecting study, but by a diligence in every part of their holy vocation. Their frequent and large quotations from the Old Testament, the only scriptures then extant show that they were careful readers of the sacred volume—they were miraculously furnished with a knowledge of languages, which superseded the necessity of study in that case, and by the fact of such acquisition, gave indubitable evidence of their inspiration.—Their epistles, luminous with momentous truth, enforced with powerful unaffected diction, gave testimony of another kind, well worthy the attention of those who think proper to dispense with study, from a professed reliance on divine guidance and dictation.—Is it unreasonable that they be required to verify their claims by exhibiting similar specimens in their ministrations?

The Ambassador of Heaven and defender of the truth has many opponents to encounter—the ignorant and careless, the openly profane and irreligious, the ingenious sophist and infidel, the counterfeit professor, and the dogmatical errorist. To maintain the cause of truth and practical piety, he must be acquainted with men and things: he must know the disguises and artifices of error, the deceitfulness of the heart, the sorrows and consolations of the christian—know how to speak a word in season, a word of instruction, of comfort, of encouragement or reproof—and he must know how to be silent. 2 Tim. ii. 15 "Study to show thyself approved," &c. Titus i. 9. "Holding fast the faithful word," &c. Much of this knowledge he must acquire by divine teaching and his own experience. But the instructions, the advice, the example and company of experienced and able professors of divinity are of essential and invaluable service. Is it wise to have the churches supplied with ministers thus qualified, men who can maintain the

dignity of their office, by piety, by knowledge, by faith unfeigned, by the Holy Spirit, by the armour of righteousness on the right hand and the left? How reasonable is it to encourage and support an institution having this for its object?

It may be objected in reference to learning, "Why require that as indispensable now, which was not so reckoned formerly? We have known many pious and useful ministers who were illiterate." To this it may be answered, that the same degree of learning is not expected or required of all. Some from age, circumstances or inferior capacity will not make the same acquisitions that some others will, and their sphere of duty may not require that they should—but some things are believed to be essential. Certainly he who teaches should be acquainted with his subject, and know how to make himself intelligible. If worthy and faithful ministers have heretofore in many instances, been deficient in the acquisitions necessary for giving them respectability in the world, it is to be regretted; and there is no doubt they would have been more useful, could they have clothed in proper language the important truths they inculcated. But it is to be remembered that circumstances are materially different from what they were when these good men came forward. Colleges are now established, academies exist in various directions, which yearly send out youth with a share of learning sufficient in any case to detect and expose the failings of the illiterate. The newspapers in their wide circulation have greatly increased the amount of knowledge, the taste for reading and the spirit of criticism. Courts of law with their learned judges and able advocates are multiplied, and men of education are distributed throughout the country. Should not he who holds the most important office, as the counsellor of men on their eternal interests, stand on equal ground with those whom he is to teach to exhort, to persuade and to admonish with all gravity? And if they find him deficient in the knowledge of subjects with which they are familiar, and on which he may advance an argument, will it not diminish his authority on other points, and detract from the value of his preaching? Objections of the kind noted have been often made and often refuted. The clamors of prejudice must not silence the voice of reason. Yet wisdom will choose an unobtrusive conciliatory course. The friends of ministerial education, though in many cases from their situation deprived of the countenance of those who act as leaders in the public concerns of

religion, and even subjected to opposition and reproach for their attachment to the cause, may notwithstanding render it essential service by voluntary associations for combining and strengthening individual efforts. Enlightened females who prize the gospel, who love to hear it preached in purity, with perspicuity and force, may form societies in which their own mental and religious improvement may be united with the exercise of industry directed to the raising of funds, auxiliary to the promotion of education. Recorded examples invite to imitation. Great and mighty is the truth and it will prevail. But it must prevail by means of union, of zeal, prudence, fortitude and perseverance. DISCO.

For The Baptist.

Knox Co. E. T. March 10th, 1837.
MR. MATTHEW LYON.

Dear Brother—Please publish in The Baptist the receipt of the following donations handed me for the American and Foreign Bible Society. I expect to attend the meeting of the Society in Philadelphia next April, at which time I will pay over what money has been and may yet be handed me for the Society. I wish the names of the donors with the amounts given inserted.

Dr. A. P. Ford 25, Dr. Wm. Montgomery 2, Joseph Hickey 1, John Scruggs 5, John Coltharp 25 cts, J. F. Henderson 2, William Bayless 1, John Calloway 1, John R. Hurst 50 cts, Nancy Hurst 50 cts, Sarah Calloway 50 cts, John Fine 2, James Small 50 cts, Wm. Harrelson 50 cts, Sarah J. Montgomery 50 cts, William Killinsworth 50 cts, Sarah Jordan 50 cts, Amanda Henderson 50 cts, Lewis Lowers 50 cts, a colored man 50 cts, Barns Holloway 50 cts, Alfred Roads 25 cts, N. W. Wilson 50 cts, Anderson Killensworth, 50 cts, Katharine Harrelson 1, James H. Howlett 50 cts, James Johnson 50 cts, Charlotty McPetridge 50 cts, James D. Smith 1, Rev. R. Bayless 1, Miss Cynthia Lea 1, Sally Gordon 1, John Jarvagan and wife 5, John Love 250—Total \$40 50.

The American and Foreign Bible Society will have a great tendency to remove the prejudices of our Baptist brethren in East Tennessee against effort in general. Last fall I attended three Associations, Sweetwater, Nolichucky and Tennessee. In the Sweetwater and Tennessee Associations the Tennessee Convention and effort in general were discussed much, I think to the furtherance of the cause of missions and bible societies, as light was disseminated on those subjects.

There was at the close of these Associations an unwillingness manifest amongst our antieffort brethren to oppose the Bible Society and Foreign Missions, and I hope the day is not far distant when the Baptists of Tennessee will unite to spread the Bible and the Gospel to the world. We cannot expect every member of our church at once to go into the work, only let those who are engaged be humble, prayerful, watchful and industrious, using the weapons of light, truth and love, ever acting with an eye single to the glory of God and the good of souls, and we have nothing to fear—the cause is God's and must prevail. Every disciple of Christ should feel himself under obligations to do good unto all men as he has opportunity; not to live unto himself but unto him who died for him and rose again. In what way can we better benefit the world than by sending forth the Bible and Gospel? Shall the cries of millions of perishing heathens remain unheard by christians. No! responds every friend to the cause of bible societies and missions; God himself hath said this Gospel of the kingdom shall be preached in all the world. Amen, even so, come, Lord Jesus; oh, come quickly.

Yours in Christ,
SAMUEL LOVE.

For The Baptist.

PHILADELPHIA, Monroe co. E. T. Feb. 23.
Brother LYON: I returned last night from a three week's tour in company with brother Selvidge, both laboring under the patronage of the Convention. We preached through the counties of McMinn, Rhea, Bledsoe, Marion, Handlton and Bradley in the Cherokee nation. A more pleasant tour I think I never travelled. I saw many poor anxious sinners crying "What shall I do to be saved?" We held a four days' meeting in Sequachy valley, 13 miles above Jasper, Marion county, on Lany's creek, at brother M. Burkhalter's church—an anti-effort minister. It was the time of his church meeting. I wrote to him that we would preach together if he was willing. He refused, and appointed his meeting one mile below. Almost all the children of the brother at whose house he held his meeting, came to ours. The work of God commenced amongst the poor sinners. O, my brother, could you have heard their shrieks and groans, you would have thought of the judgment day. On Monday, the fourth day, the work became general. I saw sinners as they came into the house burst into a flood of tears, or fall on their knees and cry for mercy. One old gentleman, a worthy citizen

about 60 years of age, who had just found that pearl of great price, arose praising God, and exhorting the old sinners to repentance. As near as we could ascertain 12 or 15 persons professed conversion; perhaps near fifty anxious left weeping for mercy. If we had not been so much exhausted we would have protracted the meeting, and one of us followed the appointments. The next day we crossed the mountain for Dallas. We had no church authority to receive members.—We left the young converts charged to read the scriptures until my next visit in May, and if they did not suit themselves in a church I would come prepared and baptize them. We had a night's appointment in Tennessee valley.

The field of labor assigned me by the Convention is a prosperous field, except the nation—too many are after improvements wherein that scripture is verified which says, "ye cannot serve God and mammon." The anti-missionary spirit is giving way, of course missionaries take the ground. May the Lord bless the laudable efforts of his children.

R. H. TALIAFERRO.

THE NEW BAPTIST PAPER.

The first number of "The True Light, and Baptist Monthly Visitor," published in Jonesborough, by Rev. REES BAYLESS, with associate brethren, has come to hand. It is in pamphlet form, containing 16 pages, nearly two-thirds as large as those of The Baptist, and of a convenient size for binding. The price is one dollar per annum, which is low enough, we think, for any thing in the shape of a newspaper. We subjoin the Editorial Address. We hope the undertaking will be productive of good, and greet its conductors as co-laborers in an arduous employment.

EDITOR.

TO THE CHRISTIAN PUBLIC.

After a deliberate view of the station that we are about to occupy, it being one of great responsibility, we promise to use our best exertions to render this work as acceptable as our abilities will afford; therefore, we shall offer but one apology, that bodies—whether political, commercial or literary—apply to the press for facilitating the circulation of their different interests; therefore, we deem it a duty as well as a privilege, to use this means of giving information on the all important subject of RELIGION. In this section of country there is a wide tract where there are no religious publications of any kind, and many of the Baptists and others are desirous of knowing more about the

things that pertain to God and godliness; many appear to be ignorant of the state of the Baptist denomination; we therefore intend giving a statement of facts, (not suppositions,) and the true light on each point relative to faith and practice.

As to the title we have given to this work, we feel no conviction, and hope our readers will take no exception, because almost every thing pertaining to the sentiments of the Baptists has been misrepresented, and they have borne it as became christians. As we believe there is a dispensation of the gospel committed to us, we hope by the Baptist Visitor to speak to hundreds, perhaps thousands, that, which we cannot in any other way; we therefore shall attend to the law and to the testimony. "If any man speak not according to my word, it is because there is no light in him." Christ is King in Zion, the only law-giver, and in offering Him, we shall give the true light that lighteth every man that cometh into the world."

To Editors of other periodicals we would say, we have not raised the standard against, but in co-operation with you, and to perfect that which is already begun. Ministers and others that may feel a willingness to "come up to the help of the Lord against the mighty," we invite to contribute to the usefulness of this work. All pieces written in the spirit of meekness and brotherly love shall receive attention; those that are not, will not be noticed; as we do not wish to walk before, but in company with those that love our Lord Jesus Christ with sincerity.

If there can be patronage sufficient in East Tennessee, Western Virginia and the adjacent counties of North Carolina, to sustain this paper, we hope ever to be grateful to Divine Providence, and to you, for your liberal patronage, and shall remain your servants for the sake of Jesus.

REES BAYLESS,
With Associate Brethren.

We give below some extracts from a letter from brother John Morris, of Athens, E. T. Brother Morris wrote to the Editor some time last autumn, requesting him to forward a dozen copies of the November No. of this paper for 1836, on account of the interesting proceedings contained therein; which papers he proposed to circulate for the information of his neighbors. We complied with his request without charge, and suggested the propriety of his subscribing for several copies of the present volume, for the same benevolent purpose, and proposing to furnish six copies to one direction for five dollars. We

soon received an answer of which the following is a part. We commend this brother's example to others. He says he is a poor man, and yet of his penury he hath done what many richer ones have culpably neglected.

The letter is dated at Athens, Feb. 11th 1837.

Dear Brother—One dozen copies of the Nov. No. have just come to hand, but whether the distribution of them will correct error, time only can prove. I sometimes feel almost disposed to cease laboring with opposers. But when I reflect that it is the duty of christians to contend earnestly for the true faith and doctrines of the gospel, (tho' poor as to the things of this world, and almost destitute of education) I feel it my duty to aid to some extent. Some of my brethren though not of the church where I live, are opposed to doing or letting any others do any thing for the missionary cause. Though I believe them wrong I wish not to offend. So upon reflection I have concluded to spend a few dollars for such documents as I think will open their eyes to see better—that if they will go on in ignorance and sin, they shall at least have the opportunity of information. Therefore I enclose you \$5 for which you will please send me six copies of The Baptist for one year. I presume that some will not read them though furnished gratis, but I make the venture. Should they read and understand, so that I might be a missionary to them, then my object is accomplished; for then they will aid more extensively in the cause of the gospel.

"I would add a word more—and I have to say with sorrow that the same brethren with whom a few years since, we used to sit at the communion table in perfect harmony and love, now indulge bitterness and hatred against us; no terms of reproach are too bad for them to employ against the effort Baptists. We have borne their harsh and fiery expressions without resentment—we have been pointed at as deceivers, and the offspring of the old harlot of Babylon—yet we feel not inclined to rail again. Brother, will you join me in prayer for such professors. May God shortly open their eyes and soften their hearts, that we might again join in social worship in the spirit of the only true God.

I am satisfied of the fact that three fourths of the Baptists of this section are entirely ignorant of the true objects and designs of the effort brethren. They appear to think that there is a dreadful monster at the bottom. But I will endeavor to distribute the Nos. that you send me, together with my own labor, to give information on the above named subjects."

From the Richmond Religious Herald.

A country pastor, writes us as follows:

Brother Sands—There are a number of pamphlets recently circulated in one of my churches which are designed to immede the benevolent efforts of the day. May I ask you a few questions about them. The title page reads, "A patriotic discourse, delivered at the Old Church in Tarborough, N. C., on Sunday, the 4th of July, 1830. By the Rev. Joshua Lawrence."

It seems the 4th edition is out, and I do not recollect ever to have seen one until yesterday at my meeting, one was presented to me by one of the members. Some enemy of missions and every thing else that is good, has taken the liberty of sending a parcel of the pamphlets, among my people. Who is Joshua Lawrence! and what standing does he maintain as a Baptist! Did you ever see one of his pamphlets! Say something about the above in the Herald, and oblige.

A CORRESPONDENT.

Joshua Lawrence is the leading minister of the Kehukee Association in N. Carolina, one of the first associations in this country which declared non-fellowship with the friends of benevolent institutions. This was effected at their session in 1825, chiefly thro' the agency of Mr. L. The Chowan, the Portsmouth and other associations, in consequence, dropped their correspondence with the Kehukee. The opponents of benevolent institutions are termed, in North Carolina, Kehukeeites, and the system which they advocate Kehukeecism. It at one period comprised the Portsmouth Association, and is the oldest association in the two States, and was in a flourishing condition. Since this system obtained the ascendancy it is yearly decreasing.

Mr. L. is now advanced in years, and is considered by his party, the great champion of their cause. In the lower part of this State and in North Carolina, he is well known, and has acquired an unenviable notoriety, as a coarse and vituperative writer. In private life, we have not heard aught alleged against him.

A previous pamphlet was circulated extensively in our State, perhaps in 1829, and its mistatements noticed in the Herald. It was also answered and refuted by an esteemed brother in Georgia, Elder A. Sherwood.

The statements of Mr. L. have not only been called in question, but in several instances shown to be untrue, particularly in relation to the doings of the North Carolina Convention. His reasoning is founded on perversions of the Scripture, and for what he calls his facts he has drawn too largely on his imagination.

We have read some of his pamphlets, but not more than two or three pages of his pa-

triotic discourse. We knew that an edition had been printed in this city, for some one residing in the region about Cartersville: we can therefore readily account for their distribution in Buckingham. Those who, from covetousness or other motives, are averse to parting with their substance for any religious object, but who at the same time, feel some lurking doubts as to the consistency of their course with their obligations as disciples, may find in such writings, something to sooth their conscience, and palliate their conduct. He has and will still have his admirers, whilst selfishness continues to be so much cherished. A discriminating mind will easily detect the fallacy and shallowness of his reasoning.

There is a tract published by our Society, termed "A Dialogue on Missions," written with a view to refute the objections urged by J. L. and others, which we recommend to our brother, as well adapted to neutralize the effect of this production. A few copies dispersed amongst his flock would no doubt be productive of good. The best antidote, however, would be the circulation of religious periodicals, particularly the journals of our missionaries, foreign and domestic. The facts they exhibit, of the power of the gospel in the conversion of sinners, must convince every unprejudiced mind, that the work in which they are engaged, has the sanction and approbation of our heavenly Father.

THE AMERICAN BIBLE SOCIETY.

It was seen by the last minutes of the Legislature, that this Society has applied for a charter, and that some opposition was manifested. We hope it will not be persisted in, notwithstanding the ungenerous treatment our denomination have received from it.—We wish, however, the most unwarranted and false assertion of Mr. Talnadge, that the Baptists have received ten dollars for every one they have contributed, might be corrected. How strange it is, that in places where truth ought to be sacredly regarded, reckless assertions will be indulged in. What have the Baptists received as a denomination! They have not received even one dollar for one, for all their donations! The fact is, not over 20 or \$25,000 have been granted to Baptists, for foreign distribution, and it can be made out beyond all dispute, that the bequests made by Baptists amount to something like \$50,000. And this is, besides the donations of \$500, \$150, and \$30, down to \$1, and from that to 25 cents, made by individuals and churches, to make pastors life members, and life directors, and to aid in the great enterprise. Baptists with very little effort could

defeat this application, but we are satisfied they will not do it, though an application sustained by such a slanderer deserves pointed castigation.—New York Baptist Recorder.

From I. M. Allen's Monthly Paper.

By request of the Committee we ask all editors friendly to the Convention to give the following notice a conspicuous and repeated insertion. For ourselves we cannot but express the cheering hope that the correction of the "misconception," noticed by the Committee, will remove all objection on the part of all our friends, so that with united hearts and vigorous measures, we may, in the proposed Convention, concentrate the entire energies of the denomination in this holy cause.

PHILADELPHIA BIBLE CONVENTION.

The undersigned, appointed a Committee by the Conference held in Hartford, April 28th, 1836, to make the necessary arrangements for a Bible Convention, do hereby announce to the public, that the proposed Convention will meet in the meeting house of the 1st Baptist Church, Philadelphia, on Wednesday, April 20th, 1837, at 4 o'clock, P. M.

The Committee on republishing the above notice, take occasion to obviate a misconception which, they regret to learn, has to some extent prevailed. It has been said that since the action of those who constituted the American and Foreign Bible Society at New York in May last, the original purpose of calling the Convention has been forestalled and its duties anticipated, and some of our brethren have, on this account, manifested an indisposition to attend the Convention.

To correct this misconception, the Committee beg leave to state their full and decided conviction that the whole subject of a Bible organization for the Baptist denomination, is entirely open for the deliberation and action of the proposed Convention. They do therefore most cordially and earnestly entreat Baptist State Conventions, Associations, Churches and Bible Societies throughout the Union, to send their delegates, and in free Convention at Philadelphia, adopt such measures, in reference to the Bible cause as shall on consultation be deemed expedient.

WM. T. BRANTLY,
SPENCER H. CONE,
RUFUS BABCOCK, Jr.,
JONATHAN GOING,
JNO. L. DAGG,
Committee.

A communication from Rev. James H. Hall shall receive attention in the next No.

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

Published semi-monthly.

MATTHEW LYON, Editor and Proprietor.

{ One Dollar a Year, paid in advance.

VOL. III.

NASHVILLE, TENNESSEE.----APRIL 15, 1837.

NO. 8.

EDITORIAL.

THE BURMAN TRANSLATION.

The following article, which originally appeared in Zion's Herald, we find in the S. W. Advocate, of this city. Perceiving that the writer has, at the very threshold, misconceived the true nature of the question which he undertakes to discuss, and upon a false basis erected a fabric of sophistry, and aware that error is generally grasped with avidity at the expense of truth, we have thought it worth while very briefly to correct the mistakes in the article in question, and set the subject in a proper light. The Editor of the Advocate would oblige us, and perhaps do something in furtherance of correct bible translations, by re-inserting this piece, with the remarks here accompanying it.

From Zion's Herald.

BAPTIST BURMAN TRANSLATION OF THE BIBLE. MR. EDITOR—I am very sorry that our Baptist brethren are still disposed to justify themselves in translating in the Burman language the word, "baptize," by a word which signifies exclusively "to dip." There seems to be some good reason why they should not do this. In the first place, they acknowledge that the word "baptize" has different meanings, such as wash, cleanse, &c. as to immerse. Now, as this is true, would it not have been more consistent with this acknowledgement, to translate the word by one of similar import? Would it not have been more literal? Would it not have been a great deal better in view of the different opinions of the christian world?

In the second place, this translation of the word will open a wide door of evil. Other sects will doubtless occupy the same field, and this will be good ground of contention, strife, jealousies and evil speaking. Indeed, we have no reason to think it will be otherwise; for already has contention manifested itself there. The heathen tribes, instead of hearing a gospel of peace, will hear contention and rank dispute. How great an impediment to the gospel! What delicious food for cavillers and infidels! But do our Baptist brethren think to coerce, or force all other missionaries who may labor there of different denominations, to follow in their track, and

preach immersion! or do they think they shall thus shut the door and keep out all others? If they do, they have learnt human nature to little purpose. How much better it would be for themselves, how much more benefit would the heathen receive, how much more favorable, yea infinitely more, it would be for the spread of the gospel, generally, if they had pursued a different course.

PHILANTHROPIST.

Feb. 18.

Philanthropist might have spared himself a large share of his grief, if he had recollected that Mr. Judson, in rendering the scriptures into the Burman language, was not governed by the English, or any other version, but solely by the original text. If he consulted other translations, it was for the purpose of gaining what light they might afford in subordination to the sacred standard, and not by any means with the intention of giving precedence to any such assumed authorities.

It is plain, then, that the opening remark of the article under consideration results from a misconception of the nature of the question. This is not whether Mr. Judson has correctly translated the Græco-English word "baptize," (a term manufactured for a special exigency,) but whether he has correctly translated the pure Greek word "baptizo." The translator was as firmly bound by the principles of reason and faithfulness to consider the Greek text the sole paramount authority in this case, as if there never before had been a translation attempted. This complaint, then, against translating "baptize" by a word meaning to dip, is groundless, as Mr. J. has not been translating from the English version. Pedobaptists have long wanted to make that the standard, and by the recent harsh and unjust proceedings of the American Bible Society, have authoritatively, yet impotently, declared that it shall be, and this to the exclusion from their patronage of nearly all the versions in the world!

Let us now suppose that "Philanthropist" stands corrected in regard to the standard of translation, and examine his argument. "In

the first place," says he, "they [the Baptists] acknowledge that the word "baptize" [baptizo] has different meanings, such as wash, cleanse, &c., as to immerse." And this is a whole argument! Because baptizo has a secondary meaning, it would have been "more consistent" "more literal"! "a great deal better," to have given the secondary meaning than the primary! Verily, "Philanthropist" would improve on the original. But, whatever we may be willing to concede to the word "baptize"—which is in fact a mere arbitrary term, signifying any thing that may chance to suit the whim, the policy or the instructions of the translator, whether it be made to mean to dip, to sprinkle, to pour, to wash, "to cross!" "to perform a watering ceremony," or "to make a wash"—Baptists do not acknowledge that "baptizo" has any other meaning but to immerse. We may be permitted, in proof of this assertion, to quote the language of Mr. Carson of Edinburgh, whose authority we presume will not be lightly esteemed by those who are familiar with recent publications pertaining to the subject in hand. In a work on baptism which issued from the press a few years ago, (Boston edition, p. 13,) Mr. Carson remarks: "The primitive word baptizo," which is never used in relation to baptism in the New Testament, "has two significations, the primary to dip, the secondary to dye; but the derivative, baptizo," which alone is used to describe the action of baptism, "is formed to modify the primary only; and in all the Greek language, I assert," he continues, "that no instance is not to be found, in which it [baptizo] has the secondary meaning of the primitive word." Baptizo means primarily to dip, secondarily to dye, as an effect of dipping; baptizo means to immerse, and nothing else.

But there are very few, comparatively, at this day, who contend against the true meaning of this word. Pedobaptists have generally yielded the question, in various forms, and on different occasions; a signal instance

Extract from a letter dated

JACKSON, TEN. March 17.

"The people in this section of country seem very backward in encouraging religious papers, and especially those coming from the hands of a Baptist. I will, however, upon all proper occasions, use my feeble endeavors to advance the interest of your paper by procuring as many subscribers as I can.

"Religion is rather at a low ebb in this quarter of the earth. Baptists are few, and most of those are of the Patrick stripe—I mean those that oppose every thing in the shape of benevolence, and wish to draw the parse strings and bind the consciences of their fellow men, and thus strike a fatal blow at religious liberty. May the Lord be pleased to arrest them in their mad career, and bring them to see that they are warring against the sacred word of the immaculate Lamb of God, is my prayer."

SELECTED.

THE CHRISTIAN'S HOPE.

Air—(Auld Lang Syne.)

Hail sweetest, dearest tie that binds,
Our glowing hearts in one,
Hail sacred hope that tunes our minds,
To harmony divine:
It is the hope, the blissful hope,
Which Jesus' grace has given,
The hope when days and years are past,
We all shall meet in heaven:
We all shall meet in heaven at last,
We all shall meet in heaven,
The hope when days and years are past,
We all shall meet in heaven.

What though the northern wintry blast
Shall howl around thy cot,
What though beneath an eastern sun,
Be cast our distant lot:
Yet still we share the blissful hope,
Which Jesus' grace has given, &c.

From Barmah's shores, from Afric's strand,
From India's burning plain,
From Earepe, from Columbia's land,
We hope to meet again:
It is the hope, the blissful hope,
Which Jesus' grace has given, &c.

No lingering look, no parting sigh,
Our future meeting knaws,
There friendship beams from every eye,
And hope immortal grows;
O sacred hope, O blissful hope,
Which Jesus' grace has given, &c.

A faithful man's promise is his debt, which no fear of damage can dispense with.

From the Biblical Recorder.

A QUERY FOR THE ANTI-S.

Shall the following request be granted or not! Shall the imploring heathen have missionaries to teach them the way of salvation? or shall they be told that all missions are contrary to the scriptures—that God will do his own work in his own time—and that for the present they must be content to die in their sins and go to perdition! What would this simple-hearted christian think, were he informed that there are men in this country calling themselves christians, who are employing all the means in their power, both fair and unfair, to close the door of salvation to the heathen? And all this, for sooth, because the mode of operation does not happen to suit their enlightened views of orthodoxy? APPEAL FROM A NATIVE OF INDIA.

The following paragraph is from the report of the English Church Missionary Society.—It is a touching appeal from a converted heathen, called William Churrun, to which Christians in England and America should respond.

Tell English Christians, says this native of India to Rev. Mr. Wilkinson—"tell them that William Churrun, by the Grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not the English Christians sent Jesus Christ to me, I most have been forever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two missionaries.—What are one or two! Do they not know how many millions of my poor Himloo Brethren are yet without God! Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—Well! many millions; and only one, two or three Missionaries come to India to save millions of those who are perishing in sin! Tell them we have three hundred and thirty millions of gods, whose slaves we are. And oh! tell them, that though these gods never spoke before, yet in the day of Judgement, the God of English Christians, who is the God of the whole world, will give them a tongue, to condemn them, for not sending them the gospel, and more Missionaries to India."

WOMAN.

BY N. P. WILLIS.

Oh! what is woman! what her smile!
Her look of love! her eye of light!
What is she, if her heart rovide
The lowly Jesus! Love may write
His name upon her marble brow,
Or linger in her curls of jet—
'The light spring-flower may soarcely bow
Beneath her step—and yet, and yet,
Without that meeker grace, she'll be
A lighter thing than vanity.

LETTERS RECEIVED.

From A. C. McCorkle, P. M. Jack's Creek, Ten. sent \$2—John Duffey and P. M. Duffey, Jackson, Ten. paper discontinued, owe \$2 25, besides making us pay the postage on their letter!—James M. Smith, P. M. Covington, Ten. 1 new sub.—John D. Coffee, P. M. Florence, Ala. 1 sub. discon.—Duncan Be-thune, P. M. Fredonia, Ten. sent \$1—Thos. B. Jones P. M. Courtland Ala.—Simon Byram Hendersonville, Ten. discon.—W. Pepper, P. M. Mt. Reserve, Ten. 1 sub. discon.—Elder Samuel Love, Knoxville, Ten. sent \$5 and 3 new subs.—Elder B. S. Pant, Huntsville, Ala. sent \$5—James Jeffrey, Pine Bluff, Ark. discon.—N. J. Spillman, Mt. Vernon, T. 1 new sub.—Peter Williams, Thomas Pond &c., Marion, Weakly co. T., 3 subscribers who have made the prodigious discovery that The Baptist is published but once a month, and has become "a matter of speculation." What use do they make of their senses, not to know whether a paper comes to hand once or twice a month! Surely wisdom will die with this trio! due \$1 25 besides the postage.—Clemon Hopper, Columbia, Ky new sub. postage 12¢—P. M. Louisville, Ky 1 sub. discon.—Wm. Leigh, Leighton, Ala. 2 subs.—C. W. Sayle, Springfield, Robinson co., sent \$3—Caleb T. Harris, Jackson, T. sent \$5—Jesse McElyea, P. M. Larkins' Fork, Ala. 1 sub.—Thomas M. Brunson, Rives' P. O. Ten. 1 sub.

SEMI-MONTHLY LIST.

The following persons have paid up to 1st January 1838: Peter Given, J. Ely, Rev. Mr. Ross, A. H. King, Wm. Cross, Andrew Milam, Wm. H. Hambler, Isham W. Parham, Eppy Cunningham, Jas. S. Hitt, Wm. Camrell, John Cunningham, Wm. Kirk, Isaac Walton, Alfred Ray, Mrs. Elizabeth Frazer, Elder Samuel Love, Rev. B. S. Fant, Mrs. Dolly Pryor, Joseph Barclay, Geo. W. Maples, C. W. Sayle, Thomas A. Simons, John Jones, Rev. John Wiseman, J. Anthony, John Ragland, Edmond Vinson, E. B. Bigley, R. B. Sybert, James Arrington, Miss L. E. Morton, George Roberts.—And the following have paid up to the dates respectively affixed: Samuel C. French to 1st July 1838, Elder Elijah Hickey, Levi McLoud and Joshua Tindall to 16th Jan. 1838, Dr. Jas. W. Hoggatt to 15th March 1837, Mrs. E. Clardy for 1830, Reuben Langley to 1st Feb. 1838, Joshua Bell and Alex. Turner to 1st July 1837, Edward Williams to March 1, 1838, John K. Bladec and Caleb T. Harris to Oct. 1, 1837.

PRINTED BY W. HASELL HUNT, NASHVILLE.