

THE WONDERS OF MODERN ART.

We take the following eloquent passage from the Hon. E. Everett's Oration before the P. B. K. Society of Yale College at their last anniversary:

"You behold a majestic vessel, bounding over the billows from the other side of the globe; easily fashioned to float, in safety, over the bottomless sea; to spread out its broad wings, and catch the midnight breeze, guided by a slow drowsy sailor at the helm, with two or three companions reclining listlessly on the deck, gazing into the depths of the starry heavens. The commander of this vessel, not surpassing thousands of his brethren in intelligence and skill, knows how, by pointing his glass at the heavens, and taking an observation of the stars, and turning over the leaves of his 'Practical Navigator,' and making a few figures on his slates, to tell the spot, which his vessel has reached on the trackless sea;—and he can also tell it, by means of a stool spring and a few brass wheels put together in the shape of a chronometer.—The glass with which he brings the heavens down to the earth, and by which he measures the twenty-one thousand six hundredth part of their circuit, is made of a quantity of flint, sand, and alkali—coarse opaque substances, which he has melted together into the beautiful medium, which excludes the air, the rain, and admits the light,—by means of which he can count the orders of animated nature in a dew-drop, and measures the depth of the valleys in the moon.—He has, running up and down his mainmast, an iron chair, fabricated at home, by a wonderful succession of mechanical contrivances, out of a rock brought from deep caverns in the earth, and which has the power of conducting the lightning, harmlessly down the sides of the vessel, into the deep. He does not creep timidly along from headland to headland, nor guide his course across a narrow sea, by the north star; but he launches bravely on the pathless and bottomless deep, and carries about him in a box a faithful little pilot, who watches when the eye of man droops with fatigue, a small and patient steersman, whom darkness does not blind, nor the storm drive from his post, and who points from the other side of the globe—through the convex earth—to the steady pole. If he falls in with a pirate who does not want to repel him, hand to hand; but he puts into a mighty engine a handful of dark powder, into which he has condensed an immense quantity of elastic air, and which, when it is touched by a spark of fire, will instantly expand into its original volume, and drive an artificial thunderbolt, before it, against the distant enemy. When he meets another, or similar vessel on the sea, homeward bound from a like excursion to his own, he makes a few black marks, on a piece of paper, and sends it home, a distance of ten

thousand miles; and thereby speaks to his employer, to his family, and his friends, as distinctly and significantly, as if they were seated by his side. At the cost of half the labor, with which the savage procures his nakedness, this child of civilized life has provided himself with the most substantial, curious, and convenient clothing,—textures and tissues of wool, cotton, linen, and silk,—the contributions of the four quarters of the globe, and of every kingdom of nature. To fill a vacant hour, or dispel a gathering cloud from his spirits, he has curious instruments of music, which speak another language of new and strange significance to his heart; which makes his veins thrill, and his eyes overflow with tears, without the succession of harmonious sounds, sends his heart back, over the waste of waters, to the distant home, where his wife and his children are gathered around the fireside, trembling at the thought, that the storm, which beats upon the windows, may perhaps overtake their beloved voyager on the distant seas. And in his cabin, he has a library of volumes,—the strange production of a machine of almost magical powers,—which as it turns over the leaves, enable him to converse with the great and good of every clime and age, and which even repeat to him, in audible notes, the Laws of his God, and the promise of his Savior, and point out to him that happy land, which he hopes to reach, when his flag is struck and his sails are furled, and the voyage of life is over.

DR. CAREY.

Dr. Carey was a most remarkable man.—Without the advantages of high birth, of fortune, of bright genius, of any but a common education, without influential friends, and in spite of influential opposers, he arrived at the honor of being the first to introduce Christianity into the British possessions in India. He was the son of a village school master, and was born in Paulsborough, England, August 17, 1761. He was apprenticed to a shoemaker at Hackleton, became a shoemaker himself, acquired his first knowledge of Hebrew on his shoemaker's bench and while a shoemaker, began preaching to a small congregation of dissenters. He was miserably poor, had a sick and nervous wife, and a fast coming family of children. This indigent, burdened, preaching shoemaker, conceived the design of preaching the Gospel to British India, to a vast and rich country, the selfish merchant princes of which need it as much as the natives, and were as strongly set against it. To British India no British vessel would take him. He sailed in a Danish ship, and on declaring his purpose, sometime after his arrival, was obliged to quit the British possessions, and live in a

territory which was held by the Danish government. By means of his indomitable perseverance, blessed by Divine Providence he at last succeeded. Prejudice and self-interest were overcome, and favor was conciliated. He acquired the languages of the natives; translated the Bible into those languages; was made professor of Oriental Literature in the College of Fort William; gave a religious impetus to his countrymen, which resulted in the establishment of high schools, churches, schools, and other means of improvement in India; gained by way of recreation merely, a knowledge of botany, which ranked him among the first natural historians of the day; and after disbursing large sums which were confided to him in the prosecution of his labours, died, owing no man, honestly and honorably poor. We know not how some may be affected at the view of such a man, but to us, a whole row of common kings and potentates looks very mean by the side of him.

The example of Dr. Carey is an especially useful one to those who feel that they have not what is called genius; as it may show them that they can accomplish important objects without genius. "In Dr. Carey's mind," says his biographer, "there is nothing of the marvellous to describe. There was no great and original transcendence of intellect; no enthusiasm and impetuosity of feeling; there were no things in his mental character to dazzle, or even to surprise. Whatever of usefulness, and of consequent reputation he attained to, it was the result of an unreserved and patient devotion, of a plain intelligence, and a single heart to some great, yet well defined, and withal practicable objects." "Eustace," said he once to his nephew, the author of the present memoir, "if after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. I can plod. I can persevere in any definite pursuit. To this I am every thing."—*Christian Examiner.*

LETTERS.

P. M. Madisonian, paper changed—P. M. Madisonian, discontinued Jno. Lawler and Jno. Veasy's papers due \$1 each. They will please hand it to the post-master for remittance.—J. C. Senter sent \$1 and 2 new subscribers—Wm. Minter, Troy, Mi. paper ch. and 25 copies Howell's Letters—P. M. Erie. Am. dis. D. H. Prichard's paper due \$2.00.

Our list of receipts has, for the last two numbers, been necessarily omitted. They will appear in the next No.

THE BAPTIST.

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

Published }
semi-monthly.

MATHEW LYON, Editor. J. C. CARPENTER & Co., Proprietors. { One Dollar a Year
paid in advance.

VOL. III

NASHVILLE, TENNESSEE, DECEMBER 1 1837.

NO. 23.

ORDINATION.

In Columbus, Mi. October 16th, 1837. Joseph S. Walthall, late of Richmond Va., and recently graduated at the Columbian College, D. C., was formally ordained to the work of the Gospel ministry. Sermon by Elder Crawford of Ala., from 2 Timothy iv: 2. "Preach the word." Examination by Elder Heard of Mobile. Imposition of hands by the Presbytery, Crawford, Heard, and Tucker. (Elder Long attended the meeting, but was prevented from being present on this occasion, by indisposition). Ordaining prayer by Elder Tucker, charge by Elder Heard. Hymn by the Moderator, Elder Tucker. Benediction by the Candidate. The meeting was one of unusual interest.

FRANKLIN INSTITUTE OF LITERATURE AND SCIENCE.—We have been presented with a prospectus of this Institution by one of the Principals, Mr. J. W. HARR, A. B. of Norwich University, Vermont, with whom we have the pleasure of a personal acquaintance. The Franklin Institute is to be established at Big Spring, Wilcox County, Ten., to consist of a Senior and Junior department, in which will be taught the usual branches of a liberal English education, with the Languages and the higher departments of Mathematics. In the last study, practical instruction will form an important part. Students will be taken into the field, to learn the mensuration of heights and distances, surveying, civil engineering, &c. The Institute is to be conducted by Messrs. Harr and Remberton. The prices are from \$10 to \$15 per session, and board can be obtained for \$30. The Proprietors have our best wishes for their success.

SIX ASSOCIATIONS.

We have received from brother R. H. Taliaferro, copies of the Minutes of six Associations, which we have room to notice but very briefly. We begin with the

Sequatchee Valley Association.—Its last session was held at Bethlehem, in Sequatchee, Marion county, on Friday before the second Saturday in August, 1837, and following days. Elder M. Burkhalter delivered the introductory, from 1 Tim. 4: 16. 15 churches were represented. During the past year they have baptized 5, received by letter 33, restored 1, making an increase of 39. They have dismissed by letter 25, excluded 9, and lost 3 by death, making a diminution of 37; and leaving the Association 41 less than at their last previous meeting. Their present number is 362. They are opposed to the ordinary benevolent institutions. The theme of the circular letter is "Truth." May they be delivered from error.

Sweet Water Association.—The seventh annual session of this body was held at Mount Pleasant Church, McMinn county, Ten., on Friday before the second Saturday in September, 1837. Elder Jason Matlock delivered the introductory sermon, from Psalms 37: 39. Letters from 30 churches were read. They have received by baptism 64, by letter 27, excluded 60, and lost 14 by death, making 301, and an aggregate diminution of 25 since last year. They have resolved to "unfellowship" the Baptist State Convention, fellowship the Baptist State Convention, call its friends heretics, and other ugly names, and, in the same breath, very complacently exhort their brethren not to indulge in railing! "Consistency, thou art a jewel."

Hiwassee United Baptist Association.—This Association convened at Goodfield meeting house, Meigs county, on Friday, preceding the 3rd Saturday in September, 1837. Elder Daniel Briggs delivered an introductory sermon from Isaiah 33: 20. They have received by baptism 23, by letter 169, restored 6, making 198; dismissed 199, excluded 98, lost by death 15, making 312, and 114 less than last year. Their present number is 1528. Their Association consists of the majority of what was formerly the Hiwassee Association, and is opposed to the Convention, missions, &c.

Hiwassee Association of the United Baptists.—This body is composed of the minority of the Association just mentioned, (each claiming to be the original body,) and held its 14th annual session at Pisgah meeting house, Meigs county, E. Tennessee, the Friday before the fourth Saturday in September, 1837. Elder Burrow Buckner, according to appointment, delivered an introductory sermon, from Gal. 6: 9, 10. They have received by experience 79, by letter 68, enrolled according to article 14th of their Minutes* 17; making 164; and have dismissed by letter 113, excluded 42, and lost by death 3, making 158; and leaving an increase of 6. They have 500 members. They are in favor of benevolent operations, are endeavoring to heal the divisions among the Churches, and have appropriated their surplus funds to the printing of the BUREAU BIBLE. At the close of the meeting brother R. H. Taliaferro baptized 4 persons, and many others were seriously affected.

Sweet Water United Baptist Association.—This body, like the lesser Hiwassee, withdrew from the erring majority, for violating the constitution and rules of decorum; for unfellowshipping the Convention without a constitutional majority, and forbidding its friends to utter their sentiments; and for introducing new tests of fellowship. This Association has also appropriated her surplus funds to the printing of the BUREAU BIBLE.

Elk River Association convened at Elk Bethel meeting house, Bedford co., Ten., on the second Saturday in September, 1837. The introductory was preached by Elder W. B. Smith, from Isaiah 27: 12. Letters from 25 Churches were received. During the past year they have baptized 27, received by letter 47, restored 8, making 82 increase; and dismissed by letter 107, excluded 31, and lost by death 18, making a decrease of 166; and leaving the Association 64, as compared with last year. The present number is 1292. *Which provides for the reception of members from anti-effort churches, without inquiry respecting their peculiar opinions.

THE BAPTIST

PROCEEDINGS

Of the Fourth Annual Meeting of the Tennessee Baptist Convention, held at Mill creek meeting house, in Davidson County, on the 6th of October, 1837 and days following. A discourse introductory to business was delivered by Elder James G. Hall from Luke x. 21. The Convention being organized proceeded to business. Chose Robt B. C. Howell Moderator. William G. Williford Recording Secretary, G. B. McConico Corresponding Secretary, and Solomon G. Morton, Treasurer.

NAMES OF MEMBERS.

- NASHVILLE CHURCH
R. B. C. Howell, John McIntosh, W. G. M. Campbell, J. H. Marshall, David Read, Tho's J. Key, Jess L. Smith, L. H. Miller, J. G. Hall, Jacob Hartshorn, L. D. Ring.
MILL CREEK.
JAMES WHITSITT, BERNARD PHILLIPS, John Maneese, Thos. H. Everett, John Corbett
HARMONY, ROBERTSON CO.
ROBERT WILLIAMS, Wm. F. Perry and F. J. Perry.
CONCORD, WILLIAMSON CO.
Samuel Morton, S. G. Morton and Stephen Ham.
WHITE'S CREEK, DAVIDSON CO.
Martin Pearce, Alfred Ray, Robt. Cunningham, Jas. Rainer and Wm. C. Berry.
HOGAN'S CREEK, SMITH CO.
JOHN HUGH.
DIXON'S CREEK, SMITH CO.
William Martin.
RUTHERFORD'S CREEK, MAURY CO.
William S. Williford.
COLUMBIA CHURCH.
Samuel Farrer, Charles Watson and William Langley.
SUGAR CREEK, BEDFORD CO.
MELCHISIDECK BRAME, W. H. Mize, Thos. Peacock, C. C. Taliaferro.
L. CEDAR LICK, WILSON CO.
William Willis and Ramsey L. Mason.
SPRING HILL, GIBSON CO.
LEMUEL H. BETHEL.
HURRICANE CREEK, WILSON CO.
JOHN BOND.
KNOB SPRING, SMITH CO.
B. F. Jones.
EAST TENNESSEE.
NOAH GATE.
BROWNSVILLE, HAYWOOD CO.
PETER S. GAYLE.
FRANKLIN.
L. B. McConico.
FAIRIS, HENRY CO.
JACOB BROWNIE, T. B. Altom.
BRADLEY KIMBROUGH, Gen. Agent.
William Wood.
THE PRESENT BOARD.
Robt. Boyte C. Howell, John McIntosh, J. H. Marshall, James Thomas, David Read, J. Whitsitt, T. H. Everett, John Maneese, Wm. H. Allen, Charles Watkins, Wm. Martin, Wm. Willis and Samuel Morton.
Bro. Rutherford, a corresponding Messenger from the Kentucky Baptist Convention, appeared and took his seat. Brethren Fant and Holcombe, messengers from the Alabama Baptist Convention, appeared and took

seats. Bro. Alfred Bennett, Agent for the Baptist Triennial Convention of the United States, delivered to this body the greetings of the Michigan Baptist Convention. This Convention feels grateful that they remember them.

The following committees were appointed.

On the state of Religion.—B. Kimbrough, S. Morton, W. H. Mize and John Corbett.

On Fields of Labor.—Noah Gate, John Bond, Thomas A. Peacock, C. C. Taliaferro, M. Brame and J. J. Smith.

On Agencies.—Williams, Hartshorn, Hall and Farrar.

On Finance.—W. S. Perry, Campbell and Peacock.

On the nomination of a new Board.—Bethell, Hartshorn, Phillips, F. J. Perry and Read.

On the arrangement of Preaching.—Whitsitt, Key, McIntosh and Ray.

On Publications.—Hall, Williford, Williams and Bethell.

On Benevolence.—Bennett, Williford and Rutherford.

SATURDAY, Oct. 7.

The Convention met according to adjournment.

Prayer by brother Bethell.

The Chairman of the committee on Agencies presented its report, which was received, and on motion referred to the Executive Committee.

The Committee on Missionaries through their chairman handed in their report which was received and they discharged. Referred to the Corresponding Secretary.

The Committee on Fields of Labor presented their report, which was received and they discharged. It was referred to the Executive Board.

The Committee to nominate a new Executive Board made their report, which was received and they discharged; and the persons therein named confirmed by the house.

The Committee of Arrangements reported in part, and begged leave to sit again.

Voted that brethren Bennett, Rutherford and Williford be a committee on the subject of Benevolence.

L. D. Ring, from the Nashville Church appeared and took his seat.

William Willis also appeared and took his seat.

A communication from the Bethlehem Sewing Society accompanied with \$5.00, was thankfully received.

Resolved that the next session of this body be held in Columbia, Maury county.

The communication from Columbia was referred to the Committee on

Brother Howell was requested to preach a Missionary sermon on Sunday.

Bro. Whitsitt appointed to preach the introductory, and brother Phillips his alternate.

The Committee on the state of Religion reported; which was received and they discharged.

The following resolution offered by bro. Bennett was unanimously adopted:

Resolved, That we deeply sympathise with others in the afflictive dispensation of Divine Providence in the removal, by death, of Deacon GEORGE GOONWIS, well known in

this community as an exemplary christian and worthy officer in the Church of God.

In this Convention as a member and active officer, he had the entire confidence of the body, and we desire, in humble submission to the will of God, to sympathise with his afflicted family and the Church of which he was a member, while we invite them to unite with us in fervent prayer that our Lord will raise up many others to bless Zion with their labors as faithfully in life as he has done.

Voted that brethren William Martin, Jas. G. Hall and Kimbrough be appointed a committee to draught resolutions in answer to the request of the American and Foreign Bible Society, and report on Monday.

Resolutions, referred to this body by the Auxiliary Convention of the Western District, in relation to the formation of a Southern Baptist Home Mission Society, were offered by brother Hall, read, and laid on the table till Monday.

Adjourned till 9 o'clock on Monday morning next. Prayer by brother Kimbrough.

MONDAY, October 9.

Convention met according to adjournment. Prayer by brother Bond.

Voted that brethren Guilford Read and Thomas H. Everett be added to the Executive Board.

A letter from the Alabama State Convention was received by the hands of their correspondents, brethren B. S. Fant and William Holcombe, who were invited to seats with us.

Resolved, That this Convention correspond with the Baptist State Convention of Alabama. Brethren William Martin, N. G. Smith, W. S. Williford, R. H. Taliaferro and J. Burns appointed our corresponding delegates to the Alabama Convention. Brother Williams appointed to write the corresponding letter to the Alabama Convention.

Appointed brother Howell a messenger to the Kentucky Convention, at their next session.

Voted, that brethren Howell and Gayle be representatives to the American Baptist Home Mission Society.

Resolved, That brethren Howell and Gayle be appointed to represent this Convention in the Baptist Triennial Convention of the U. States.

The Committee on benevolent operations reported. Their report was acted on and received by the Convention; and they were discharged.

The following resolution was read, and approved by the Convention:

Resolved, That we regard the Baptist Missionary Magazine, published at Boston, at \$1 per year, as highly worthy of support, and would recommend the brethren to take and read it as the only official medium of intelligence on foreign missions.

The following resolution was adopted:

Resolved, That we rejoice in the Temperance cause in the world, and devoutly pray that it may obtain favor in the public mind until the use of ardent spirits as a beverage be entirely discontinued.

The following resolutions were offered, in relation to the appointment of brother Kimbrough to ride through the Middle District,

and on other subjects, and were unanimously adopted:

Resolved, That the labors of the Board of the Triennial Convention for Foreign Missions have the approbation of God.

Resolved, That we recommend to the Churches to render all in the work, in reliance on the divine blessing; and thus cooperate with our brethren in preaching the Gospel to every creature.

Resolved, That the denomination in this State ought to be more fully represented in the next Convention in New York in April next.

Resolved, That we look on Sabbath Schools, properly conducted, as eminently conducive to the best interests both of communities and individuals, and commend them affectionately to the paternal care of ministers and Churches.

The letter of correspondence to the Baptist State Convention of Alabama, prepared by brother Williams was read and received.

The report of the Committee on Agency, was referred to the Executive Committee, was by them submitted to the Convention for their final decision; whereupon it was decided that we employ an agent for the ensuing year; the appointment of which was referred back to the Executive Board.

The President of this Convention, brother Howell, was appointed to represent this body in the Convention of Western Baptists.

TUESDAY, October 10.

Convention met according to adjournment. Prayer by brother Milliken.

On motion, The execution of the resolution entered into by this body last year, in relation to the appropriation of \$20.00 for books in Cincinnati, was referred to the Executive Board for their action.

The committee appointed to give an expression in relation to the American and Foreign Bible Society, presented the following report and appended resolutions, which were read and received.

Voted, that the Minutes of this session be printed, and that the Executive Board attend to the execution of the same.

Voted, that brother L. B. McConico be appointed to collect all the proceedings of this body, and procure a well bound book, and have them neatly transcribed into it.

The preamble and resolutions referred to this body by the auxiliary Convention held at Paris, were taken up, and referred back to that body, to meet at Somerville in August next.

Resolved, That this Convention tender their thanks to the citizens of Mill Creek for their kindness and hospitality during the present session.

The Convention then adjourned.

Prayer by brother Whitsitt.

REPORT ON AGENCIES.

The committee to whom was referred the subject of agencies, have had that matter under consideration, and beg leave to report:

That we deem it important that an active Agent still be employed by the Convention; believing that much good has been accomplished through the influence of those already pointed; in removing the prejudices of some

and conveying information to others. We therefore recommend the appointment of a general agent, whose duty it shall be to travel as fully as possible, the middle district of the State, and afford the people thorough information, as the character and object of the Convention.

We recommend the appointment of Mr. Kimbrough as agent, all which is respectfully submitted.

ROBERT WILLIAMS, Chairman.

REPORT ON FIELDS OF LABOR.

MIDDLE DISTRICT.—We deem it necessary to rehearse former reports, but refer you to the report of 1836, with some remarks as respects particular fields of labor. McMinnville is one where a pleasant state of things exists at this time. Brother Kimbrough, your Agent believes that the Church in Co. your Agent believes that the Church in Columbia, and that at Rotherford's Creek, claim your attention, as they are both without a pastor. You will also recollect the request of the Harmony Church, in Robinson, which county is very destitute. As to any further particulars, we have not ascertained, but believe that there are many other destitute places; more than could be supplied if every minister were to give himself wholly to the work.

With respect to the Eastern and Western Districts, we refer you to the reports given at their own meetings.

NOAH GATE, Chairman.

REPORT ON PUBLICATIONS.

The committee to whom was referred the subject of publications.

REPORT:

That although no religious paper is published under the patronage of the Convention, yet, there are two papers published in the State, the "Baptist" at Nashville, and the "True Light and Baptist Monthly Visitor," at Jonesborough East Tennessee, both of these papers support the benevolent operations of this body, and we believe exerting a valuable influence in diffusing correct information on the subject of effort. The committee however are more intimately acquainted with the character of the "Baptist," and have reason to believe that it has done much good, and been a very valuable auxiliary which it conveys twice a month to its sixteen hundred subscribers, cannot be in vain, and we doubt whether any one individual can do as much good annually as this little periodical. We regret, however, that this paper is not more extensively patronized, we suppose that about 1200 subscribers live in Tennessee, and the instance in other states, and this gives to the 30,000 Baptists in Ten., one subscriber to every 20 Baptists—when this paper ought to be read, not only by every Baptist family, but by all who wish to be correctly informed, touching the state, condition and prospects of the denomination, and what is doing to promote our cause in the state. The cost of putting up the type for 1,600 subscribers is the same that it would be for 10,000; so that except for paper and press work the cost is the same as if they had

number of subscribers, but owing to the small number of subscribers, this paper barely pays the expense of printing; thus leaving the editor no remuneration, except the consciousness of doing good. We therefore earnestly recommend all the members and friends of the Convention, to endeavor to extend the circulation of the Baptist by obtaining as many new subscribers as they can. We therefore submit the following resolutions:

Resolved, That we recommend the "Baptist" to the patronage of our friends throughout the state.

Resolved, That the members of this body, and the friends of the Convention throughout the state, be earnestly requested to send subscribers for the "Baptist," and to use their efforts to extend its circulation in the state.

J. G. HALL, Chairman.

REPORT:

On resolutions of A. and F. B. S. relative to Bible distribution.

The committee to whom was referred the following resolution of the American and Foreign Bible Society, that is,

Resolved, That the Baptist denomination of the U. States, be affectionately requested, to send to the Society, at its annual meeting, during the last week in April 1838, their views as to the duty of the Society, to engage in the work of "home distribution," present the following

REPORT:

Your committee have given this subject of much attention as their time and means of information afforded. In favor of confining the operations of the Society to Foreign distribution, there are several weighty considerations. The first, and perhaps most important reason arises in the opinion of your committee from the fact, that Baptists in America have already translated the Bible into the language and dialects of five hundred millions of immortal beings, and nothing is wanted but the men and means to publish and distribute the scriptures among these millions of souls.

To accomplish this work, the British and Foreign and the American Bible Societies, had heretofore afforded considerable aid, and it was hoped, would have continued to aid in the publication and circulation of these translations of the Bible, but they have recently refused to do so, except upon conditions, which every conscientious Baptist must reject. To supply this deficiency, the American and Foreign Bible Society was brought into existence, and it is believed that for years to come, the Society may judiciously expend all its funds in the publication of these, and such other translations as may be made in accordance with original scriptures.

In addition to this the denomination have contributed, and many still contribute to sustain the American Bible Society, which has already engaged in the work of home distribution (as well as foreign) and which will be able to supply the home demand, and that we may therefore leave this field safely to them, and that they are bound to accomplish that subject, and to accomplish this work from the contributions which they

...has made to that Society, and which has only in part, and that a small part, been returned in appropriations for Foreign translations, so that a large portion of all the valuable efforts of said Society, in equity belong to us, equally with themselves, and that we may therefore do our part in justice and equity, when we leave them to supply the United States, as this is the only way in which we can receive an equivalent for our contributions. These arguments are not without weight on the minds of your committee, and did your committee believe that their advice to engage in home distributions, required immediate action on the part of the Society, and that they would feel themselves under obligations to engage in the work of home distribution immediately, they should advise them to confine themselves to foreign distribution; but they believe that the constitution as it now stands, which leaves the matter to the wisdom and discretion of the Society, is both wise and judicious, and therefore should not be altered or amended, for the following reasons. 1st. This Society is composed of a large number of the most pious and intelligent of our denomination, and a large number of them are the representatives of auxiliary societies, formed by our brethren throughout every part of the country; but these brethren are at all times fully competent to decide, when it is their duty to engage in home distribution, and how long it is desirable to confine their labours entirely to foreign distribution, and that to confine these brethren exclusively to a particular course would be to distrust the wisdom, prudence and fidelity of the Society to manage its own operations, for if they are not competent to manage its affairs in foreign distributions, we may with perfect safety, commit the subject of home distribution to their wisdom and discretion.—But should their zeal outstrip their prudence, and should they act indiscreetly, (of which we have no fears) they are entirely dependent upon the denomination for funds and support, and we may at any time by withholding these administer a proper rebuke.— We regard this safety valve, quite a sufficient guarantee therefore to insure a judicious management of the society. 2d. In addition to this, the constitution as it now stands, was made by the compromise of the friends of home and foreign missions, and to disturb that compromise will be to disturb the harmony of its operations, and drive from it many who would otherwise continue to be its friends. 3d. We think that in this matter, if possible, the denomination should be united; and that it is therefore best not to fetter its operations in any way. Should a schism on this score take place it will unnecessarily expose us to the derisions and reproach of the adherents of the American Bible Society, and opinion will yield to the conclusion from any divisions among ourselves, that we are so bigoted that we could not live with the A. B. Society, and that we are so contentious that we cannot live with each other, and thus both our cause and denomination will be brought into reproach. This limitation would evidently be injurious, as many would contribute for home distribution and perhaps after a little while, for for-

...sign distribution, who would not contribute for foreign distribution alone, & as many of our brethren are friendly to both home and foreign distribution, it is therefore evidently best to leave the society unfettered in its operations. Common justice also requires that we should not restrict these operations. "The field is the world," and we are required in faithfulness to our heavenly master, to discharge our portion of labor in every portion of it, and we should be unjust to ourselves to send the bread of life to the remotest parts of the earth, when our children and those around us are famishing for the word of life. It would be unjust as regards the American Bible Society, if they have been unjust in casting us off, and in withholding our just proportion of its funds, we should not be unjust by abandoning a field to them in which we have a common inheritance, and equal interest and to which we are bound by ties, if possible greater than we can be to send the Bible to the heathen, and a field which we cannot entirely abandon without guilt in the sight of heaven, for we are certainly bound to do all we can at home as well as abroad, to promote the happiness of our fellow men by the circulation of the Bible. 4th. It is true we are acting wisely and prudently for the reasons already stated in confining our labors for the present to foreign distribution, but these reasons will not justify us to entirely overlook home distribution—that jealousy which prompted the American Bible Society to cast us off, may also influence them, especially if we neglect entirely home distribution, and it may prompt them to follow our example, that they may be able to outstrip us in foreign distribution, should such an event ever take place, our own country would be left unsupplied. Our success in the Bible cause has been a matter of surprise to those who are opposed to our organization, as well as a matter of gratitude to us, and let us not set them an example that may be evil spoken of, but let us provoke them by "good works" and united efforts to advance Christ's kingdom in the world. We know not what causes may be brought to operate upon the A. B. S., and other societies, nor are we concerned to know, it is enough for us to search out and know our duty, and then faithfully perform it, and it does appear to us that it would be much more prudent not to alter the constitution of the society in any respect, but let it remain as it is, and leave the subject of home distribution to the members of the society; and we therefore recommend the following resolutions:

Resolved, That we cordially approve of the American and Foreign Bible Society in its present organization.

Resolved, Further, that we have entire confidence in the members of said society, and cheerfully submit the subject of home, as well as foreign, to their wisdom and discretion for future operations.

Resolved, also, that our brethren be recommended to co-operate with, and sustain said society, by their prayers and contributions.

W. MARTIN, Chairman.

its annual meeting now in session at Mill Creek m. h., Davidson County, Oct. 5, 1837.

Dear Brethren of the Convention: In compliance with your request at the last annual session in Nashville, I came to this part of our beloved State with the view of giving all my time to the ministry in the bounds of Middle Tennessee, first last: twelve months. In pursuance of this design, I commenced travelling on the first of January last. From that time to the present, I have traveled about fifteen hundred miles. I have visited most of the county seats in this division of the State, with great many Churches, neighborhoods and families. My general mode of operation has been to have a meeting on the Lord's day in the same neighborhood where I have had several appointments during the week. In this way I have employed my time mostly in the capacity of a missionary. I have been influenced to this course from the state of religion and the condition of the Churches. In many parts I have found professors of religion lukewarm, and indeed almost frozen; and a number of the Churches are very destitute of preaching. To remedy these evils, I have labored with fervent desire, and with hope, that the Lord would bless me in some degree as an humble means to this end.

At a number of my appointments I have witnessed interesting and refreshing seasons from the Lord. Several of the protracted meetings where I have attended with other ministering brethren were truly interesting and encouraging; some of them have been published in The Baptist. For a particular account of these and other meetings of interest that I have attended, I refer you to my minute book.

But as I found a great many were prejudiced against the missionary cause, because of misrepresentation; and others for the want of information as to its nature and object: I have given a number of public lectures, and have taken much pains in private conversations, which, I think I have had evidence to believe (in many cases) produced a very happy effect.

I am fully persuaded the missionary cause never loses any thing by investigation. The reason is, it is predicated on the infallible truths of the book of God. And though I have heard some of our brethren urge against it many objections, I have never heard one of them say, (that I recollect,) that a member of the Church has not the right to contribute for the spread of the Gospel when and where he chooses. This is a Bible reader and Bible believer will ever deny. Neither have I heard many of them contend that it makes void the law of Christ to agree to do the very thing it commands us to do.

The letters of brother Howell have had and are having a salutary effect. They have not been unanswered.

The writings of Elder Whittitt have been extensively useful. The Baptist, wherever it is read, has a very useful influence. Efforts should be made to give it a more extensive circulation.

So from the many particular facts with which I am cognizant, and from the pulse of the community in general, I believe the

REPORT ON THE STATE OF RELIGION.

To the Tennessee Baptist Convention, at

...intensity cause in this part of Tennessee is prospering beyond my most sanguine expectations; though in many places it meets with strong opposition.

And I hope the brethren of the Convention, and the friends of truth throughout the State, will unite with me in supplications to the divine Giver of all blessings, that the cause of Christ may be prospered here, more and more, until his name shall be praised for salvation by every tongue—and not only here but throughout the world.

I have preached 126 sermons, lectured 40 times, baptized 12, assisted in constituting 1 Church.

The following is a list of the few public and private contributions I have received for the Convention.

1837.		\$ cts.
Jan. 3.	Bro. John Mancee	10 10
March 7.	Bro. J. W. Record	10 00
	Handed bro. Record by some of his neighbors	2 00
	Mulberry Gap Church and congregation	20 00
March 20.	Congregation in Fayetteville	10 34
April 1.	Bro. Couch and daughter	1 75
April 17.	Bro. John Malloy	1 00
May 1.	Bro. Berry	1 00
May 7.	Congregation in Lebanon	10 00
May 14.	Bro. Benjamin Eskew	1 00
May 15.	Sister Ann Summers	1 00
May 24.	Bro. John Summers	43
	Capt. James Given	50
	Sister Rachel Bellas	50
June 4.	Congregation at Sugar Creek Church	20 00
June 11.	Congregation at Concord Church	17 75
June 23.	Sister White, of Columbia.	1 00
July.	Mr. —	2 00
Oct. 7.	B. Kimbrough.	5 00
	BRADLEY KIMBROUGH.	

Your Committee to whom was referred the state of religion in Tennessee, ask leave to report, that so far as they have been able to obtain information, many of our churches are in a state of declension. But we are not informed of any Church, where the proper means are used, that is not in a prosperous condition. So that in some neighborhoods, the cause of religion is prosperous, while in others it is not.

For further information on this subject, we refer you to the Report of your Agent.

BRADLEY KIMBROUGH, Chairman.

TREASURER'S REPORT.

Dr.	1836,
In the hands of the former Treasurer,	\$ 391.374
Rev. Mel. Brame, 5, Lott Quin 3, 1837,	8.00
	399.374
Contra, to Elder Bradly Kimbrough,	100.00
Delivered over to the present Treasurer,	299.374
Elisabeth Stancil 5, Mary Reed 3,	8.00
Peter Vaughan 5, Wm. Vaughan 1,	0.00
John D. Vaughan 1, Nancy P. Vaughan 50,	1.50
Soloman G. Morton 5, Roxana	

Colman 2,	7.00
The church in Nashville,	53.00
The church at Harmony,	7.00
Bethlehem Sowing Society,	5.00
Wm. Wood 1, David Road 1,	2.00
From the general agent,	127.694
The church at Columbia,	10.00
Collection at Mill Creek	102.434
John Miller of Rutherford's creek,	10.00
Professor Williford of the same church,	5.00
Mel. Brame 5, Mr. Taliaferro 1,	0.00
James Hildley for Agency,	20.00
Bradly Kimbrough,	5.00
Ann Still 1, Sarah Banks 1,	2.00
Elisabeth Banks 1, Lucinda McCannoco 1,	2.00
Hays Blackman 2, John Corbett 1,	3.00
	\$ 6-2.00
CR.	
Paid Elder B. Kimbrough,	\$ 310.60
Paid to brother Cate,	30.00
	340.60
Now on hand,	\$ 335.34
SOLOMAN G. MORTON, Treas'r.	
Your committee have audited the above account.	
WM. S. PERRY, Cha'n.	

COLUMBIA, Oct. 4th, 1837.

The Columbia Baptist Church send christian salutation to the Tennessee Baptist Convention:

BELOVED BRETHREN—As we are not connected with any Association, we have thought it might be advisable to forward the statistics of our church to the Convention. Our present number of members is twenty, eleven of whom are males and nine females; four of whom were added by baptism, and four by letter the present season. In our letter of last year, we stated that we were expecting a minister to take the pastoral charge of the church, but in this we have been disappointed; so that we have had but little preaching during the year, except from our brethren, Kimbrough and Brame, who have favored us with occasional visits, by direction of the Convention, and preached while with us; brother Kimbrough also administered the ordinance of baptism in July to four persons, who joined the church at that time. We feel a deep interest in the prosperity and objects of the Convention, and have appointed as delegates to sit with you, our brethren Adam Dale, Charles Watson, William Langley and Samuel M. Farrar, and forward by them ten dollars for the Convention. We should probably have been more liberal in our offering to this cause, were it not that we have been at the expense the present year of procuring a meeting house. We are now very desirous of securing the services of some minister of the gospel, who will go in and out before us, and break unto us the bread of life, and build us up in our most holy faith. We have some expectation that a young man now studying in the Theological Institution at Richmond Va., may be obtained; and as we are still but a feeble band, we would respectfully ask of the Convention whether they could render any assis-

...tance towards his support, in case he should come on. A minister to be located with us, who should divide his time with the church here and at Rutherford's Creek, and other places in the vicinity, we think would make himself eminently useful. We look upon it as mislucky ground where fruit to the honor and glory of God might be expected an hundred fold, and it is our earnest desire that this part of the moral vineyard of the Lord may be made glad, and to bud and blossom as the rose.

It would give us great pleasure to have the next Session of the Convention held with the church at this place, and have instructed our delegates to have it so appointed if possible. As ever we remain yours,

in the heat of bonds,
C. WATSON Clerk.

The United Baptist Church, at Harmony, Robertson County, Tenn. To the Baptist State Convention, when assembled at Mill Creek, Davidson County, send greeting:

DEAR BRETHREN:—We wish as a church to become a member of your Convention, and add our feeble efforts with yours, in endeavoring to spread the Gospel of peace throughout the state. We have appointed our beloved brethren, Elder Robert Williams, and William S. Perry, to bear you this epistle; and in case of our reception, to represent us in the Convention.

We respectfully solicit some aid from the Convention, in having the Gospel preached some part of the ensuing year, at least in this county, as there are some parts of it almost entirely destitute of Baptist preaching.

We send to the Convention funds, the sum of seven dollars — cents; this, brethren may appear to you like the day of small things, but we are willing to do what we can—and we pray God to give success to the efforts which you are making to spread the Gospel, until it shall not only be preached in every destitute neighborhood of this state, but in all the world, and to every creature.

Adieu dear brethren,
ROBERT WILLIAMS, Mod'r.
WM. S. PERRY, Sec'y.
Oct. 21st, 1837.

To the Tennessee Baptist Convention.

DEAR BRETHREN:—The members of the Bethlehem Sowing Society in McMinnville, (the object of which is to build a Baptist meeting house) at their first annual meeting, Sept. 25th, 1837, agreed that they would send \$5 by br. Cate, to the Convention, as they wish the Society to become a member of that body. They have succeeded in obtaining aid by subscription and donation, sufficient to contract for the building of a brick meeting house one story high, 45 by 50, and covering it in.

This society was organized on the 12th of September 1836, with \$2, and 4 members; the number was gradually increased to 20, and they have made in one year, including stock on hand, \$160, which is disposed of in the following manner:

\$50 dollars have been given into the hands of the committee appointed to superintend the building of the church, \$15 has been appropriated to the benevolence, and \$5 to the

Convention. \$7.50 etc. for furniture, for the use of the prayer meeting room.

There is now in the Treasury, in money and due bills \$42.50.

Amount of stock on hand, \$40.00,
Done by order of the Society,
E. J. COTTON, Sec'y.
Sept. 25th, 1837.

The Alabama Baptist State Convention, now in session at Fellowship meeting house, Wilcox County Ala., to the Tennessee Baptist State Convention, to be held at Mill Creek meeting house, Davidson City, Tenn. Commencing on Saturday before the second Sabbath in October, 1837—sendeth christian salvation.

DEARLY BELOVED BROTHERS in the Lord—We who have congregated ourselves for the purpose of doing good, as we have opportunity, have now witnessed our thirteenth Anniversary. Our Convention was originated and has been perpetuated through much opposition, but believing that the kingdom of our Redeemer on earth has ever been opposed, and that it is through tribulation and cross bearing that we enter the church triumphant—we are encouraged to wade through every little stream.

Believing it to be productive of mutual good to us, we have resolved to petition a regular correspondence with the Tennessee Convention, of Baptist brethren, to this end we have made this communication and appointed Elders B. S. Fant and William Manning, to visit your next annual meeting, and request you to correspond with us at our annual session at Union meeting house, Madison City, Ala., near Huntsville, commencing on Saturday before the second Sabbath in November 1837.

We have been engaged to some extent in hastening to foreign cities, and aiding the heathen world in obtaining the word of eternal life, as also to supply the destitution of our own barren fields, and we trust the Lord has added his blessing to our labours of love. We have purchased a farm—erected buildings, and put into operation a manual labor school, near the centre of our state, under the patronage and supervision of our Convention, which promises much benefit to our rising ministry, the future hope of the church. May the Lord smile on every effort to advance our several objects; until our state shall reflect abroad the glory of the christian church.

Yours in fellowship,
HOSEA HOLCOMBE, President.
A. G. HOLCOMBE, Sec'y.

For The Baptist.

BROTHER LYON:—I have long since thought it a duty, I owed to God, the church and myself, to publish to the community at large, the treatment which I received by the Richland Association, so that they may be able to judge for themselves. The following facts I shall prove or establish from record, and gospel evidence. I don't do this on account of my neighbours, who all say that the Association have erred in the way they have treated me, with whom I have conversed, but on the account of those who have not had the opportunity of becoming acquainted with the facts

as they did occur, one among a number of reasons, I have asked a place in your valuable paper is, while at the last Flint River Association, held at Round Island meeting house, Limestone City, Ala., which commenced the Friday before the first Lord's day in October last, I had consented and went to the stand. The Rev. Phillip Ball rose, and stated, saying, I thought I would let you know the man you have sent to the stand, is excommunicated from the Baptist church, and the Rev. David Crook spoke, and said it was so—both of them are members of the Richland Association, which publication is false. My precious brother W. H. Holcombe, who had just visited the church of which I am a member, arose and said it was not the fact, for brother John Gilbert is in good standing at home, and that the Lord was blessing his labours. It is true the Richland Association did in 1832, declare non fellowship with me, to use their own language, for disorderly, unchristian conduct. Now has an Association a right to take up a brother that is in good standing in his own church, and excommunicate him without letting him or the church know it? If so, the Richland Association has excluded a majority of 303,438 Baptist in the United States, according to Allen's Register, and one thousand church in Europe, for she has declared non fellowship with all the benevolent institutions of the day. Where did she get this unlimited power from? This I will leave for some one else to answer; but she may say we profess to have no control over all this multitude, neither has she any control over me. For the church of which I am a member, did not belong to that Association, for it was a newly constituted church, that was going on with a petitionary letter to join the Elk River Association; but the Richland Association hurried on their act to prevent our going. For they knew if we joined Elk River Association, they would have to meet us upon gospel principles, which we never could get them to do; as I shall proceed to show. For we were advised to send to some seven or eight churches to come and look into our standing, which we done, and notify our accusers, which we also done in writing; but our accusers never appeared. When thirteen members of high moral character, according to our request, come forward and took their seats with us, all members of Elk River Association, from different churches. And after a critical examination, said we do not discover any disorder in them as a church, which consisted of about forty five members, duly organized. The following are the names of the brethren, viz:

J. L. Stone, James McAfee, Wm. Weaver, John Sanders, Daniel Weaver, John Crook, et, John G. Whitaker, Joseph Sebastian, Solomon Wright, Bennet Deal, Samuel Cunningham, James Simmons and George Small.

After this we were advised to set apart a day, and issue a general proclamation, which we also did; that if any Association, churches, or individuals had any charge, present them and they should be heard; but not a single charge preferred against us, and as the last alternative, we were advised to apply to the Richland Association, and pray them to

grant us a fair and impartial investigation, but the committee of arrangements refused to item on their report for Monday our removal, therefore our prayer was not granted; but I must in charity say, I believe that if the committee of arrangements had presented our claim before the Association, a majority of them would have granted our prayer, for I have heard from brethren who were present at the time the Association declared non fellowship with me, some of the prominent members of the Association arose and declared that such an act would be out of order, but they were over-ruled. And I now will appeal to an enlightened community, to say if such treatment is agreeable to any rule of propriety. And to conclusion, I challenge the Richland Association or any individual, to establish one charge against me upon Gospel principles. But in a few words, I will turn to the bright side of the cloud. The wheels of our Zion begins to roll, the Lord is pouring his spirit in these regions, saints are rejoicing, mourners finding pardon through the blood of the Lamb, while sinners are crying for mercy. I have lately baptized six, and many more as I learn, are waiting to comply with their duty. Oh! brethren let us form one united front, and the powers of darkness will recede before our pious march, let us live holy, prayerful and watchful, and we have nothing to fear. As my sheet is nearly full I must close for the present, but if I should be drawn out to action, defensive as I now am, I will come out more fully.

With grateful assurance,
I am yours in the best bonds,
JOHN GILBERT.

Lincoln County, Ten.—The United Baptist church of Christ, at Hannah's Gap. To the public, whereas, their is a certificate laid before us, signed by brethren Elders B. S. Fant, W. H. Holcombe, H. M. Hooge and G. L. Sandige, stating that Phillip Ball did publish in the last Flint River Association:—he said "I thought I would let you know, the man you have sent to the stand to preach, is excommunicated from the Baptist church," and David Crook spoke, and said it was so, having reference to brother John Gilbert, was a church do certify that the above publication is false, and that brother J. Gilbert is in full fellowship with us and that these men has here a valid church against them, since his membership with us which was some time before the act of the Richland Association who in express violation of the word of God, and the second article of her own constitution, did declare non fellowship with brother Gilbert our pastor, for disorderly and unchristian conduct—we as a church attended to every thing of which we had knowledge, and found upon examination that all the charges raised against him, grow out of the prejudice of two professed preachers, because he opposed the stupifying (wo eternal seed doctrine of Daniel Parker. Done in Conference the fourth Saturday in October, A. D. 1837.

Signed in behalf of the church,
MOSES NICHOL, C. Clerk.

ERRATUM.—In the Agents report,—read J. Maness \$10, and J. W. Record \$10—which was incorrectly printed in a part of this No.

Extract of a letter from the Rev. N. M. Lumpkin, to Rev. R. B. C. Howell
LAGRANGE, Ten.

BROTHER HOWELL:—I am aware that my promises to you when in Paris, have not been fully observed, but I must be allowed to plead as an apology, the peculiar circumstances of my situation, and at the same time I confess and forsake my errors. Since I parted with you, I have spent much of my time in trying to preach to sinners the Gospel of peace and salvation. These efforts, necessity have been very much scattered, which has caused me much toil and fatigue, both physical and mental, but more especially of late, have I been compelled to spend and be spent for the cause of my Master, and the welfare of my fellow men. For truly the harvest was great, and the labourers few and feeble. The place of which I now speak, is the Philadelphia church where we recently held a protracted meeting of ten days, it was indeed a refreshing shower to the hearts of God's children, between 60 and 70 professed faith in the blessed Jesus, and at the close of the scene, I had the pleasure of leading 41 of the number down into the liquid stream, and of introducing them into the visible kingdom of Christ. Among the number, a niece of brother Whitsitt and her husband. This was a day of rejoicing among the king's household.

But my story is not yet at an end, two weeks elapsed before the regular meeting at the same place; during which time I was there, Holly Springs, Mi. where we had a four days meeting, a solemn time, but no visible good as yet! then came post haste to my home, I, where I tried to preach at night and the next day at 3 o'clock, during this time, 4 ladies were received for baptism—and on the day following, I baptized two of them in the presence of a large and attentive, and weeping company. After this was over, I set out to join brother Roberts, at the above named church, where we had the good time. The meeting had already been in progress four days, and we kept it up for the six subsequent days—the last day was Sabbath, and though the weather was inclement, I have never seen such a congregation in the west at a country church. In the presence of this company, R. Roberts baptized 34, and we left the place with hearts full of love in God, for his goodness to so many, while we could sympathize with those who were still inquiring the way to Zion's Hill. The next day I baptized the happiest man that I remember ever to have seen, and preached at his house where we had a pleasant season. The precise number of converts, first and last, is not known, tho' report says in the region of 150.

NEVILLE M. LUMPKIN.

Extract of a letter from J. M. Milliken, dated Wilcox Co. Ten. Oct. 24th, 1837.

BROTHER LYON:—Notwithstanding the various revivals with which our state has been blessed, during the two or three months past, and of which mention has been made in your valuable paper; it may not be amiss or uninteresting to your readers to give them a

brief account of another which has just closed in this neighborhood. We commenced operations on the 16th inst., and concluded on the 23th. The Lord gave manifest indications of his presence, even on the first night of our meeting, several penitents came forward requesting an interest in our intercessions at a throne of mercy. Our Presbyterian and Methodist brethren united heart and hand with us in the good work. The meeting was continued day and night with very little intermission. At the conclusion of the work, we were able to number about thirty saints who had been happily converted to God. Many persons, male and female from twenty to fifty came out on the Lord's side. It was remarked by persons who have been engaged in revivals for the last thirty years, more or less, that they never saw clearer and brighter conversions. There were some who seemed at first to doubt the propriety of the course, but when they saw and felt the power of God so manifestly cried out, "my Lord and my God." We should have continued even longer, but there is a camp meeting to be held near this place, commencing in a few days, for which many engaged in the work, wished to make preparations. There are many others still crying, "what shall I do to be saved." May they find the Lord precious to their poor souls.

For the Baptist.

BROTHER LYON:—I am now laboring with the Sugar creek church, with seemingly good effect; I have been laboring three nights and two days—several poor sinners are crying for mercy—I think some are near the last stage of their disease. Among the rest of the penitents, their of Elder J. Brame's children, one or two of Elder Jas. Muse's. I think the seed is sown in many honest hearts. I have preached every sermon since the meeting commenced—brother Gilbert will come to my help this evening. I left my residence the 30th of Oct., I have travelled about 250 miles, preached 25 sermons, baptized 6 persons, held one four days meeting on Scrags creek, Madison county. No minister came to my help—some professors were made, and a great many anxious. The last day of the meeting, I drew up a subscription paper for the building of a church, presented that day and night—a sufficient sum being subscribed, we appointed four managers. The next tour I shall expect to see a handsome church going up. My brethren, when I look over my field, and hear the cry of brethren and sisters and poor mourners, and the great lack of more energetic ministers—I pray, Lord send forth more faithful labourers into thy vineyard, for the harvest is great, and faithful labourers are few. I set out to-morrow evening for McMinnville. My tour is very tedious, yet, before I get home, and of course my body is almost worn out—pray for me.

R. H. TALIAFERRO.
Bedford Co. Nov. 19th, 1837.

REVIVALS.

In addition to the notices of revivals in our own state, in the present number, we have been informed verbally, that revivals are now

in progress, at Walker's M. H., Prince Ed ward, Angola Church, Buckingham, and in two or three of the Baptist churches in An-berat Co. From all these churches we hope in a short time to receive more definite information, which we shall lose no time in presenting to our readers.

We have also received from Elder Z. Freeman, our missionary in Augusta Co., an interesting account of a revival at Panther Gap church, Rockbridge Co., which we shall place before our readers in our next.

In other States, God has graciously visited many of our churches, more especially in Kentucky, Western New York, New Jersey, Illinois and Missouri. In Virginia we should judge that not less than 2000 persons have been added to our churches by baptism since the 1st of May.

The revivals this year have been much more frequent and extensive than for three or four years past. Our Methodist brethren have shared largely in this gracious visitation. Last year, their returns exhibited a considerable diminution in their numbers. In this we expect they will exhibit a large increase. In this city, about 500 were added to their churches during the recent revival. In this State their accessions, we presume, have been equal, if they have not exceeded the number added to our churches. In Tennessee, Kentucky, Pennsylvania, Ohio, Western New York, they have had large additions. In seven numbers of the Christian Advocate and Journal, according to a statement made by its editors, the aggregate of the additions reported, exceeds 6000.

Religious Herald.

THE DYING MAN.

It is a very terrible and amazing thing to see a man die, and solemnly take his last leave of the world. The very circumstances of dying men are apt to strike us with horror. To hear such a man, how sensibly he will speak of the other world, as if he were just come from it, rather than going to it; how severely he will condemn himself for the folly and wickedness of his life, with what passion he will wish that he had lived better, and had served God more sincerely; how seriously he will resolve upon a better life, if God would be pleased to raise him up and try him once more, with what zeal and earnestness he will commend to his friends and nearest relations a religious and virtuous course of life as the only thing that will minister comfort to them, when they come to be in his condition. Such discourses as these are very apt to move and affect men for the time, and to stir up in them very good resolutions; whilst the present fit and impression lasts; but because these sights are very frequent, they have seldom any great permanent effect upon men. They consider that it is a common case, and sinners take example and encouragement from one another; every one is affected for the present, few are so effectually convinced as to bethink themselves to a better course.

Tillotson.

A STIRRING INCIDENT.

At the anniversary of the New British and Foreign Society, on the principal of entire

THE BAPTIST

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

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abstinence from all intoxicating drinks, frequent meetings were held and numerous addresses made during the week, in halls crowded to excess. At one of these meetings in Exeter Hall, with the Earl of Stanhope in the chair a surgeon, from a distant town, in the midst of his speech, to prove his positions in regard to the deleterious effects of malt liquors, produced a small bottle of alcohol, which a student of his had on the preceding Saturday distilled from a quart of common ale. The earthy residuum was produced in a little box, which was filled with a dirty glutinous, disgusting material, the remnant of the quart of beer, after the abstraction of the water and the alcohol. These were passed round among the assembly upon the platform, the spirit was then poured into a dish, and a torch applied to it, when it burned with a blue lambent flame in the view of the whole audience. The experiment excited a powerful sensation.

BENEFITS OF MISSION.

The religion of the Bible is beneficial to both soul and body. It renders the condition of society happy and blessed. The following account corroborating the preceding assertions is from a ship master of New Bedford who visited Rurutogra, one of the Sandwich Islands. "This mission has been but eight years established, and what a mighty change has been effected in the moral condition of this people, whose only occupation was exterminating war, whose only ambition was to exceed each other in deeds of cruelty. Now the war song is no more heard among them; the spear and club are laid aside; and the different tribes unite in singing the songs of Zion, and praising God for his infinite goodness in sending forth a ray of light to their once benighted island. But a few years ago, the shipwrecked sailor, so unfortunate as to be driven to their shores, would have met with instant death from them; but now he is treated kindly. Our property protected, and ourselves respected, we can now go fearlessly ashore among them, and furnish ourselves with abundant supplies for a mere trifle, such as cotton cloth, knives, hatchets, fish-hooks, &c. We are protected by the benign influence of christianity, not only at this, but at any and all of the Islands, where the faithful missionaries have sounded the Gospel trumpet; and still there are many who make it their business to deride the labors of those who have, perhaps forever bid adieu to their friends, their country, & all the endearments of home, in obedience to that command, "go preach the gospel to every creature." They are engaged in a good and a great work; and have my good wishes that they may go on from Isle to Isle, until the numerous nations who now inhabit the different spots of earth that chequer the great Pacific, shall hear the glad tidings of great joy, and shall be gathered into the fold of the Great Shepherd."

The English Navy consists of 22,000 seamen, and 10,000 Marines, the army of 68,000.

PM COLD.

"I'm cold! I'm cold!" cried the maniac; as he entered the room where was a blazing

fire, and retired to the extreme corner. "I'm hungry! I'm faint!" again he cried, and turned his back upon a table spread with substantial food, and inviting delicacies.

So it is with many disciples. They mourn over their coldness, while they refuse to come to the fire, kindled by the love of God. They cry out "my leanness! O my leanness!" while they turn their backs upon the gospel feast.

Jesus has made abundant provision for the spiritual wants of his children; and if they are cold, it must be because they will not come to the fire—if they are hungry or thirsty, it is because they will not partake of the bread and water of life.—*Reveries.* N.

From the New York Weekly Messenger A DIALOGUE.

To be spoken by the little girls at a Sabbath School exhibition.

- Sarah. Mary, why do the flowers bloom?
Mary. To show the pathway to the tomb.
S. Why do the twinkling stars arise?
M. To light our spirits to the skies.
S. What makes the sunbeams shine so bright?
M. The Word that said, "Let there be light."
S. What is you arch, which every where I see?
M. The sign of Omnipresent Deity.
S. Whence are the winds, and whither do they go?
M. That's more than mortal man or east can know.
S. What token does the beauteous rainbow bear?
M. That Justice still cries, "strike," and Mercy "spare."
S. Why does the bubble break, O tell me, why?
M. To show the course of all beneath the sky.
S. What laws the rolling waves of Ocean bind?
M. These which in reason's limits hold the mind.
S. Say, what is time, and whither does it flee?
M. Time was, time is, and time no more shall be. 'Tis now, but soon 'twill be Eternity.
S. Eternity! what is it, sister! say—
M. Time past, time present, time to come, to day.
S. Where are the dead, where can their dwelling be?
M. The house for all the living—come and see.
S. What is our life—why is it called a breath?
M. Because it is a vapor lost in death.
S. O death! how terrible that solemn thought!
M. Not to the just, who have the victory got.
S. O gravel where is thy boasted victory!
M. Sarah, ask him who died for thee and me.
S. O Mary! tell me what and where is heaven!
M. 'Tis rest beyond the grave—to all the faithful given.

NEW AGENTS.

The following gentlemen are requested to act as agents

- Jeremiah Farmer, Harrisonville, Mo.—Jacob Martin, near Huntington, Ten.—Adam Dale, Columbia, Ten.—H. B. Kelsey, Morehead, Va.—Rev. G. Everett, Valley Creek, Dallas, Ala.—B. F. Jones, Rome, Ten.—W. Perry, Turnersville, Ten.

LETTERS.

P. M. Franklin, T. L. Davis, P. M. Louisiana Mo. Dis.—P. M. Tusculum returned papers not to Rebecca Dickey, we have discontinued it, due \$2.—P. M. Huntington—P. M. Carthage T. O. discontinued James Haynie's paper, due \$2.—P. M. Blooming Grove, sent \$1, paper ch'd.—P. M. Purdy sent \$1 for annual paper, requesting his paper discontinued, due yet \$1.—P. M. Three Forks, T. sent \$1 and three new subscribers—P. M. Paris, sent \$1 and one new subscriber—Win. Moore writes us that he sent \$3, by private conveyance, the money has not come to hand yet, and we cannot credit the names with it until it is received, we have discontinued James Bradford's paper, due 50 cents.—P. M. Huntsville, Ala. paper ch'd.—P. M. Paducah, Ky. L. Davis.—J. D. Everett, Huntington T. paper ch'd.—P. M. Oakland T. paper ch'd.—V. M. Lucas, Tusculum, Ala. sent \$5.—P. M. Calmeyer T. L. Davis, due 1.—P. M. Mt. Hope Ala. sent \$3 and one dis.—P. M. Carthage Co. sent \$1.

RECEIPTS.

The following persons have paid up to the rates affixed to their names. James Horne, A. Zellner, Mrs. Martha Trench, A. S. Murhead, Matthew Martin, Davis, R. Connell, J. R. Elliot, Julia M. Payne, W. W. Lucas, V. R. Bradford, to January 1, 1838. A. Farmer, J. Farmer, Rebecca Caldwell, Rev. G. Everett, to Nov. 1st, 1837. Eva Lawler, Samuel Farrer, to August 1st, 1838. Rev. John Farmer, George D. Cleere, to October 1st, 1838. Samuel Pike, January 1st, 1838. Wm. H. Hawkins, James Jones, George Sharp, John Carden, James Washington, Wm. Lucas, to December 1st, 1838. James Martiu, A. Vannoy, L. S. Morton, A. Zellner, John Tillman, to Jan. 1st, 1838. James Phillips, to January 1st, 1838. S. Watters, June 1st, 1838. Nicholas Smith, March 1st, 1837. Mrs. Lucy Cleere, Thomas Chiles, to Oct. 1st, 1838. G. G. Osborne, to January 1st, 1810. Lewis McCoy, to November 1st, 1837. J. Miller, to August 1st, 1838. Thomas A. Jones, O. S. Connell, to July 1st, 1838. S. Turner & W. Cannida, S. H. Gould, A. Drake, J. Tyrone, to April 15, 1838.

Men are sometimes accused of pride, merely because their accusers would be proud themselves, if they were in their places.

RESIGNATION.

Having determined to retire from the Editorial Department of The Baptist, it becomes my duty to inform its patrons and friends, that, with the present number, ceases the relation which we have sustained to each other for the last twelve months.

In reflecting on the events of the year, I have many motives for thankfulness, that my efforts have been so kindly received, and my deficiencies so charitably overlooked. I regret that the duties of the station have not been better performed, and, perhaps, had my time been less occupied with other indispensable engagements, the review might have been more satisfactory to myself.

But this is now of little consequence. I chiefly rejoice that the paper has continued a useful medium of intelligence to the friends of Zion. Brethren have been enabled to correspond with each other through its columns; to instruct and encourage one another; to communicate the news of glorious revivals, and the general improvement in the condition of the Church. In it have been recorded many accessions to the sacramental host; many evidences of prejudices overcome, and advances in pious consecration. The influence of sanctified talent has become increasingly prominent, and is producing a salutary effect. There is, throughout the community, a growing disposition to inquire for the old paths; to cherish apostolic principles and practice; to learn our duty, and perform it. It is needless to remark, that the Press has an important agency in promoting this state of improvement. And I have too happiness to believe that the time has arrived, when a large majority of the subscribers to this paper consider its essential utility to the cause of religion as no longer questionable. I am persuaded, that they here resolve that it must be sustained, and that many of them are willing to make still greater efforts to extend its circulation.

I have the pleasure of announcing, that

the former Editor, the Rev. Mr. Howell, will resume his labors at the commencement of the next year, and will make the best arrangements for the acceptability and usefulness of the paper in future. And in making this announcement, it becomes me simply to express my gratification, that I am about to yield the pen to one already so extensively and favorably known to the religious public. Under his auspices, I confidently hope that the patronage of The Baptist will be greatly increased. The recollection of his former labors in the same field, will doubtless stir up many old friends among the early supporters of the paper.

I gratefully return my thanks to many individuals who have distinguished themselves by successful exertions in behalf of The Baptist, some of whose kindnesses have already been recorded; to many Postmasters and others, for their polite attentions; and tender them all my hearty wishes for their prosperity and happiness.

I take leave of the corps Editorial, for the second time in my life, with feelings of regret. For, say what we may of the Editor's stormy path, there are pleasures in his vocation. There are roses here and there; although they be too "few and far between" to be woven into a bower, or gathered for an luxurious couch, yet they afford their modicum of pleasure to the senses, and sweeten some hours of his arduous toil. If he have not the good fortune to please the whole public, he has at least the gratification of "attempting great things" in a sphere in which no man has ever met with perfect success.

NOTICE.

Correspondents are requested to direct all communications of every description intended for The Baptist, from this date, to "Rev. J. D. C. Howell, Editor, Nashville, Ten."

EDITORIAL AND PASTORAL CHANGE.

The Rev. Basil Manly has relinquished the

charge of the Southern Watchman, Charleston, S. C., and will be succeeded by Rev. Wm. T. Brantly, of Philadelphia, who has also been unanimously called to the pastoral care of the Charleston Church, which station brother Manly vacated in consequence of having accepted the Presidency of the University of Alabama.

THE MOBILE MONITOR.

Right glad are we to greet our new friend again. Our readers remember that we announced some months ago, that brother George P. Heard, the Pastor of the Baptist Church in Mobile, had founded the first of a weekly religious paper, with the preceding title. The publication had been suspended some time until within a few weeks, when it was resumed, and may now be considered permanent. Mr. H. is a good writer, and his language flows in a familiar style. His paper will contain, besides the usual religious information, commercial and miscellaneous matter; and judging from the numbers received, will possess much literary merit. This is the only religious paper in Alabama, and ought to receive an ample support. Its price is \$5 per annum in advance.

ORATION.

We are indebted to brother A. A. Closser, of Wake Forest Institute, N. C., for a copy of an oration, delivered before the Philanthropic and Exaltian Societies of that institution, by W. W. Childers, a student, July 4th 1837. It is a well written production, and replete with sentiments appropriate to the occasion. Its perusal was doubly interesting to us, coming as it did from an old acquaintance, and reviving the memory of the scenes of our early connection with the Church. We were present, and gave our vote when brother Childers was honored to preach; we remember his difficulties, and his determination to persevere, and now rejoice in his advancement, and promise of extensive usefulness.