

I have met with some oppositon, but through the grace of God I have borne it.

I attended the Baptist State Convention in Nashville, at its annual session, on the 8th inst. There I met with many of our worthy fathers in the gospel. We had a pleasant session, and much business of importance was transacted; a part of which was, altering the constitution, so as to allow the eastern and western adjourned sessions, to appoint a recording and corresponding Secretary.

In conclusion, I will give you a sketch of the result of my labors. I have generally procured brethren to ride with me. My number of sermons and travels will appear strange to you. As it was thought my gift was most adapted to exhortation, I put them foremost, and took no account of my exhortations. My labors have been as follows:—

Rode 1278 miles, preached 74 sermons, baptised 13 persons.

May the God of missions preside over you in all your deliberations, is the prayer of your unworthy servant, Amen.

R. H. TALIATERRO.

RICHLAND, L. TENN. Oct. 22d, 1836.

Dear Brethren—My time has been devoted, since last March, in travelling and preaching; three months of which time I have been acting as a volunteer agent for the convention. During those three months, I have travelled 600 miles, preached 59 times, besides delivering a number of lectures on the subject of effort; attended three associations: Sweetwater, Nolachucky and Tennessee, and one Baptist camp-meeting and church meetings. Some of the meetings I have attended were interesting, especially the camp-meeting at Pond Creek, McMinn county; at which meeting 15 persons professed religion.

I have made two public collections for the convention; one at Liberty McMinn county of \$10 00

One at Third Creek, Knox county of 11 05

I wish the convention to have published in the Baptist, to wit:

J. Scruggs and wife, \$2, J. Coltharp 2, T. Stone 1, E. Henderson 1, M. Hillensworth 50 cts., J. Hillensworth 50 cts., J. H. Colthrop 25 cts.; from friends 1 25

W. Bayless 1, Dr. R. B. Cook 2, W. Hillensworth 1, Sarah Mitchell 25 cts.

J. R. Hurst 1, W. S. Calloway 1, S. Calloway 1, Mrs. Hurst 1, J. A. Calloway 50 cts., S. M. McReynolds 50 cts., N. J. Tate 50 cts., N. Webb 50 cts., M. Fine 50 cts., S. A. McReynolds 50 cts., N. Fine 50 cts., N. Adams 50 cts.

J. Hickey 1 50, E. Edwards 50 cts. J. P. Moore 1, J. Routh 1, J. Boone 50, cts., A. Massey 50 cts., J. Gold, 25 cts., a friend 50 cts., J. T. Harris 50 cts., J. Parker 50 cts., R. C. Miller 50 cts. F. Selvadge 25 cts., E. Hickey 50 cts. 14 76
W. Morris 1, J. D. Smith 1. 2 00

Total paid over to the Convention \$50 50
The labors which I here report, I tender as a donation to the convention.

SAMUEL LOVE.

EAST TENNESSEE OCT., 22d, 1836.

To the Baptist State Convention, at Richland Meeting House, Grainger County.

Dear Brethren.—In compliance with your request at your last meeting, held in Warrensburg, Green County, April, 1836, I commenced riding in the same month of your last meeting, and have ridden since that time upwards of one thousand miles, preached 96 sermons, delivered a number of exhortations, administered the Lords Supper several times and lectured some on the convention and its objects, and have taken a great deal of pains with those who are opposed to it, in private conversation, telling them that the fields are white already to harvest, and the calls for preaching are more than could be supplied, if every minister of our denomination were to give themselves wholly to the work. I have spent the most of my time in Sullivan, Hawkins, Greene and Jefferson counties, and with few exceptions, I was well received, and from the feeling that seemed to pervade some of the congregations, I have reasons to believe, my labors were not in vain. As to the destitution, so far as I am acquainted, I must refer you to the reports given heretofore. I have collected \$9 74 cts. for the use of the convention.

Dear brethren: I think we have reason to thank God, and to take courage, although somewhat opposed by our very dear brethren; for we think that the missionary cause is gaining ground, and we hope that the time is not far distant, when we, as a denomination, shall be of one mind; and will unite in the glorious work of the spread of the gospel.

Yours in gospel bands,

NOAH CATE.

BLOUNT Co. E. TENN., Oct. 22d, 1836.

An account of monies received by Wm. Billue, for the use of the Baptist State Convention, while riding under the patronage of the convention.

From the Baptist Church and congregation at Glade Spring, Cambell Co. E. T. \$7 02

From the congregation on Ellejoy Blount Co. E. T. 2 56
From the church and congregation on Stock creek, Knox Co., E. T. 5 04
From the church and congregation on Boyd's creek, Sevier Co., E. T. 8 00
Total, \$23 60

The Treasurer of the Bible Society of Nashville, acknowledges the receipt of the following sums:

From Elk Ridge Bible Society, towards the ten thousand dollar fund, \$17 00
From Williamson Bible Society, to their credit, 50 00
W. A. EICHBAUM, Treas.
Nashville, Jan. 14, 1837.

FAREWELL.

Farewell—farewell! ah, who can tell
The import of the word farewell!
Its mournful accents slowly roll
In solemn cadence o'er the soul;
Teach it to dwell upon the past,
On scenes too full of joy to last.
To fly the present, and explore
The dark, portentous future o'er.

Farewell—farewell! I fear to dwell
Upon the sadd'ning word, farewell:
It speaks of severed ties, and opens
The prospect of decaying hopes;
Of tendrils clasped but to be broken,
And left, as many a bleeding token,
To shrink back on the with'ring heart—
Sad teachings of the words, to part.

Farewell—farewell! yet, gently swell
The murr'nings of this word, farewell.
Though earthly joys may fail to give
The bliss for which their vot'ries live,
End'ring treasures they shall have
Who place their hopes beyond the grave.
This thought enables us to dwell
With pleasure on the word, FAREWELL.

M. L.

Nashville, 14th Jan. 1837.

In the year 1837 there will be five eclipses—three of the sun and two of the moon. A very partial eclipse of the sun will take place on the 5th of April, 4th of May, and 26th of October. On the 20th of April the moon will be totally eclipsed, also on the 13th of October. Of these, the last only will be visible in the United States.

PRINTED BY W. HAZELL MONT, 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.....FEBRUARY 1, 1837.

NO. 3.

EDITORIAL.

"DOCTRINE."

We confess, we were somewhat surprised on perusing the communication of which the subjoined is a part. We thought our introductory address, which we of course presume our correspondent has read, was sufficiently explicit upon the point of his inquiry. Most assuredly do we expect "doctrine" to occupy a due share of our paper. Indeed, had we designed otherwise, we should be compelled to deny a place to many of our worthy correspondents. What the renowned President of Princeton Theo. Seminary erroneously said, in a late publication, of Baptists generally, on the subject of baptism, may, in some degree, be applied to our denomination in Tennessee, concerning other points of doctrine. "Our Antipedobaptist brethren" says Dr. Miller, in the book referred to, "appear to be resolved that it [the controversy about baptism] shall never cease to be agitated; and as, indeed, the constant stirring of this controversy seems to furnish no small share of the very salient on which they depend for subsistence as a denomination, they cannot be expected to let it rest." We may say, that discussions on doctrine, or *doctrines*, for, in this State all varieties seem to have found "a local habitation and a name," constitute, if not a substantial aliment, a very favorite employment of many of our readers. Nor are we in the least disposed to interrupt this pursuit. We are all aiming after truth; whether "United" or "Separate," "Christian" or "Particular," "Convention" or "Anti-Convention" Baptists; and controversy—not harsh contentions, bickerings and upbraidings—but calm, argumentative, scriptural and prayerful discussion, must be a principal instrument in attaining this desirable object. We are anxious for union among all the various classes of Baptists, but such union only as has divine truth for its basis: no other is worth striving for. To this end, let all our brethren

use The Baptist as a medium of communication with each other, on every point of difference. Let brother Rushing, for instance, explain why that portion of the denomination with which he claims to be numbered, the Separate Baptists, should not relinquish their nominal distinction, and become one in name, as they are in fundamental doctrine, with the United Baptists. So far as we can ascertain, the difference is only in name; the Separates are as orthodox as any other class; and we do most sincerely hope that these unbecoming and paralyzing subdivisions may soon cease to exist. Br. R. will perceive that our request is anticipated by a communication in our last, in which he, among others, is called upon to express his views on this subject.

As the word "doctrine" may apply to every principle of Christian action, it is difficult to understand what particular branch our correspondent most delights in. We expect to hear from him definitely on this point also. The "letter No. II," referred to below, was not received.

CLARENCE, Bedford Co. T. Jan. 17, 1837.

Bro. Lyon. Will you be so good as to state in your next No. whether you intend to allow doctrinal subjects to have a place in The Baptist, or not. On the subject of missions many of your readers are perfectly satisfied, and to them your paper is not so interesting. Much discord exists among the Baptists, and surely it is on the account of doctrine. Remove this difficulty and all would be easy. My letter No. I was allowed a place in the May No., second volume. My letter No. II was not received, or else your predecessor thought best not to publish it. If doctrine cannot have a place in The Baptist, it ceases to be interesting to me.

I am yours in affection,
"JOHN RUSHING."

SOUTHERN WATCHMAN.

(LATE THE SOUTHERN BAPTIST.)

This excellent paper, published in Charleston, S. C., commences its third year under the editorial direction of Rev. BASIL MANLY.

EXPLANATION.

It has been suggested to us that the following sentences in our introductory address, of 2nd January, may have an ambiguous meaning; some readers not knowing whether to understand the phrase "our religious bodies" as applying to the churches and associations of the United Baptists, or to the whole body who claim to be distinguished by the name of Baptists:

EXTRACT.

"It is an obvious fact, that a majority of the Baptists in Tennessee do not, in all points, contend for that faith which was once delivered to the saints." Corruption of doctrine, and its natural offspring, error in practice, are rife in our religious bodies." * * * "Fractures and schisms, not heard of elsewhere, find place among us, in support of which their mistaken advocates can bring no scriptural authority, while the Bible, which is the religion of Protestants, issues against them precept upon precept and line upon line. These thousands of professors who are thus trammelled with error and prejudice, are our brethren; and it is because we love them, and are commanded to exert our influence for good, that we would strive to gain them to the side of truth."

In these remarks we intended simply to state, what we presumed every intelligent Baptist in Tennessee already knew, that a great many Baptist churches in this State were under gross mistake in several vital points of doctrine, and that their practice was also necessarily wrong; and that as the churches were the elements of the associations, these, inevitably, were of like character with their constituents. What are some of these points? Such as follow: that God will use human instrumentality for the conversion of sinners; that all Christians are, from the nature of their relation to him, as well as by his declared plan of operation, instruments or agents in this great work; that the field of action comprises the whole world; that it is the duty of the chosen ministers of God to go and proclaim his Word wherever sinners can be found, and our duty,

as holier, to aid their progress in foreign lands, as well as to sustain our own pastors in comfort and respectability at home; and that the only miracle now wrought is that of converting grace by the natural use of means. Who denies these truths, in practice, if not abstractly? Surely not the United Baptists; not those who support the State Convention; not any who patronize this paper. For whom, then, were our remarks intended? For such as have recently sacrificed a *MUSE* and a *BRAME*, and threaten expulsion to all who choose to obey God rather than men.

We have mentioned some of the most prominent errors, those which particularly characterize their advocates. It is exceedingly unpleasant to revert to the subject, and we do so merely to prevent misunderstanding and the imputation of publishing undefined charges without sufficient evidence.

CONTROVERSY.

We perceive that Rev. Alex. Campbell has undertaken to discuss, with certain Roman Catholic divines in Cincinnati, the merits of Protestant principles. Mr. C. will doubtless prove a powerful antagonist, and he has our best wishes for his success in combating the gross errors of popery. Should his triumph on this occasion be as signal as was his late discomfiture in Nashville, when warring against his brother Protestants, the Catholics will long have reason to rue the discussion.

AN OPINION FROM ABROAD.

We claim the thanks of our anti-effort friends in Bedford, for presenting them the following consoling morsel from the (Kentucky) Baptist Banner.

"A church calling itself Baptist, in Bedford county, Tennessee, lately excluded Elders John T. Muse and M. Brame (the latter sixty-three years old) for becoming members of the Baptist State Convention! This was the only charge against them. Such a procedure would almost do disgrace to the heart of a Spanish inquisitor. Without designating a pun, we might well exclaim, 'alas, for the signs of the times!'"

THE UNIVERSAL EDUCATOR.

A paper with this imposing title now lies before us. It issues from Cincinnati, is edited by N. Holly, and very neatly printed by Keudall and Henry. The first No. is nearly filled with the proceedings of the "Western Literary Institute," of which the paper is the organ, and with commendatory letters.—"Improvement in the business of instruction is the object of this institution." We will, at leisure, refer again to the subject.

NEW PAPER.

The following prospectus, which we were requested to insert, was mislaid until too late for the last number.

PROPOSALS

For publishing a religious paper in the town of Jonesborough, to be entitled **THE TRUE LIGHT,**
And Baptist Monthly Visitor.

By an association of Baptist brethren.

From frequent inquiries made relative to publishing a Baptist paper in this place, and relying upon the members of the Baptist Church for support, after mature consideration, several of the brethren in this section of the country have concluded to establish a monthly paper with the above title, if a sufficient number of subscribers can be obtained to carry it into effect. On taking a view of the Baptist connection, we discover that they are almost entirely destitute of a paper of this description for more than two hundred miles around. The tract of country lying between Raleigh, N. C., and Nashville, Tenn., is only partially supplied. It is only necessary for the brethren to say that it shall go into effect, and it shall be done.

We are now mostly dependent on the North and East for religious publications, and why is it so? Is it because there are no talents in the West? No! it is because we do not make use of those energetic measures necessary to the success of such an object.

When we hear and see the extensive progress that Papists are making in our country—when they have almost crossed our thresholds—it is high time that we should awake to the interests of the Christian Church. We have only to take a retrospective view of the eastern hemisphere, and pay a visit to the tombs of the martyrs; look into the cells of the Catholic churches; view the rack and the wheel, where many a Christian has shed his blood for the cause of Christ, and many an innocent victim met an untimely death. Awake, then, we beseech you, and "come up to the help of the Lord against the mighty."

The **TRUE LIGHT & VISITOR** will contain original and selected Essays, information of revivals, the state of the Church in general, and whatever may excite a spirit of inquiry and practical religion. It is intended that its columns shall be used to promote moral and Christian precepts, and we earnestly invite all who feel a desire to follow the gospel banner to contribute to its usefulness.

CONDITIONS.

The **TRUE LIGHT** will be published about the first of every month, in pamphlet form of

16 large octavo pages, (a convenient form for binding,) at the low price of ONE DOLLAR in advance, or ONE DOLLAR & TWENTY-FIVE CENTS, during the year—the advance subscription to be paid within three months from the time of subscribing.

The first number may be expected by the first of March, 1837. Persons holding subscription papers are requested to forward them to the Publisher by the 15th of February.

REES BAYLESS,

Publisher

Jonesborough, Ten., Dec. 27, 1836.

QUARTERLY PAPERS

The Board of Managers of the American and Foreign Bible Society has determined to issue *Quarterly Papers*, commencing Jan. 1837, in which will be given extracts from the Correspondence of the Society, an account of all moneys received, and such other matters as may be deemed of importance to the Bible cause. These papers come in the form of tracts of 8 pages, beautifully printed, and having on the title page a representation of the Bible, on which are engraved these words:—"THE BIBLE TRANSLATED"—From the address of the Board in January No. we extract the following paragraphs.

"At the meeting of the Board in July last, two thousand five hundred dollars were appropriated to aid the Baptist Missionaries in India, in giving the Bengalee New Testament to the benighted millions of that dark region. This, it will be recollected, is the version which the Calcutta, the British and Foreign, and the American Bible Societies, refused to patronize, and which led to the formation of the AMERICAN AND FOREIGN BIBLE SOCIETY.

"At a subsequent meeting, five thousand dollars were appropriated to the Baptist General Convention of the U. S. to assist in printing and circulating the translations made by our own beloved Missionaries in Asia.

"But, although it will gratify every friend of the cause, to learn that our infant society has thus been enabled by the liberality of the churches, to do something for the diffusion of sacred truth; and that many of our Associations have formed Auxiliary Societies within their bounds, and in some instances, collections, liberal almost beyond example, have been taken, or subscriptions and pledges made; yet the Board realize that other and still more enlarged efforts are demanded by the actual Bible destitution of the accessible portions of the world. We do therefore fer-

ently entreat, that the State Conventions, Associations, and Churches, desirous of giving to the nations the most faithful versions of the Sacred Scriptures that can be procured, will lose no time in forming Auxiliary Societies, so that they may, if possible, be announced in the first Annual Report of the Parent Institution. To secure this desirable object it is necessary that the Auxiliary Societies already formed, but who have not yet reported themselves, as well as those which may hereafter be organized, should as soon as practicable, furnish an account of their formation to the Corresponding Secretary of the American and Foreign Bible Society, No. 82, Mulson-street, N. Y. The following are some of the principal questions which we desire you to answer.

1. When was your Society formed, and what is its name?

2. Have you adopted the Constitution recommended by the Parent Society?

3. Who are the officers of your Society?

4. What is the number of its members?

5. What is the name and address of the Corresponding Secretary of your Society?

6. What is the amount already subscribed, and the probable extent to which you can obtain funds during the current year, for the circulation of the Sacred Volume throughout the world?

Besides the above, it will afford great pleasure to the Board, to learn any interesting fact which may stand connected with the origin of your Society, and to receive a brief statement of the opinions and feelings of its members in connection with the Bible cause.

C. G. SOMERS,

Cor. Sec. Am. and For. Bible Soc.

The Society received \$13,307 during the year 1836.

PROTRACTED MEETING.

A protracted meeting is appointed to be held in McMinnville, to commence on the 27th May next. Brethren Daniel Buckner, Noah Cate and Richard H. Taliaferro will be in attendance. Other brethren are invited.

We learn by our exchange papers, that the Georgetown College, Kentucky, is rescued from the hands of the Campbellites, and that the United Baptists in that State are taking decided measures for its prosperity. The grounds are to be enlarged—two large edifices are to be erected—and an attempt made to raise a fund of \$50,000 the current year.

Southern Watchman.

The following poetic description of "the sun rising at sea" is from the pen of the celebrated Mr. Campbell. It is beautiful, but overstrained; and were we disposed to criticize, we might ask, whether the writer could not have ushered his "empyrean sovereign" upon the race of a summer's day, in a more dignified position than that of furbishing his own gate posts? But this incongruity is not so great as was that of a recent distinguished actress, in describing a storm at night. Speaking of the thunder, she said, "God's music rolled along the sky;" but presently designated the lightning's flash as "the ghastly smiles of the Devil."

From the Millennial Harbinger.

I do not recollect that I ever before so much admired the rising of the sun as on the morning of the 16th of August. We had a very agreeable and delightful night down the Sound, but were rather crowded in our sleeping apartments. I awoke with the Morning Star, and going up on deck, from the brilliant and mild appearance of the heavens I anticipated the glories of the sun rising at sea—and accordingly hastened to awake my companion to enjoy with me the richest of nature's feasts.

Soon as we were all seated upon the upper deck at the stern, with our faces to the East, while yet the Morning Star beamed in a cloudless sky, we began each to designate the spot from which we expected the sun to lift upon us his effulgent countenance. As we gazed upon the pacific and silvery bosom of a tranquil sea, which, as a *speculum mirroris*, seemed to reflect the glories of the heavens afresh upon us with every tremulous swell which urged us to the desired haven, we saw all brightness in the Orient which indicated to us the near approach of the joyful monarch of the day. The crepuscular glimmerings gradually spread over all the East, and as they swept a loftier arch towards the Empyrean they assumed the brightness of liquid brass, while, deeply bedded in the far distant horizon, two pyramidal columns began to rise as if the clouds from the Atlantic had suddenly formed themselves into pillars for the gates of the morning; erecting a sublime porte for the entrance of Nature's luminary. Instantly the empyrean sovereign streaked with gold the inner side of those two colossal pillars, from between which he seemed resolved to enter upon the race of a summer day. Deeper and broader he laid on the molten gold till those two columns capped with rubies stood gilded from top to bottom. The curtains of night, which seem-

ed to encircle this glorious arch, culminated over the spot where the eyelids of the morning began to open; but before we could take the dimensions of this new portico of day, the sun himself in all the gorgeousness of his own peerless glory, gently raised himself as if to peep over the silvery deep from which he was about to merge. After a single glance, which dazzled on the back of every gentle curl on the surface around him, he suddenly, at a single bound, stood upon the sea, and by another effort drew after him from the briny deep a golden pedestal as if from a furnace of liquid fire, on which he seemed for a moment to sit, while from his dazzling locks floods of light and splendor began to flow. His yellow hairs, as if baptized in a sea of glory, dropped light and joy upon a world starting into life, while the gradual expanding of his wings proclaimed him about to fly the circuit of the universe. Bidding farewell to sea and land, he began his flight in heaven; and as he onward and upward bent his way, I was reminded of Jesse's son, who, while a shepherd boy, used to sing—"The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech nor language is there where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, who as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. His going forth is from the end of heaven and his circuit to the end of it, and there is nothing hid from the heat thereof."

CHRISTIANS versus THE BIBLE.

We learn by a letter from James M. Crane, Esq., agent of the Am. and For. Bible Society, that since leaving this city he has visited Clarksville, Tenn., Hopkinsville, Ky., and Memphis, Tenn., and has met with encouragement. In the last named place, however, he had to encounter the antieffort spirit in its most repulsive form. It appears that the pastor of the Baptist church in that town has drawn up a constitution by which the members are prohibited from encouraging any benevolent institution. We have not been favored with a perusal of the instrument, but presume that, in the usual cant of the opposition, missionaries are the ostensible objects of persecution; that they are denominated money hunters and deceivers, to expose whose hypocrisy and wickedness would mightily subserve the cause of religion, and

reestablish primitive customs and apostolic purity. Shielding themselves behind this threadbare subterfuge, the real enemies or mistaken friends of the Gospel attack the Bible, oppose its circulation, and insult its divine Author in the persons of his chosen servants. We should be pleased to see how the constitution of this church at Memphis is worded. What is its preamble? By what ingenuity does the writer prove that it is wrong to circulate the Word of God, without which he could never have learned the name of Christ, and which was given not to this or that community or nation, but to the whole world? Let us see how such an article might be supposed to run.

"We, whose names are hereunto affixed, believing that through the means of the Holy Bible, and the preaching of the blessed Gospel, we have been brought, by divine grace, out of darkness into marvellous light, do hereby record our gratitude and love to our Heavenly Father, for this and all other tokens of his goodness and mercy, both temporal and spiritual; and having learned from his Word, which we esteem above all price, that he hath commanded his people to separate themselves from the world, and unite with the church militant, in order that they may the better prepare for the rest which remains for the righteous, that their light may the more clearly shine unto others, and the knowledge of the truth be communicated to their fellow sinners yet in bondage, do agree to form ourselves into a Church of Jesus Christ, to be governed by the following fundamental principles of inaction.

"1. We will not contribute a cent to the missionaries employed to ride in the State of Tennessee, because the word 'missionary' is not to be found in the Bible, and because if God intends to have the Gospel preached in any particular neighborhood, he will impress some professor there that it is his duty to preach, and compel him to do so, whether the people are willing to support him or not. Besides, preaching is labor; and if it is wrong to work on Sunday it is equally wrong to pay for it.

"2. We will not give our money to support Bible societies, because the missionaries ask us for it; and, as we have no faith in them, we cannot trust them with our property. As regards their honesty, we know not what they do with the money they get; for, disapproving these societies, *et id omne genus*, we content ourselves with inspecting the whole concern, without the trouble of reading their reports.

"3. We will give nothing to improve the ministry, because our Saviour has promised to be with his ministers to the end of the world. What is dark he will illumine. He will equip his servants to speak correctly and preach with purity.

"4. We will not support Foreign Missions, because we have heathen enough at home and have not half preachers enough for our own country.

"5. We will not join the Baptist State Convention, because it is friendly to all the above-named projects.

"6. We will not aid or countenance any resolutions of men (newspapers included) calculated to oppose these views, by our influence, our prayers, or our substance, because we are assured that God desires the service of the heart, and having devoted to him our souls and bodies, with the divine declaration that we are of more value than all the dress of this world, we think we have given the very highest evidence of our love and obedience by this act of self-consecration.

"7. We will hold church meetings at convenient times, for the purpose of receiving into full Christian fellowship all who cordially approve these principles, and are willing to turn their backs on the world, the flesh and the devil, and unreservedly devote themselves as we have done, to the service of God, and the eternal welfare of their fellow creatures 'in every good word and work.' At such meetings, we will promptly exclude all who violate these landmarks, whether clergymen or laymen, youthful or aged, male or female, particularly such as have the temerity to attack themselves to the State Convention."

In such absurdities would error involve us. If we were aiming at the acme of the Burman system, *annihilation*, it would seem that such notions as the foregoing would soon lead us there. Many churches in our State are now dwindling under their torpid influence, and without a reaction must soon become extinct.

The following documents, pertaining to the East Tennessee Convention, were postponed from our last paper.

Report of James Kennon, general agent, to the adjourned meeting of the Tennessee Baptist State Convention.

DEAR BRETHREN—I esteem it my duty to lay before your body a few facts relative to my labors as your agent. When the appointment came to hand, my heart responded, "I will go." I commenced making appointments, at the request of my friends, in many towns and churches, and from information

received from many neighborhoods in East Tennessee, was induced to believe that my appeals to the friends of effort would not be in vain. But he that ruleth in heaven and among the inhabitants of the earth, had otherwise determined. The messenger of affliction was sent into my family. I was called to wait at home for the recovery of my sick children. They were soon mercifully restored, but I had immediately an attack of bilious fever, and have not yet been able to labor to any advantage. Thus, in part from the hand of Providence, and in part from other circumstances beyond my control, I have not been situated so as to redeem my pledge, as general agent. I have, however, preached about twice a week on an average, baptized 8 persons, assisted in the ordination of two ministers, constituted one church, delivered several explanatory lectures, and have the happiness to indulge the humble hope that I have been instrumental in the awakening of many sinners, also allaying to some extent the storm of opposition to the Convention. I believe the course is onward, the churches are reading, thinking, and, I trust, praying for light. I hope the dear brethren will learn more and more of the great Christian lesson of resignation and patience. These statements I make, to let the Convention and the public know, that although my hands have been bound, yet my heart is with the cause of missions, believing it is the cause of God.

JAMES KENNON.

Oct. 22, 1836.

WASHINGTON Co., E. T., Oct. 20, 1836.
To the Baptist State Convention at Richland.

DEAR BRETHREN—Since your last meeting, in compliance with your request, I have labored as an itinerant minister four months, rode 1450 miles, visited 14 churches, preached 95 sermons, delivered 14 lectures, administered the Lord's Supper 5 times, and baptized 5 persons. I have intended one month of my labor gratis, for the Convention. I have received as a donation for the Convention \$14 45 cts. from the congregation at Cherokee, also from Indian Creek \$2 75 cts. and from Six Mile \$8 25; from individuals \$4 50; making in all \$30 25 cts.

Most of my appointments have been numerously attended. May the Lord cause the seed which has been sown through your instrumentality, to produce a copious harvest for the Judgment day, is my prayer. AMEN.

DAN'L BUCKNER.

ROANE Co., Ten., Oct. 20th, 1836.
To the Baptist State Convention, at her

journing meeting at Richland, Grainger Co. I would inform you that, agreeable to an appointment given to me by the Bap. State Convention of Tennessee, so I have endeavored to act. I commenced on the 4th of April last, and rode 105 days, and traveled 1634 miles, preached 117 sermons, delivered 57 lectures, baptized 8, administered the sacrament 4 times. I rode through Green, Washington and Carter counties with D. Buckner. We had many interesting meetings, and the Spirit was present to aid. Many professed to be anxious to seek the Lord, and requested an interest in our prayers. We met with no opposition in that section of country. From thence I rode to Blount, Knox, Monroe, Roane, Rhea, Meigs, Bledsoe, Marion, Anderson, Campbell, Grainger, and through a part of Whitley county, Kentucky, and had many interesting meetings. I found that the harvest was great, and the laborers but few. The Lord poured out his spirit, and many during my tour professed to find him in the pardon of their sins, and many others testified an interest in the prayers of God's people. Through the latter counties I met some opposition. I found that those who were the least acquainted with the objects of the Convention were the most opposed to it. I received no donations for the Convention.

Yours in Gospel bonds,
JOHN SELVIDGE.

The Post Offices called *Baileysville*, Henry Co., and *Second Creek*, Wayne Co., Tennessee have been discontinued.

The following appointments of Postmasters in Tennessee, have recently been made
JOHN LOY JR., at Loy's cross Roads, Anderson County
EDWARD N. CULLON, at Monroe, Overton Co.

LA GRANGE, Tenn., Jan. 21.
Was found in the woods, two miles south-west of Middleburg, on Thursday the 12th inst., a man in a senseless and dying state, from having laid out all night. He was carried to Mr. William J. Hunt's where every possible effort was made to revive him but in vain. He died about two hours after being first discovered, and has been interred.

He was under the middle size, very dark hair and black eyes, hands peculiarly short. He was seen in Middleburg the day before, and in an apparently deranged state.

Refer to P. M., Middleburg, Hardeman county, Tennessee.

The Editors of the Nashville papers will please give this an insertion.—*Whig*.

Freezing.—A young man in this town froze his foot, which was perfectly cured in less than 24 hours, by the application of a poultice made of yeast and Indian meal—it is equally beneficial when applied to a burn.—*Boston Silk Manual*.

SEED CORN.—A farmer at Auburn New York, writes to the Editors of the *Register*, that he has for many years selected his seedcorn at harvest time, from stalks producing two ears, preferring the upper ear, and that he has had one eighth more product than from the seed saved in the ordinary way.—*Idem*.

COMMUNICATIONS.

LETTER III.
TO DR. JOHN M. WATSON.
NASHVILLE, Jan. 30, 1837.

Dear bro. Watson I proposed, in this letter, to examine the Scriptures, in order to decide the question, whether, in her missionary principles and work, the Baptist Church has been strictly conformed to the Word of God. I affirm that the true Church of Jesus Christ, in the aggregate, including ministers and people, is a missionary organization, formed by divine wisdom, the principal object of which is to spread the Gospel all over the world. This statement I hold myself bound to prove by the Word of God. If I succeed in this, it will be seen that, in the fact of her missionary character, which I have proved beyond controversy the unadulterated Baptist Church has ever maintained, she has been entirely conformed to the principles of divine truth.

Whom did Jesus Christ command to do the whole work of preaching the Gospel to every creature, with the promise of his presence and blessing upon their labors? Did he command the apostles and their successors in the ministry to do it? Or did he command the Church to do it? Either, separately, or both, unitedly! You will remember, my dear brother, that, although the Lord always had a Church upon earth, that Church was not visible until the coming of Christ. Now what constitutes the visibility of the Church? Evidently, neither piety, as some suppose, nor orthodoxy, as is the opinion of others; nor both these together, notwithstanding they are both essential to the very existence of the true Church; just as warmth is essential to the continuance of a man's life and activity, yet his warmth does not make the man visible. There were many men both pious and orthodox before the coming of Christ, and if these characteristics could have made the Church visible, it would certainly have been so many

hundred years before it was. To decide what it is which constitutes the visibility of the Church, you have only to enquire what is necessary for a pious and orthodox man to do to become a member of the Church. He must receive the sacraments—Baptism, and the Lord's Supper. In the truth of this statement all denominations agree. Our pedagogue baptist friends consider even the babes they sprinkle as, in some sense, members of the Church, and if afterwards they receive the Lord's Supper, they are considered full members. But he who does not submit to these ordinances is not considered a member of any Church, and never can be until he does so.

The sacraments do not, it is true, always draw the line of distinction between the Church and the world exactly where God will place it in the last day, because they are administered by fallible men. Many, we have reason to apprehend, are in the Church, who will not, finally, be found on the right hand of the Judge; and many are in the world, who will, perhaps, have a place in the Church triumphant. These circumstances, however, as you readily perceive, do not affect the general correctness of our conclusions. We speak of the visible Church; and the doctrine is evidently true that the sacraments make the visible boundaries between the Church and the world.

John the Baptist, who was sent as the precursor of Jesus Christ, began to draw the line, by the administration under divine direction, of baptism to the repenting Israelites; thus making ready a people prepared for the Lord. Now the visibility began dimly to appear, as the faint outline of a towering mountain in the distant horizon. Christ finished it when, in an upper room, the same night on which he was betrayed, he instituted and administered the sacred Supper. On that night the distinction was completely drawn, and the Church shone forth, bright and visible, like the morning sun shining without a cloud. The next day he ascended the hill of Calvary, bearing his cross, and, to use the language of Dr. Young,

"Followed by his weeping Church."
There he died for his people. A few days after, on the day of Pentecost, it is said, "the Lord added to the Church such as should be saved." It is evident, from the manner in which this fact is stated by the historian, that the Church had become visible before.

If this view of the subject be correct, and I think no well instructed Baptist will question it, the point of time at which the Church became visible was the night of the betrayal of Christ, and at the moment when he gat-

to his disciples, as a memorial to be observed for ever, the broken bread and flowing cup, as symbols of his body broken, and his blood shed, for their and our salvation. Who, then, formed the whole Church, when it first became visible? I answer, the eleven Apostles only; for they only were present at the solemn moment we have alluded to. Numerous others besides these had been baptized by John, and the disciples. This, however, though it commenced, did not complete their separation, which was not fully consummated until, by the hands of the Apostles, on the day of pentecost, they received the bread and the cup. The Apostles were associated with Christ on the evening of the passover and to them, alone, he administered the last supper. From that evening until the day of pentecost—fifty days—during which they received the commission, "Go ye into all the world, and preach the Gospel to every creature"—the eleven were the whole visible Church on earth. To them, therefore, as the Church of Jesus Christ particularly, and not alone as Apostles, or ministers, the commission was given, and the work of enlightening the world became theirs.

That the Gospel commission was given to the Eleven as the Church, and not alone as Apostles, is proved by four additional arguments.

The first argument is this: If the commission were given to the Apostles as such, and not as the Church, as the Apostles had no successors in the apostleship, then the commission expired with the Apostles, and it follows that since their death there is no commission to preach the Gospel! This is the inevitable conclusion from the premises. But, my dear brother, I know you do not believe this doctrine. It is Campbellism, and antisciptural. You hold that men are now called of God to preach the Gospel, and so do I; but if this be fact, and the authority for preaching, under Christ, as we both believe, is in the Church, which is established, in practice, by requiring every one who preaches to be licensed by the Church, the conclusion cannot be avoided, that the commission was given to them as the Church, and not alone as the Apostles of Christ.

My second argument I will now lay before you. If the commission were given to the Apostles as ministers simply, and not as the Church, and they had the power, as is daily proved in all our Churches, and all admit that ministers have, of transmitting by ordination, or any other means, their authority to their successors in office, they, as minist-

ters, had, and their successors, as such, have that authority, independent of the Church. Those who are responsible, and do Christ's work on earth, are alone his representatives on earth, as much and as properly as those who do your work in the councils of the State or nation, are your representatives in the Legislature or in Congress. This, you must admit, is the fair logical conclusion. But, my brother, you do not, surely, believe this doctrine! It is *papery* in all its extent! This doctrine denies that the Church is Christ's representative on earth, and gives his honor exclusively to the ministry, while it at the same time makes the ministry independent of the Church, an irresponsible and self-perpetuated body. Yes, my brother, the very doctrine that placed the triple crown upon the head of his Holiness at Rome, made him the Vicegerent of God, built his throne in the eternal world with bloodshed, lamentation, mourning and weeping.

No, I am sure, brother Watson, you do not believe this doctrine. You believe that as Christ has carried our nature to heaven, and represents his Church there, so the Church retains his nature on earth and represents him here—and that, under Christ, all ministerial authority resides in the Church. But you must remember that this doctrine can be maintained only upon the ground that the commission to spread the Gospel was given to the Apostles, not alone as Apostles, but particularly as the Church of Jesus Christ.

My third argument is this—The Scriptures declare almost in so many words, that the duty of preaching the Gospel to every creature, is a work which belongs to the Church individually and collectively. But I am making my present letter too long. I have scarcely entered upon this part of my subject—however, I will, Providence permitting, continue it in my next, which you shall receive soon. Believe me, as ever, sincerely and affectionately, your brother in Christ.

ROBT BOYTE C. HOWELL.

EPITAPH BY THE REV. JOHN NEWTON.
Blame not this monumental stone we raise,
'Tis to the Saviour's not the sinner's praise.
Sin was the whole which she could call her own,
Her good was all derived from him alone.
To sin, her conflicts, pains and griefs she owed.
Her conqu'ring faith and patience he bestow'd.
Reader, may'st thou obtain like precious faith,
To smile in anguish and rejoice in death.

N. D. MARTIN.

BRO. LYON.
Dear Sir—I have just witnessed a most afflictive dispensation of Divine Providence—one which has pierced many hearts with anguish, and cast a melancholy gloom over a large circle. Our excellent and beloved young brother, NORVELL DOUGLASS MARTIN, expired, at the house of Fr. Shelby, in this city, this morning, (January 31st,) at a quarter past nine o'clock. He was the youngest son of our venerable brother, Colonel William Martin, of Dixon's Spring, Smith county, and in the 22nd year of his age.

Douglass, as we familiarly called our lamented young brother, inherited the characteristic trait of his family, who are remarkable for military feeling and prowess. We are not, therefore, surprised, that he could not resist the late call of his country upon the chivalry of Tennessee, to march to the rescue of our suffering fellow citizens of Florida, from the tomahawk and scalping knife of the murderous Seminole. His constitution, though he possessed a fine, tall person, and noble appearance and bearing, was naturally delicate, and perhaps rendered more so by his having been reared, by opulent parents, in the tenderest manner. But as a soldier he was, as I learn from officers of the army, ever ready, punctilious in duty, which, being an officer in the veteran Lauderdale's spy company, was extremely arduous, fought bravely, and bore the excessive fatigues and privations of the campaign without any apparent injury to his health.

In company with numerous others of his compatriots, he reached Nashville on the 23rd instant, on his return home. His father had been in the city several days awaiting his arrival, with a conveyance to take him to Smith. In the excitement of the hour of greetings and congratulations on his safe return, he did not appear to be very sensible of it himself, but his friends readily perceived that he was ill. They hoped, however, that it was only the consequence of his anxiety for his neighbor and associate, Mr. John McFarland, who was attacked with disease in Florida, and to whom, on the whole route, from Tampa to New Orleans, and up the river, he had given his constant attention. He had nursed him with the utmost solicitude and tenderness, had taken scarcely any rest or sleep for several weeks, and had the happiness to see him *completely* convalescent to be conveyed home in a hack. But his friends thought it imprudent for young Martin to attempt to leave the city until he had had some

rest; and been able to recruit himself somewhat. The carriage of Doctor Shelby, the particular and valued friend of Col. Martin, with whom by his earnest request he had spent most of his time while in the city, being discontent, the ladies of the family having rode down to the public square, he sent Douglass out to his residence. He immediately took his bed, from which, alas, he never arose. The fever revealed violently and irresistibly, and the scene closed this morning in the melancholy result which I have stated. All that professional skill, and the utmost kindness and attention could do, was exerted in vain. His excellent and afflicted father was by his side day and night during his whole illness, and with sleepless vigilance watched every movement and every symptom, and with all a father's tenderness administered to his comfort. "O!" said the venerable man to me, "He was my Benjamin—my beloved Benjamin." One of his brothers, hearing of his illness, arrived on Lord's day last, the 29th instant, whose attention was added to that of his father, Doctors Martin and Shelby, his physicians, not only afforded him every professional advantage, but nursed him with the utmost solicitude. And Mrs. Shelby and the other ladies of the family were to him all that a mother and sisters could have been. For their distinguished kindness in all these respects, I am charged, by the bereaved father, to convey to them all, collectively and individually, through this medium, assurances of his most profound and lasting gratitude. Arrangements are made to leave the city to-morrow morning with his remains, which are to be laid by the side of his recently departed mother, and of his brothers and sisters, who sleep near the family mansion at Dixon's Spring.

"The hand of the reaper plucks the ears that are hoary,
But the voice of the weeper wails manhood in glory."

Thus died one of the most pious, most intelligent, most amiable and most promising young men who adorned the Baptist Church of Tennessee. He was, in all respects, as I am assured upon the best authority, one among the most popular—perhaps decidedly the most popular young man ever reared in his native county. He made a profession of religion and united himself with the Church at Dixon's Creek, in his eighteenth year, and he had adorned that profession nearly five years. My intercourse with him during the last two years has been intimate. I learned in conversation with him soon after my arrival in Tennessee, that he had impres-

sions with relation to the ministry. After much anxious and prayerful examination, he arrived, early in the last year, at the settled conclusion that it was his duty to preach the Gospel, and he was engaged, with that intention, in a course of preparatory study. It was his design to enter, soon after his return from the South, the Junior class in the Nashville University, to graduate in the arts, and then make known formally to the Church his convictions of duty. His promise of distinguished usefulness to the prostrate and bleeding cause in Tennessee was most flattering. But he is gone. The Master had need of him in another and a higher sphere. In the field of battle, when a soldier falls, the order of the commanding officer is "fill up—close the lines." Alas! where are the young men who will take his place in the contest, and nobly battle for the King of kings? I would say to my young friends in Tennessee, while we drop the warm tears of remembrance over the grave of our departed brother—Youthful heroes, on, on to the battle—fill up—close the lines!"

"Soldiers of the cross, arise,
Lo, your Captain, from the skies,
Holding forth the glittering prize,
Calls to victory."

Brother Martin was confined nearly a week, during which time I had the melancholy satisfaction of frequent conversations with him. He was during the greater part of his illness in a state of delirium, and in imagination careered in the battles and gallant charges of Florida, or expressing his solicitude for the safety of his brother soldiers in the perilous march. Sometimes he would ask his father if he had prayed, and evidently imagined himself in the family circle at home. He had lucid intervals, however, during which I conversed with him freely in relation to his hopes and prospects. He remarked that he had felt the consequences of religious privations during the campaign—that his heart had been cold—but that he had been betrayed into no acts with which to reproach himself; all of which is corroborated by his friends in the army, who bear flattering evidence of his moral and correct demeanor. He told me that on his passage up from New Orleans, he had prayerfully and carefully examined his heart, reviewed the reasons of his hope, and felt assured of the forgiveness of his sins—he had no fears—that if it should please the Lord to take him away, he felt through the righteousness and merits of the blessed Redeemer, confident of eternal glory. Blessed be God for his unspeakable gift.

Our dear and lamented young brother bore his excessive suffering, and expired, characterized by the same uncomplaining patience, equanimity, confidence in Jesus Christ, and resignation to the will of God, by which his short but brilliant life had been so prominently distinguished.

I am, as ever, sincerely and affectionately your brother in Christ,
ROBT BOYTE C. HOWELL.
Nashville, 31st January, 1837.

From the Baptist Missionary Magazine.
CREEK DISTURBANCES.

Extract from the journal of Mr. Rollin Missionary West of the Mississippi, dated September 12, 1836.

"Twenty-three hundred Indians arrived in this country recently from the old nation. They are hostiles. Before they started from their old home they were coupled together with chains. Chiefs and warriors, old and young, down to boys, wore those chains if they reached this side of the Mississippi.

"Two prominent chiefs, Ne-ar-mar-hlar and Ne-ar-mé-co, headed this company.—Ne-ar-mar-hlar is a great warrior; he fought desperately in a previous war; but begins to feel the influence of old age.

"A part of this company are the Uches, who are noted for thefts, robberies and murders. Ever after this company left for this country, there has been much excitement among all classes here.

"Probably you are aware that the McIntosh family have had the controlling influence over this western nation, from the first. Such is the fact. And they have watched with a jealous eye, all emigration to this country; indeed they say that this last company and others that are on their way, have no business here.

"It is reported that not long since the Cherokees and the McIntosh party held a secret council, when the Cherokees pledged themselves to support Rolly McIntosh, as principal chief, against the claims of all emigrants. Rolly is brother to the late General McIntosh.

"The last week Rolly McIntosh and Ne-ar-mar-hlar, held a talk in presence of Gen. Arbuckle, at Fort Gibson. Ne-ar-mar-hlar said, "It belongs to me of right to be chief, and I will be chief." Rolly replied with warmth, "You shall not be chief. I will take the sword first."

"Gen. Arbuckle has anticipated differently, and several weeks ago sent an express to the Gov. of Arkansas, for a reinforcement of troops.

Upoliticolar is the chief that ordered Gen. McIntosh's death. It is said that he is on his way to this country, with a largo party of eight thousand. The sons of Gen. McIntosh say, he shall not live twenty-four hours after his arrival here. They seem fully determined to revenge the death of their father. The company that have last arrived, say that the Indians that were friendly to the whites, and assisted in chaining them, robbed them of their horses and flocks, and other property, and when they arrive here, which will be in a few months, they are determined to have satisfaction. In short, such is the state of things among themselves, according to human probability there must be a revolution here, ere long.

"The excitement that now exists, and that will exist for a time to come, is very unfavorable to all missionary operations. There is at this time much prejudice in the minds of some in the nation against missionaries. Before the late emigrants arrived, the Indians held a council, Gen. Arbuckle present, when some of the chiefs requested him to remove all missionaries from among them. They brought certain accusations against all on the ground. What the specific charges against me were, I have not ascertained. When my health is sufficiently good, I design to know and forward the same to you."

From the Christian Index A HYMN FOR INDIA. HOHESLINDER.

On India, in the days of wo,
No light of truth was seen to glow,
But dark and baleful was the flow
Of Ganges rolling sullenly

But India saw another sight,
When Christians rose in Gospel might,
To chase the gloomy shades of night,
And save her from idolatry.

Armed with the truth, with grace arrayed,
Each preacher drew his glorious blade,*
And many a youth sincerely prayed
To join the happy company.

'Tis gospel morn, but still its sun
Scarce shinen the gloomy land upon,
Yet ignorance and priestcraft shun
To meet its glorious blazonry.

The conflict thickens: on, ye brave,
Who nobly seek a world to save,
Wave, Judson! Christ's bright banner wave,
And claim the glorious victory.

MARCUS.

* The sword of the Spirit which is the word of God.

We take the liberty of publishing the following lines, which were found among the papers of a young gentleman who was cut off, some years since, when just about to enter upon a career of usefulness and distinction. In a strain of resigned melancholy they breathe the genuine spirit of poetry, and show that, with the brightest earthly prospects before him, the writer found it good, at times, to

Converse a while with death
and meditate on Christ, the sinner's only hope.

CAMBRIDGE, May 26th, 1824
Lines written on a visit to Mount Auburn.
Hail! specter'd spirits of this consecrated mound,

Awake from slumbers deep and dread
Is there no Nard from you fragrant found,
Can call you forth, ye sainted dead!

2nd.
Is there no spell can break the chain
That binds the body whence the spirit's fled?
Is no power here to bring you back again,
To feed yet starve on disappointment's bread?

3rd.
No, none— or, if there be,
Ye should not ask its aid
For, in this spot ye rest so quietly,
Beneath the hly and the myrtle shade

4th
Unknowing and unknown to this world's care,
Freed from the weary load of life
Which we poor living mortals have to bear
Up the steep ascent of misery and strife.

5th.
Ye should not change your quiet tomb,
Which seems to speak of Heaven's peace,
For the dark, the cold, and cheerless gloom,
From which your souls have gained release.

6th.
No! sleep on, till Christ shall come,
And with his holy wand shall burst
Your sepulchres, and call unto his home
The spirits of the righteous, good and just.

Reflections on the preceding.
The sainted dead! invoke them not again
To toil and suffer in a world of pain:
"Beneath the hly and the myrtle shade,"
Oh! leave them, where with honor they were laid

2nd.
Their spirits dwell in uncreated light,
Where heavenly visions bless th' enraptured sight:

The joy of reigning with their risen Lord
Uncounted worlds like this could ne'er afford.

3rd.
Saved from the evils of this lower sphere,
They see no lure for ransomed beings here;
No grov'ling toys entice their fond return,
From regions where celestial glories burn.

4th.
Peace to the ashes of the sainted dead!
And peace attend their spirits where they've fled:

We mourn their absence; yet we only crave
To meet them in the rest beyond the grave.

5th.
And thou, ATRIPOSIO, on that hallowed spot
By death consigned, (our universal lot.)
Which tears bedew and memory holds most dear,
More peaceful thou than those who mourn thee here.

6th
"Sleep on," lamented one, "till Christ shall come,
And with his holy wand shall loose the chain

Of death, and call thee to that blissful home,
Where spirits of the just made perfect reign.

Nashville, 1st February, 1837.

RECEIPTS FOR THE BAPTIST.

The following persons have paid up to 1st January, 1838.—J. M. Buckner, Mrs. Mary Northington, Mrs. Sarah Northington, F. J. Perry, Andrew Adkins, W. S. Perry, Miss Minerva Norfleet, Miss M. Rowin, Mrs. Carey D. Runnels, James Talbot, S. T. Owen, Rev. Elijah Wyatt, Robt. Hicks, K. K. Knight, Simon Russel, A. T. Mitchell, J. Holley, Mrs. N. Shackelford, Jno. Wright, sen., Rev. Wm. Manning to 1st May 1838, John S. Logan, Mrs. Margaret Battle, John M. Willis, Harbert Sugg, James Allen, A. Payne, E. C. Harris, Theophilus Skinner, Benjamin Harris, Wm. T. Patterson, N. Lowe, David Phillips, Mrs. Mary W. Lucas, Mrs. Mary G. Overton, Mrs. Ann P. Conder, Thomas L. Thurman, Stephen S. Mallory, Wm. Hunter, B. D. Lee, Henry Lee, John Sawyer, Rev. J. Fuqua, Solomon G. Morton, John Scruggs, Jacob Carl, — Turner, at Tuscaloosa, Rev. H. Holcombe, Mrs. Mary Hardeman, Wm. H. Allen, Col. W. W. Searcy, Mrs. C. Yandall, Mrs. E. Grizzard, Harri Carney, Joseph Link, Tho's M. Brinson, Joel Fuqua, Tho's H. Everett, Mrs. Mary Estill, Wm. J. Teague, Richard Heidelberg, Rev. O. Dodson, Wm. Evans, J. C. Carpenter, H. O. Smith, George Thompson, Jesse C. Elkton, Wm. M. Brown, John R. Smith, Edward Fitzpatrick, Miss Nancy Graham, B. L. Owens, F. Drebert, Eld. R. Williams, Mrs. M. Drake, M. Smith, E. Whitworth, Rev. P. Fuqua, W. T. Dickenson, Col. J. H. Bates, A. H. Hicks, Miss J. Teague, Miss H. P. Grubbs, — Dillon, W. Champion, Eld. S. Ray to 1st May 1838, B. P. Marcom, J. Blackwood, W. Willis, Wm. Johnson, I. Stevenson, Neri Lowe, C. Jennings. And the following have paid up to the dates respectively affixed to their names: W. J. Lee, W. Soliman, to Sept. 1, 1837; Wm. Matthews, T. L. Hale, Dr. I. N. Brown, J. Kersterson, Elizabeth Scruggs, to March 1, 1837; Dr. P. H. Hale to June 1, 1837; Smith & Warren to March 1, 1838; Elder E. A. Daniel to 1st Nov. 1837. Note.—\$10 rec'd from Burrow Buckner, letter dated Cleveland Jan. 18, with no direction to whom to credit it. Bro. B. will please give each name and post office.

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,-----FEBRUARY 15, 1837. NO. 4.

In order to give "The Last Appeal" of our venerable brother WHITSWORTH a conspicuous place, the reader is referred to page 29 for editorial remarks.

Will the churches listen to this Appeal? We entreat them to reflect, and "ponder these things in their hearts" most solemnly, before they perform an act for which there is no sufficient cause, from which no good can spring, and which must result in disappointment and mischief.

THE LAST APPEAL.

This address is to the churches who design meeting at the Ridge, in Wilson county, to form an association in order to shut out those churches friendly to benevolent effort.

DEAR BROTHERS

My remarks in defence of Missionary operations are closed, at least until they are replied to, and even then, if they can be overturned by the Bible. I ask that this appeal may be read in your churches in a full conference. There is nothing in the language of the remarks to offend a chaste ear. Read them, brethren, if you please, and I pray God to enable you to give them their due weight. Why do you count me an enemy merely for differing from you in opinion on a matter of expediency, when you differ as much from me on the same point. Would you have me to possess angry feelings towards you for that, and retain a prejudice against you? Surely not. The controversy between us is on a point of practice; and those passages which regard practice will be attended to in the discussion.

1st. Permit me to introduce those passages which state the faults for which men were shut out of the primitive churches. "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." "Know

ye not that the unrighteous shall not inherit the kingdom of God?" "Be not deceived, neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I Cor. v, 11, vi, 9, 10

And now, brethren, which of all the foregoing faults do you charge on us, and yet you must exclude us. After making a few remarks on a caution, I will close this head.

"Beware of dogs, beware of evil workers, beware of the concision." Phil. iii. 2. It is the nature of dogs to bark at, and worry the sheep, but I do not conceive that we do either. It is true that we have written much, but it has been in self defence, for which surely you do not blame us. If what we are doing, for which you blame us, is not in itself right, we are more the objects of your pity than blame, for the most of us work for nothing and find ourselves. "Beware of the concision," beware of the cutting off and rending the churches. Beware of your leaders, who have been riding to and fro, and sowing discord among the churches, to prejudice them against one another. Beware of them: they zealously affect you, but not well; yea, they would exclude you, that you might affect them." Yes, they will, if they can, have you shut yourselves out from at least two-thirds of the Baptist denomination.

2nd. In looking over the New Testament, I find there were differences of opinion in minor matters, but instead of these differences being a test of fellowship, they were settled under the following compromise:—"For one believeth that he may eat all things: another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Rom. xiv, 2, 3, 5. Some regarded those days consecrated by the Jews, and others did not regard them, and for this difference of meat, herbs and days, they were not to exclude one another. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." vs. 17, 18. Now, brethren, I think this compromise meets the case in hand, covers and shields us from exclusion. That Jesus Christ ordered the preaching of the Gospel to every creature, and commanded his ministers to give themselves wholly to the work, and ordained that they that preach the Gospel should live of the Gospel, and that the churches are to carry out the work, are positions which you ought not, and perhaps none of you do deny. It is the manner of things about which there is a difference. That the thing must be done, has the sanction of God's command, but the mode of doing it is of minor importance. You may think that the churches single handed, can carry out the whole work, (though there are no instances where they have done it.) Very well, but do not despise those who think differently. Or, do you think that you have no interest in the matter.—Well, we do not judge you: the Lord will do that, and reward every man according to his works.

3rd. The conduct of the apostles and ancient churches ought to have some influence in the present case. There were men, members of those churches, who gave them much trouble. The council at Jerusalem thus describes them. "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law: to whom we gave no such commandment." Acts, xv, 24. Here this pernicious doctrine is disowned; but not a word of disowning the men; no direction given to the churches to shut their doors and

ye not that the unrighteous shall not inherit the kingdom of God?" "Be not deceived, neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I Cor. v, 11, vi, 9, 10