THE BAPTIST.

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

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In order to give "*The Last Appeal*" of our venerable brother WHITSITT 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. EDITOR.

For The Baptist.

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 BRETHREN:

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 idolators, 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." Phill. 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

bar them from their communion. The first notice we have of that kind of men in the church, was when Peter came to Jerusalem, from the house of Cornelius; see Acts, xi. 2. This was in the eighth year after his pentecostal sermon. Ten years afterwards they are seen disputing in the church at Jerusalem. See Acts xv, 5, 7; Gal. ii, 4, 5, 6. Some months after the council at Jerusalem, Peter went to Antioch and ate with the Gentiles, but when certain came from James, "he withdrew, and separated himself, fearing them which were of the circumcision." v. 12. Those men were members of the church over which James was pastor, and Peter feared to offend them; but had they been excluded, he would not have then regarded their presence. Such men had a pernicious influence, and Paul, in writing to the Galatian churches, about five years after he withstood Peter at Antioch, expresses a wish. "I would they were even cut off which trouble you." Gal v. 12. Had not this kind of men been in the churches at that time, Paul would not have wished them cut off.

About three years afterward Paul goes up to Jerusalem and appears before "James, and all the elders were present." Paul declared particularly what things God had wrought among the gentiles by his ministry. And when they heard it they glorified the Lord, and said unto him, thou seest, brother, how many thousands of Jews there are which *believe*, and they are all zealous of the law. And after stating to him that "the multitude must needs come together: for they will hear that thou art come;" advise him to go into the temple with their four men which had a vow. I have trailed those troublesome men in the primitive churches for the space of nineteen years, and how much longer they staid in I know not. But I wish here to be clearly and distinctly understood. I have not introduced these facts with a view to encourage, in the Baptist churches, any doctrine adverse to their generally received doctrine: no, I am as far from that as any of you can be. I have introduced them to convince you that there was more forbearance in the apostolic churches than there is among you. You say, that "the Old and New Testaments are the Word of God, and the only rule of faith and practice;" and you say well. Why, then, do you set at nought New Testament examples? Have ye no cause to fear that "ye know not what manner of spirit ye are of." That we are troubling churches, or churches are troubling themselves with us, there can be no doubt. But is there any comparison between what troubled the ancient churches and what troubles you?

4th. The Concord Association was formed of churches coming together, and covenanting to correspond with each other, on an abstract of principles set forth by them, to which they all agreed. This I call a covenant or constitution. Read the preamble and articles following it. A separation from any of those articles would be cause of expulsion, and that, too, on the vote of the delinquent church, when she came in. But you know, at least believe, that we have not *departed*; for had we departed from those articles, you could have excluded us at the last Association. But you believed we had not departed, and therefore made no arrangements beforehand to carry out your purposes in that way. It is true, you made a rush, as though you would drive us out; but failing of this, you resorted to a measure which the Government does not provide for, as there is no clause providing for a dissolution. Read the proceedings of 1835, and you will find that you have become very impatient. That what we are doing is right we have your own testimony. It is said in one of the articles above referred to, that "good works are the fruits of faith, and follow after justification." Now this clause is your own, you have subscribed to it; and we can be at no loss to know what good works is, for you made out the bill at Bethesda, and we are filling it out. We have broken no covenant with you, but on the very day you declare yourselves a separate association, on the principle on which you have gone off, you will *declare* that you have *broken covenant with us*.

I have heard several charges against us and not one of them true, neither do I believe a charge can be formed that is true. I will state two as specimens. 1st. "They have departed from original principles." If by original principles are meant the principles on which our Association was organized, we have not departed. Or, if original principles mean the Scripture, we have not departed. 2nd. "They have gone out from us." This is so far from being true, that we are trying to hold you with us; but I doubt whether we will succeed unless you abate some of your new terms of union. I understand that we are to cease operation in the way in which we think we can best succeed in carrying out the command of the Lord. And what then? Why, we surrender the rights of conscience in benevolent things. And that is not all; we surrender the independence of churches.

5th. I proceed now to vindicate the independence of churches, and show where the Lord has vested ecclesiastical power.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Mat. xviii, 17. From this decision there is no appeal, nor no tribunal organized by the Lord, to which an appeal can be made. Let us look at a church carrying out her judicial authority. "For what have I to do to judge them also which are without? *Do not ye judge them that are within?* But them that are without, God judgeth. Therefore put away from among yourselves that wicked person." I Cor. v, 12, 13. It is as clear as a sunbeam that this church was the sole judge of the conduct of her own members, and the exclusion of the incestuous person was a "punishment inflicted of many," i. e. the church. Again: "The husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body." Eph. v. 23. Why this metaphor, if we cannot reason from one to the other? The husband is the head of the wife; if, therefore, the wife take in an intermediate head, to whom she submits, she would be called an adulteress; and if the church submits to an intermediate head, between her and Christ, she is also an adulteress.—Every wife is mistress at home, and in the absence of her husband is the greatest person on the land; even so, every church is mistress at home, and on her own premises none greater. But although the Lord guaranties to every church her own independence, yet he does not guaranty to each, *church fellowship*. The churches are not to fellowship one another because they are independent of each other, and equal with one another.—Their fellowship rises on their discreet management of their powers. They continue in fellowship by *continuing in the apostle's doctrine*.

If there is to be found in the New Testament an *ecclesiastical head*, to rule, control and trammel orderly churches, none are more willing to find it than myself. That our associations are prudential and profitable bodies, and mediums through which churches may correspond, and the state of the denomination be known, is what I do not intend to oppose. That the Lord organized a body of churches together, and vested power in that body higher than the power which he placed in a church, this I deny.

There are only two cases of record in the New Testament, where it is at all likely that we would find a body of like description. The first is in the 15th of Acts; this will now be examined. "They determined that Paul and Barnabas, and certain other of

them, should go up to Jerusalem unto the apostles and elders, about this question." v. 2. Not a word of the church at Antioch sending to a body of churches represented by delegates in a religious judicature: such a body did not exist in their eighteenth year. But, if it had been the Lord's will, that such a judicature should exist, then was the time to organize and clothe it with power. But not a word of calling in the churches of Judea to form such a body, when the land was full of them fourteen years before. See Gal. I and II chap's. Not a word from Antioch, directing their messengers to sit with the apostles and elders and church at Jerusalem, to form such a body. No, they went up as an inquest, and did nothing but report: see v. 12. I will close by giving you the signature of that meeting. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas." v. 22.

The 2nd case regards the seven churches of Asia. The address to these churches was delivered forty-four years after the council at Jerusalem. Their local situation to each other was such, that they could have been with convenience associated under an ecclesiastical head. And as the Lord faulted some of them, we would reasonably suppose that he would have laid some blame on the head, if such a tribunal had existed, for the head must have been amenable for the misdeeds of its members. But not a word of this. "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." These were all of them, separate and independent churches, vested with governmental power, and some of them reproved for the improper exercise of it. Since associations have set themselves against the spread of the Gospel, and are restraining churches, I have given the subject a thorough examination, and have come to the conclusion that they are *nondescript*, *not*-commissioned bodies. That the Lord never clothed them with *ecclesiastical power*, and the churches can no more do it than *they can make a pope*, and that the authority they take over the churches in this respect, *is assumed*, and wholly arbitrary.

Brethren, what are you going to do at the Ridge? Let us suppose a case. What if a church should propose joining which holds members connected with the foreign and domestic missions? and that should be her only fault. Will you reject her? "We will." Why so; when the law of Jesus Christ points out every offence for which members are to be expelled from his church? Now, if you do not identify them with those faults, you must legislate and pass a law embracing the case, and if you do, you will exalt yourselves "*above all that is called God.*" And that is not all. Churches, in order to join you, must play the tyrant, and deprive their members of heaven born liberty, guarantied to them by the Lord himself. "If the Son, therefore, make you free, ye shall be free indeed."—"Ye are bought with a price; be not ye the servants of men." "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Jno. viii. 36; I Cor. vii. 23; Gal. v. 13. No person is pleading here for an occasion to the flesh, but by love to serve one another, in spreading the Gospel abroad. Enslave our bodies, enslave any thing else, but leave our conscience to God. "*For ye suffer, if a man bring you into bondage.*"

6th. I will take another view of this case, after quoting a text. "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." Rom. xv. 1. This injunction ought to be regarded by all who regard the Bible as their rule of action. This requirement covers the case; for, as *our sin*, *in the present case*, cannot be found in the New Testament, our infirmities can, and the strong are admonished to bear them. It is very easy to identify the strong in this case; for I do not intend in the least to detract from their profession. They profess the direction of our conscience, and churches. Now, if they would forbear to please themselves in these things, and would bear the infirmities of the weak, all would be well

Dear brethren, if, finally, neither this appeal, nor any thing else that has been said on this subject, will prevail to keep us together, permit me to give an opinion on two points.

1st. I think it will not be prudent to be bandying anathemas against each other from our pulpits, as it will only gender strife.—"But if ye bite and devour one another, take heed that ye be not consumed one of another." "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." We have better things for our pulpits.

"2nd. If we cannot live together in fellowship, let us live as neighbors. Both our comfort and credit are at stake here; let us endeavor to preserve them. Let us not be like the servant, who, after his lord had forgiven him ten thousand talents, laid hold of his fellow servant by the throat, and cast him into prison for one hundred pence; but his lord was wroth, "and delivered him to the tormentors till he should pay all that was due unto him." "So likewise will my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." "For this is the message that ye heard from the beginning, that we should love one another." "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I have commanded you.*" "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."—"Tell it not in Gath, publish it not in the streets of Askelon," that Baptists are warring on each other, under their commission, with which their Lord and Saviour has entrusted them, and ordered to carry out. "*Is this thy kindness to thy friend?*"

In the States east of Virginia, there are 163,574 Baptists; of this number, 5,092 are anti-mission. Of the 58,000 Baptists in Virginia, 8,000 are anti-mission. Of the 26,299 Baptists in N. Carolina, 6,429 are anti-mission. Allen's Register for 1836, pp. 146, 148, 172. The Baptists in South Carolina and Georgia, (76,435,) go for effort, except 1,349 in Georgia. The strength of the parties in the western States is unknown; in the east they are 15 to 1.

Yours, in friendship,

JAMES WHITSITT.

Solitude, Feb. 13, 1837.

APHORISMS.

Height of place gives opportunity to temptation; they have need to stand fast that stand high.

Vain is that grief which hath no other end than itself.

While God upholds us, no temptation can move us; when He leaves us, no temptation is too weak to overthrow us.

For The Baptist.

THE NEW ASSOCIATION.

To the churches and members of the Concord Association.

Dear Brethren:—Believing that some of you are laboring under wrong impressions in relation to my vote in the last Association, I have concluded that it is due equally to you and myself that I should give you some explanation, which I have thought proper to do through this medium. Had I known that the names of the voters would have been called for before I voted, I would not have given my vote without some inquiry. But this was a secret among yourselves. I view it as an act rather in the shade.

I voted in favor of dissolving the constitution of Concord Association, but I did not do so because I could not live with my brethren in the Association who are engaged in the Convention; neither did I do so because I was in favor of a new Association. I can not withhold my fellowship from my Convention brethren; and I am opposed to the new Association; a sufficient reason for which, if I had no other, is, that it will inevitably cause a split in the churches. Brethren, why will you teach men not to steal, and steal yourselves? One great objection you made to fellowshiping the *Conventioners*, was that it would split the churches wherever it went. But now, who are dividing the churches? Why you ourselves.

I have seen the minutes of the Ridge Meeting House Associotion, but the proposed constitution for this new body, which you promised us, I have not seen. However, it is quite immaterial with me what its form may be, I cannot believe such an Association can be for the better. There is manifested among you, in my judgment, in getting it up, too much of that spirit which we are told, if we live after, we shall die—that is the spirit of the flesh. I could as soon believe that the anointing Saul King met with divine approbation, as that the intended Association ever will. Oh, stop and think, before you go further. Why will you tear up, and divide and distress so many precious brethren! In pursuing such a course, is not our light darkness? Is it possible, my dear brethren, you believe that in pursuing such a course you glorify God? My dear brethren, examine yourselves, and see what manner of spirit ye are of, for there are many spirits gone out into the world.

I am well aware, if you form your new Association, with whom you intend to correspond, and the letter from Red River Association proves what you must be to keep up a correspondence with them; which letter said a great deal about popery and man's invention. What do they call popery, or man's invention? Do they call making exertions for a more extensive spread of the Gospel, popery? or do they call encouraging the ministers to give themselves wholly to the work, popery? or do they call giving the Bible to the heathen, popery? I fear they have forgotten the exhortation of our Lord, Matt. vii, 1: "Judge not that ye be not judged;" in their prescribing to the Concord Association what they must be to keep up a correspondence with them. Does not this savor of doing that which you forbid others to do? "With what judgement ye judge ye shall be judged," Matt. vii, 2." "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. vii, 3. Now they profess to be predestinarians in principle, and should be so in practice. But to hear them preach or talk, they bind every thing fast in fate. Talk to them about sending the Gospel to the heathen, and with few exceptions they will say, Arminianism! you want to help God. Paul means something when he says, "we are workers together with God." I ask, where are we to go to find out our duty to God, but to his Word? Are God's purposes designed as a rule for us in the discharge of our duty? I think not. In my opinion, his commandments are the rule by which we should be governed. Now, I believe what God is doing is what he eternally intended to do. But where am I to go to know what God requires of me? Shall I go to blind fate, or to the dry bones of antinomianism? No; we should go to God's word: there we see Paul not only believed the doctrine of grace, but acted it out. Also Moses, at the Red Sea, and Joshua at the walls of Jericho. Now, had they been of the opinion of some of our modern predestinarians, Paul would have said, if God wants the heathen converted, he can do it. But how did he do it? Simply by the preaching of Paul and others. Moses might have said, if he wants the children of Israel over the Red Sea, he can get them over: but how did he do it? By the use of means. So might Joshua have said, if he wants the walls of Jericho down, he can throw them down; but how did he do it? By the use of means.

Now, my dear brethren of the Concord Association, of what advantage has an Association been to us for several years? You will say, none but a new one will be of great advantage. If so, I wish I could believe it. If splitting the ministry and churches is for the better, go on; but I want you to count up the cost. There are seventeen ordained preachers belonging to the Concord Association, five of whom are now engaged in trying to get up a new Association, as I am informed. Oh, my dear brethren, I have seen the minutes of your proceeding, and was grieved with what I beheld on the face of them; particularly that of going to brother Creels and getting a certificate from him and by it made out a constitutional number of voters, as some have said, to dissolve the constitution of Concord Association. Now, our church record of that day's business, referred to by the certificate given by brother Creel, positively denies having any thing to do with that meeting. The issue rests with you and our records and brother Creel. I am sorry to see the Baptists so disturbed. Why not pursue a different course? Do you not see that you are rending the churches? Can it be for the better? They are God's buildings—God's husbandry. What kind of example is this to set before our children, biting and devouring one another. Brethren, I hope you will abandon the above course, and come up to the help of the Lord against the mighty. We have enemies enough without being enemies to one another. I recommend, instead of distressing our brethren about an Association, new or old, until we get into a better state of feeling towards one another, that we be together more, that we preach together more, and that we pray with and for one another more. May the Lord bless you.—My heart's desire and prayer to God is, that you may be saved from all your distresses.

Yours in love, &c.

PETER FUQUA.

February 11th, 1837.

For The Baptist.

Mr. Editor: I take this method of making a few remarks respecting the conversation which took place between brother Watson and myself at our last Association. It is not that I had aught against him at that time or the present, more than I feel confident that I have been wrongly represented by some of my brethren. It was supposed by some that I intended to reflect upon the Baptists in general, or upon the church at McCrory's creek. I intended neither. Recollect that brother Watson said, in making his objections to the Conventioners, it was that of allowing the ministers stipulated sums of money annually, which he said would produce corruption. This I did not dispute, viewing only the side of the question shown. I knew, also, that no people perhaps had been more imposed up-

on by an unsuitable ministry than the Baptists—but not from the above cause. Under this and other impressions, I said to brother Watson, that in one respect I knew more than he did, alluding to daily labor in the corn or cotton fields. Another reason why I expressed myself as I did to him, was because he informed me that he intended to decline practising medicine, and give himself wholly to the ministry. He moreover said that his income annually arising from his practice, amounted to upwards of twenty-five hundred dollars; and also said that he had no doubt that at particular times he had made more in a few days and nights than I did in a whole year's labor. Notwithstanding my addressing him as I did, I knew that as a man of literature he knew more than I, or than I ever expect to know.

Neither do I wish it to be understood that I was complaining of the Baptists, or the church to which I belong, as some have stated. Now, what a man knows by experience are things that have passed. I only intended to state facts, and those facts are what the church tolerates, and are allowed by the minister himself. And what are those facts? In the first place, the church allows the minister to labor five days in a week, and preach two; and sometimes only two days in a month. This I know by experience; and these are things to which brother Watson is a stranger. Now I had become so habituated to such a course, that I even thought it right that I should spend the greater part of my time in laboring for the things of this world, and was often in such a state of body by labor that my mind was prostrate. I have often labored until late hours of the night on Friday, and early on Saturday morning, and almost until the very hour of preaching. I have labored under these and some other difficulties, all of which I would judge brother Watson never had to contend with. Now, the churches approve of this. Which has produced the greater corruption in the ministry among the Baptist connection, a stipulated sum to the minister, or what the church tolerates and the minister himself allows!

After all that I then said, and what I now say, I did not then, nor do I now, intend, to be understood as complaining. I only intended to state what I had experienced, and that is all I now wish to do. Dear brethren, I see my error in giving myself more to the world than to the ministry. It is a source of grief to me that the church tolerates such a course, notwithstanding the numerous claims of the Gospel of Christ. The minister indulges himself in this great wrong, that of working five days and preaching two. Now I believe this to be one reason why there is so much distress and want of preparation among us. The minister and Church are in an error.

Respectfully,

PETER FUQUA.

February 13th, 1837.

EDITORIAL.

CHRISTIAN REVIEW.

[PUBLISHED IN BOSTON, MASS.]

Mr. J. S. FULLMER having transferred to the Editor of this paper the agency for the Review, its patrons in this vicinity who desire to make remittances may place the amounts of their subscriptions in his hands. Persons wishing to become subscribers can have their names forwarded by leaving them at this office.

Such a work as the Review we have long desired to see; and judging from the numbers received, we have no doubt it will prove highly valuable to the denomination. It is a standard work, intended to be the medium of contributions from our best writers, to contain *reviews* of books with which Baptists should be acquainted; to defend the truths of the Bible, and exhibit their accordance with our peculiar sentiments; to promote correct and comprehensive views of Christian duty, and encourage a general taste for religious literature. Every Baptist who feels interested on these points, should take this publication.

The REVIEW is conducted by Rev. JAMES D. KNOWLES, and issued quarterly, each No. containing about 160 pages; the paper and mechanical execution are excellent. Price $3 00 per annum in advance.

MISSISSIPPI BAPTIST CONVENTION.

Our brethren in Mississippi seem determined not to be backward in efforts to do good. They have recently established a paper in Natchez, which promises extensive usefulness; and a short time since they organized a State Convention. Delegates from many churchet in that State held a meeting at Washington, on the 23d and 24th Dec. 1836, to consider the propriety of forming a Baptist State Convention, which resulted in the adoption of a Constitution and the organization of a Convention. Rev. Ashley Vaughan was elected President, and S. S. Lattimore Corresponding Secretary. We subjoin the 1st, 2nd, 3rd, 4th and 12th articles of the Constitution.

"*Article* I. This body shall be known by the name of "The Convention of the Baptist Denomination of the State of Mississippi," and shall form the organ of general communication for the denomination throughout the State.

"*Article* II. The objects of this Convention shall be, to organize and digest an operative system of measures, in relation to Missionary exertions throughout the State of Mississippi—to promote religious education—to support Missionary service among the destitute, both at home and abroad—and to adopt, from time to time, such measures as shall be considered, by the Convention, calculated to promote the general interest of the Redeemer's kingdom, particularly within the bounds of this State.

"*Article* III. Any person contributing ten dollars annually to the Convention, shall be a member, or shall have the privilege of appointing a representative. Any person contributing thirty dollars or upwards, at one time, shall be a member for life, with the privilege of appointing a representative as above; and any person contributing one hundred dollars, or upwards, at one time, shall be a Director for life: and every Church, Association, or Missionary Society, contributing ten dollars, shall be entitled to one representative, and an additional representative for every additional ten dollars; but no person shall be entitled to a seat in this Convention, who is not a regular Baptist, in good standing.

"*Article* IV. The Convention shall never possess a single attribute of power or authority over any Church or Association. It absolutely and forever disclaims any right of this kind—hereby avowing that cardinal principle, that every Church is sovereign and independent.

"*Article* XII. The Convention shall have power, at their annual meetings, to make such alterations of, and additions to this Constitution, as experience shall dictate, by a majority of two thirds of the members present: *Providing*, That the fourth article be scrupulously preserved, and that notice be given of the contemplated alteration a year previous."

Among the first proceedings of the Convention, we find the following preamble and resolutions:

"Whereas, the Scriptures have been recently translated by Baptist Missionaries, in to several different languages in the East, and in which they have given what they conceived the true expression of the mind of the Holy Spirit in the original text; and whereas the American Bible Society has refused

to aid in publishing such translations, except the same should be made to conform to the English version—therefore,

"*Resolved*, That it is the sense of this Convention, that the said translations should be published by the Baptist denomination, and that this Convention urge the subject upon the attention of our brethren, and request them to send up liberal contributions to the annual meeting of the Convention in May next.

"*Resolved*, That we cordially approve of the provisional formation of the American and Foreign Bible Society—subject, as it is, to the modification of the Convention which is to meet in Philadelphia in May next."

These proceedings are accompanied by an appropriate "Address to the Ministers and Members of the Baptist Churches in the State of Mississippi", which we would publish if our limits would allow it.

UNIVERSITY OF ALABAMA.

By the politeness of President Woods, we are in possession of his Baccalaureate Address to the Graduates of this institution, delivered on the 17th of December, 1836. Accompanying the Address are a Catalogue of the Officers and Students of the University for the academical year 1835-6, the Report of the Trustees to the Legislature, and the Report of the Committee of Education, in relation to the University, addressed to the House of Representatives.

The catalogue concludes with the following summary:

Seniors,	16
Juniors,	12
Sophomores,	37
Freshmen,	65
Preparatory Class,	27
Total,	157

☞ The increase of students this year over the last is FIFTY-TWO.

The report of the Trustees shows that the real fund with which the University is endowed is $250,502 96¼. The chemical apparatus has been greatly improved, and is now believed to be inferior to none in the Southern or Western States.

From the report of the Committee on Education, we learn that the Faculty have pursued a course of wholesome discipline, having strict reference to the morals of the students, as well as their advancement in learning—without doubt fully convinced of the truth of the proposition, that "no literary institution can flourish, even in old, well organized communities, whatever may be the abilities of the teachers, without good order, maintained by mild, yet steady exercise of rules of discipline." Adhering to this principle, they have been compelled, on some unpleasant occasions, to enforce authority with an appearance of harshness; but it is believed that such difficulties are now removed.

The Baccalaureate Address is composed in President Woods' usual lucid style, exhibiting the happy influence of freedom upon intellectual advancement, and appropriately commenting upon the blessings of civil liberty; holding forth to the Alumni the most potent motives to a life of piety, usefulness and obedience to the laws; contrasting their favorable condition, in a land of liberty, with that of the subjects of foreign despots, and exhorting them to venerate and be ever ready to defend the sacred institutions of the broadest, and fairest, and freest nation which is cheered by the rays of the sun of heaven.

We much regret that we cannot give more space to these interesting documents.

Upon the subject of the dissolution of Concord Association, to accomplish which disastrous purpose some of our brethren manifest a zeal worthy of a better cause, brother J. Wiseman writes, under date of 13th ult.

"Tell brethren Whitsitt and Phillips, and other brethren to whom you may think it advisable, that so far as my counsel is worth any thing, I would recommend the minority of Concord "Not to give up the ship;" to maintain their associational compact, as tho' nothing had transpired to jeopardize the union. The Baptists have the liberty of conscience guarantied as other good citizens, and we know of no justifiable cause of non-fellowship amongst brethren or churches except sin: keep up your associations as heretofore, and if the majority choose to constitute anew, let them enjoy their liberty also; and if they do not sin against God nor their brethren, we will fellowship them, also."

PROTRACTED MEETING.

Rev. BRADLEY KIMBROUGH, who arrived in this city on Monday last, and remained a few days, authorized us to say that he expects to attend the protracted meeting at McMinnville, on the 27th May next.

DECATUR, TEN.

Extract from a letter to the Editor, dated 28th January, 1837.

"This is a new town, the court house of Meigs county, and is taking a great start for a fine town. We are lacking mechanics here of all kinds; especially saddlers and tailors would be most encouraged. Please recommend some to us. Very respectfully."

Brother John W. Record, who resides near Lewisburg, in Marshall county, writes:—

"From what I discover of late, my impression is, that if any of the effort-Baptist ministers would come and see us, they would get a large congregation; and further I believe there is at this time a way open to form a church of effort Baptists. Here many of us want to hear them preach, and although the Richl'd Association has protested against them, we will hear them preach if opportunity offers. If they will send their appointments, they shall be published at a suitable place, and will get a congregation also. My dear brother, from what I have learnt thro' The Baptist, I am determined to attach myself to that body when opportunity offers. I want to become fully acquainted with their plans. I have no doubt there will be a church planted in Lewisburg before long, and I am of the opinion that if a zealous minister would come and preach there, his labors would be blessed. I will, at a proper time, give some further account of our condition in this part of God's vineyard."

TO POSTMASTERS.

As our supply of the first number of The Baptist is exhausted, and we are receiving continual calls for the back numbers, for new subscribers, we would be very thankful to postmasters if they should take the trouble to return such copies as are received at their respective offices and not taken out.

TO CORRESPONDENTS.

An interesting letter from Rev. John Finley, with an account of the constitution of a Baptist church in Jackson, Madison county, is postponed to the next No.

A communication from Rev. John Wiseman will also appear in next paper.

"Disco" has furnished us another excellent article, upon a topic very appropriate to this region. It shall appear as soon as possible.

A variety of other contributions are on file, and shall receive early attention.

OPPOSITION.

A correspondent writes as follows:

"HALIFAX, Ten. Feb. 17th, 1837.

"Dear sir: Send your paper to ——— ———, ——— ———, and continue one to me; discontinue all the rest to this office. The most of the Baptists in this vicinity are anti-effort, and are opposing your paper with all their strength, or you may say the spread of the Gospel. But, sir, I hope their benighted minds will yet become enlightened on this

great and important subject. I, sir, feel a deep interest in your prosperity in the spread of the Gospel.

With sincere esteem, I am, sir, your ob. st.
——— ———."

So, we are directed to "expunge" the names of eight subscribers at one office, all but one of whom have been receiving the paper for more than two years, while but two dollars have been paid among them all, out of nearly twenty due. Well does our correspondent say they are opposing us with all their strength. Silent sponging is worse than clamorous hostility. We rejoice to be rid of such *mistletoe* adherents. We would thank them to return us the back numbers for the present year, as we want them for our *paying* subscribers.

Well, brethren, shall the patronage of your paper be increased, or not! It seems that opposition and enpity are growing apace—Do you feel a proportionate interest in the circulation of The Baptist? We have seen a praiseworthy zeal manifested in a few instances, and hope it will become more general. On the subject of obtaining subscribers, the following plan of a Methodist circuit rider, published in a late number of the Christian Advocate and Journal, is worth attention.

"My plan is to take one of the numbers of the paper with me to my appointments, and, on a suitable occasion, exhibit it to the congregation, explain to them its character, and the objects contemplated in printing and circulating it."*

FROM THE GENERAL AGENT.

NASHVILLE, February 15, 1837.

To the Editor of The Baptist:

Dear Brother: Since I came to Nashville, Jan. 1, 1837, I have travelled the most of my time; though the weather has generally been inclemeat. I have visited several neighborhoods and churches, and a number of families. My plan has been to hold meetings on the Sabbath, in the neighborhoods where I have had several appointments during the week. At a number of these meetings I was encouraged to believe the word spoken had a salutary effect on the minds of the hearers; that the seed was sown on good ground, and would bring fruit.

Yet the hearts of many, even of the professors of religion, appear to be cold, hard and lifeless.

O that the Sun of Righteousness would often their hearts, that he would warm and animate the souls of his people; that they may be active in the cause of religion. To this end let every church, and each member of the church pray fervently to the Lord for his blessings; and that they may give evidence that they have the life of Christ, by doing the works which he has commanded them to do. No Christian will refuse to offer this prayer.

But when you have thus prayed, "watch thereunto;" watch for an opportunity to do that which you have prayed the Lord to enable you to do. Paul told his Ephesian brethren to "pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I also request my brethren to pray "for me, that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel."

Your brother in Christ,
BRADLEY KIMBROUGH.

For The Baptist.

NEAR RUTLEDGE, Grainger Co.
E. T. Feb. 1.

BRO. LYON: Seeing your name announced in brother Howell's valedictory, as the future Editor of The Baptist, I would congratulate you and most heartily bid you welcome to the important and highly responsible post of duty, to which you are now called. I have never before asked for a residence in the columns of The Baptist, neither would I at present, but from a sense of duty. I have no wish, sir, to cut a *flourish*, but to communicate *facts*, having a pretty general acquaintance with Baptist churches and ministers in E. Tennessee, and knowing that a great moral revolution is now in progress. I deem it my privilege and duty to tell it. The cause of education has too long been neglected. Many of us in this end of the State have long been contending with serious disadvantages mainly arising from the great deficiency of religious knowledge, especially in the ministry. I would much rather become the pastor of a new and untrained people, than be the successor of a bigot. What can be expected of a church, which has been led by a man of a certain stamp, one that is opposed to ministerial improvement, who ordinarily prays three quarters of an hour for a text, while at the same time he has it marked; who prays for the conversion of the world, and sings missionary hymns, as a kind of prelude to his *boisterous vociferation* against missions, schools, societies, &c.!

I have attended, I believe, all the adjourned meetings of the Convention which have been held in E. Tennessee. You have the minutes of our last. This meeting was held with the church at the mouth of Nicajack, of which church I am pastor. Of course, I have a right to judge of the effects produced. The meeting was numerously attended, the congregation solemn and composed, the preaching possessed a good degree of unction, and the effect has been salutary. Since that meeting I have baptized four persons, and several more, I trust, are on the way. I belong to the Nolychucky Association. I believe all our churches are in peace I have no hesitation to say that the cause of missions and temperance is onward. At the Richland meeting (alluded to) I had the pleasure of counting 23 ministers, all thorough going effort men. I saw not so much as the ghost of opposition. Brother Editor, do tell our opposition folks in the Western District that they are mistaken, when they tell us that it is a new thing under the sun for the Baptists to be a missionary people.* I have been on the missionary field near 20 years. Sometimes I am under patronage, and sometimes I am a volunteer. Tell the Convention folks to advance with courage; they have more friends in these mountains and valleys than might be supposed. Sir, an enlightened public will see the difference between meeting, as we do, prayerfully and unitedly, to devise the best ways and means for extending the Redeemer's kingdom, and meeting to meditate mischief. Sir, the antics cannot agree among themselves; one drives on the rock of antinomianism, another strikes in the quicksands of arminianism. I have been thus explicit to let you know, my brother, that while other instrumentalities have been employed for the dissemination of correct principles, The Baptist has not been the least efficient; and as an evidence that I wish it to have more readers, I send you $14 in advance for the names below.

I am yours, in the best of bonds.
JAMES KENNON.

N. B In a late tour North of the Clinch mountains, (where it is said the big trees overshade the little ones,) I loaned out a few Nos. of The Baptist. I baptized six persons at Purchase Camp, found about 30 mourners, and returned home. On my next visit, two brethren returned their borrowed papers, and handed each one dollar, saying, "Send it to brother Judson, to aid in printing his Burmese Bible." A little leaven leaveneth the whole lump. J. K.

[The letter contained 15 names and $14.]

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* They have had line upon line, page upon page, precept upon precept, proof upon proof, on this subject, through this paper. For recent expositions, see Rev. Mr. Howell's unanswered and unanswerable letters to Rev. Dr. Watson. EDITOR.

HORA MORTIS.

It was the eve of such a lovely day
As might have shed its radiance o'er the scenes
Of Eden, in her brief, yet blissful hours,
While yet our race knew not the bane of sin,
Nor aught but joy, and holiness, and love.
The glorious sun in majesty reclined
Upon the liquid West, his piercing beams
Transfor ned to waves of mellow light, and clouds,
And distant hills, seemed garnished o'er with gold.
But nature mourned this momentary glow,
As presage of the gloom which soon must shroud
Her glory: many a glitt'ring tear drop hung
On bough and flow'ret, weeping sad adieu
At parting with the light that rules by day.
Yet smiles shone thro' her tears, in farewell beams
Reflected, as rejoiced to greet the queen
Of starry night.
While thus external things
Appeared, the fading day disclosed a scene
Of anguish and of grief profound. A youth,
Scarce grown to manhood, lingered on a couch
Of pain. A wasting malady, for months,
Had revelled in the fount of life; the springs
Exuberant of earthly joy had ceased,
And Death, relentless, spread his with'ring pall
Upon that comely form. The livid veins
No longer taught the crimson stream to flow;
The slender arm scarce strength retained to raise
Th' emaciate hand; the forehead, white and cold,
The seat of lofty thought, o'er which soft locks
In graceful contrast fell, an index gave
Of the aspiring soul that reigned within;
The palpitating heart, the heaving breast,
And short'ning breath, all told the mournful truth,
That nature now must yield. The brilliant eye
Alone, seemed unsubdued; those kindling orbs,
Through which the spirit takes a last survey
Of her dissolving temple, calmly viewed
Each sad appendage of the awful scene.
Death had not pow'r to quench th' immortal fire
Which glowed within the blood washed soul, and spoke
Redeeming love in each impressive glance.
Around the couch, in silent anguish, were
The kindred group collected. Near the head
The venerable father sat, inclined
In posture of extremest care, to catch
The import of the slightest change:—o'er-charged
With grief which only such a father feels,
When 'reft of such a son; whose ev'ry trait
Excelled his fondest hopes. Long days
And sleepless nights, his eldest born had been
His only charge. But all a parent's love,
And skill of the physician could effect,
Did but detain awhile the ebbing tide,
Receding to th' eternal ocean. Next,
A lovely sister stood, suffused in tears,
And bathed the hand she held in farewell grasp;
And yet another, weeping at the feet
Of the expiring youth. No voice could sing
The holy requiem that he asked to hear.
No sounds, but sobs suppressed, and half-drawn sighs,
And tones of sacred sympathy, now reach
His slack'ning ear. But oh! what words can paint
The writhings of a mother's heart! the woe,
The fearful agony and sharp despair,
Which, each, by turns, or all combined, broke up
The half sealed springs of recent grief, and mixed
Their bitterness with every keen regret,
And racked its frail abode well nigh to death.
The moment hastened; and the dying son
Would have a mother's blessing. At his side
She stood, like one bereaved of all that earth
Could teach a parent's heart to love. "I go,"
He said, with calm collectedness of soul,
"I go, dear mother, to that blissful world,
Where Jesus, my Redeemer, reigns. His grace
I now adore, and know I nought can do,
But humbly thank him for what faith, and hope
And heav'nly love I feel, and, patient, wait,
Till, in a brighter sphere, I may compete
With "angels, that excel in strength," in praise
And loud hosannas to the risen Lamb:
A SINNER SAVED BY DYING LOVE! a theme
Surpassing all that sinless beings use.
O, mother, you will meet me there." "Alas!
My son, full soon my broken heart will cease
Its strugglings, and this tenement of clay
Return to mingle with its native earth.
My weary pilgrimage is nearly o'er,
And soon, I trust, my spirit will repose
With thee in heav'n." "Dear sisters, you,
I know,
Will greet your dying brother on the shore
Of the celestial Canaan. Father, too,
Dear, honored father, you have promised all
My heart could ask. Restrain those tears; this stroke
Must be endured with fortitude and faith:
'T will soon be past.—O, how shall we rejoice
To stand together on the mount of God,
Beneath the banner of a Saviour's love,
With our dear kindred who have gone before,
And all the ransomed throng, and strike our harps
In ceaseless melody to Jesus' name."
Thus spoke the dying son and brother: he,
Who most appeared to need support, now cheered
The gloom of those around, exhorted all,
His kindred, friends, and servants, to prepare
To meet Jehovah at his coming. Here
Was conquest worth the name; the world o'ercome,
And valued at its drossy worth: the soul
Prepared by purifying grace, and led
From earth, to sit enthroned at God's right hand.

M. L.

Nashville, February 14, 1837.

BREVITY.—"Sire, *one word*," said a soldier one day to Frederick the Great, when presenting to him a request of a brevet lieutenant. "If you say two," answered the Prince, "I will have you hanged." "Sign," replied the soldier. The Monarch, surprised at his presence of mind, immediately granted his request.

SEMI-MONTHLY LIST.

The following persons have paid up to 1st January, 1838, viz: Moses Allen, Mrs. E. A Parker, Mrs. Sarah Smith, R. J. Greer, Wm Hendron, John Gordon, Jer. Jarnagan, Jos. Mynatt, John Chesney, Esq. Rev. W. Hickle Rev. John Robinson, Rev. Jas. Lacy, Rev. Augustus Bowers, Rev. Jas. Kennon, Drewry Roach, Mrs. Elizabeth West, Jas. Grunter, Absalom Camron, Noah Jarnagan, Coleman Witt, Rev. Robert Rutherford, John T. Lee, Moses Fite, Sampson Rossin, Adam Dale, Osborn Good, Rev. Jas. Whitsitt, Miss Cynthia Lee, Rev. J. H. Haggard, David Jones, Wm. Vinson, Wm. V. Hughs, A. Payne, overpaid $3, J. Wood, Mrs. E. G. Adams, Benj. Whitfield, J. B. Knowles, Mrs. Margaret Blakey, Ransom Gwynn, John Tindall, Mrs. Elizabeth Garrett, Jno. Gordon, J. B. Wood, J. P. Houghton, J. C. Sentre, W. W. Wood, Sarah Hinton, Mrs. Mary Rutherford, Joseph Lacy, Samuel Nasworthy, Thomas Fuqua.—And the following to the dates respectively affixed, viz: Mrs. M. J. Moody Jan. 1, 1839, John W. Record to 1st March, 1838, Benj. Clayton to 1st Sept. 1837, Wesley Smith to 15th Feb. 1837. $10 received from the Postmaster at Denmark, but the letter is not at hand at this moment. We should be spared much trouble if all our correspondents were as particular as this gentleman in affixing the proper date, post office, and sum paid, respectively, to each name forwarded. He has our hearty thanks for his kind attention