

LITERARY NOTICE.

The subscriber is preparing the following works for publication with as much expedition as possible.

1. His work on *All Religions*, which has many years been out of print.

2. A Biography of Baptist Characters, Clergymen and Laymen, Male and Female, of all nations and ages, and different parties to which they have belonged. This work will abound with likenesses of many of the persons whose memoirs will be given. And where suitable facilities are afforded those of living characters, with brief sketches of their history, will also be inserted.

3. The History of the Baptists, with all the important incidents which occurred since its first publication, something more than twenty years since. The original will be much abridged, and the additional items will be given in a more summary manner than was at first pursued.

Two of these works from their nature will be of a denominational character that on "All Religions," as its title imports, is intended for all who bear the Christian name.

It is expected that no inconsiderable portion of time will be consumed in the preparation and publication of these different works; and the object of this early announcement is to bespeak the aid of all who are disposed to favor these works, to lay by, or forward all such matters of fact, as will contribute towards their completion. They will all be published in an octavo form of medium size, and will be furnished with plates of appropriate devices in their respective subjects.

Prospectuses for each of these works will in due time be published.

Any suggestions from gentlemen who may take an interest in these undertakings, as to the best arrangements for them, will be gladly received.

As the subscriber has the care of the Post Office in this place, it is desired that communications addressed to him may have P. M. affixed to his name.

DAVID BENEDICT.
Pawtucket, R. I. March 29, 1837.

PROSPECTUS
OF THE
SOUTHERN PREACHER.

The Editor of the *Biblical Recorder* proposes to publish a monthly periodical, of 24 pages octavo, neatly stitched and covered, containing Sermons by living authors, and adapted to the state of our churches in the South. Destitute as we are in the Southern States of preaching, and of preachers, it has been thought that a publication, such as proposed, containing approved discourses on doctrinal and practical subjects, would be found both acceptable and useful to the religious public. And as the thing has been repeatedly suggested by judicious friends, we have concluded to adopt this method of ascertaining the wishes of our brethren generally on the subject. Should the proposed work go into effect, as it can interfere in no way with any of our religious newspapers, we shall expect to see it circulate freely through the Southern States. It will be commenced

as soon as a sufficient number of subscribers shall be obtained, and continued as long as circumstances shall require. Twelve numbers will make a volume, which may be conveniently bound and preserved.

TERMS.—For single copy, \$1 per annum; for 6 copies sent to one address, \$5; for 13 copies to one address, \$10; and for 20 copies to one address, \$20.—Payment to be made within three months from the time of receiving the first number, otherwise, 25 per cent. will be added to the advance price.

Baptist Ministers, Postmasters, and responsible persons generally, who may feel disposed, are requested to act as local agents, and to make their returns as soon as practicable. Editors with whom we exchange in the South, will confer a favor, by giving the above a few insertions.

Letters to be addressed, post paid, to P. Meredith, Newbern, N. C. March 15, 1837.

TEMPERANCE TALES, BOUND.

A new uniform edition of the first twelve numbers is just completed, making three beautiful volumes, well bound in cloth, with embossed covers.

The Editor of the *Journal of American Temperance Union* says:—"Let these Tales be widely circulated through the land. Let them be given to every young man and maiden,—and to every child in our Sabbath schools,—above all, let them be thrust into the house of every distiller and rum-seller; & if they do not break up by their influences, their horrid business, it is because that business has destroyed every feeling of humanity and tenderness in their breasts."

Whipple & Damrell, Publishers, No. 9, Cornhill.
May 10.

AGENTS FOR THE BAPTIST.

Tennessee.

I. B. McConico—Franklin.
C. W. Sayle—Springfield, Robertson co.
Felix J. Perry—Turnersville.
Harrii Carney—Clarksville.
James Dabbs—Callatin.
William Moore—Trenton.
Moses H. Prewett—Jackson.
Wm. Mallory—Searcy's, Montgomery co.
Elder Ja's H. Hall—McLemoresville.
Elder Neville M. Lumpkin—Lagrange.
Elder E. Collins—Lexington.
Elder P. S. Gayle—Brownsville.
Elder John Bond—Huddleston's Roads.
Elder S. Love—Church Grove, Knox co.
Elder J. C. Martin—Pleasant Exchange.
Charles Hickox, P. M.—Denmark.
Elder John Wiseman—Green Garden.
Elder Richard Taliaferro—Philadelphia.
H. J. Anderson, P. M.—Toulon.
Nathan Sparks, P. M.—Sparks.
Col. Wm. Martin—Dixon's Spring.
B. M. McFarland—Cullon.
William Willis—Silver Spring.
Dr. W. Lea, P. M.—Eaton.
W. Estell, P. M.—Winchester.
M. R. Lyon—Jonesborough.
Elder Elijah Rogers—Sevier C. H.
Rev. Robt. Smeal—Philadelphia.
Rev. Sam'l Halliburton—no name

Gibson county.

Capt. Nathan Jones—northern part of Dyer county.

Rev. Cornelius Johnson—southern part of Dyer county.

Elder Jno. Selvidge—Wrightsville, Roane county.

J. C. Sparkman—Lawrenceburg.

Eld. J. A. Leftwich—Mulberry, Lincoln.

Elder T. B. Altom—Alton.

Tho's L. Hale—Warrensburgh, Greene co.

John W. Record—Louisburg, Marshall co.

Elder Duke Kimbrough—Mossy Creek,

Jefferson co.

B. Buckner—Cleveland, Bradley co.

Elder Ja's Konnon—Rutledge, Grainger.

John Morris—Athens.

Elder Burrow Beckner—Calthoon.

Kentucky.

James Gholson—Wilson's Creek, Graves.

Y. C. Blakey—Bowlinggreen.

Elder Thomas Chilton—Frenton.

Elder Temple Logue—Franklin.

Elder D. Alcock—Paducah, Graves co.

Elder Stephen Ray—Clinton.

T. J. Sweeney—Bowlinggreen.

John Roberts—Paducah.

Alabama.

Elder Benjamin S. Fant—Huntsville.

H. H. Rocketts—Jonesborough.

W. Leigh, P. M.—Leighton, Lawrence co.

David Meredith, P. M.—Flora, Shelby co.

Elder H. E. Taliaferro—Talladega Spring.

Elder D. P. Bestor—Greensborough.

Elder Wm. J. Larkins—Montgomery.

Elder E. Gore—Carrollton.

W. T. Hatchett—Mobile.

Jas. A. Irvine—Benton, Lowndes co.

A. Payne—Russellville, Franklin co.

Rev. Jas. H. Curtis—Tuscumbia.

Mississippi.

James M. Buckner—Madisonville.

Eld. S. S. Latimore—Vernon, Madison co.

Elder Samuel McGowan—Columbus.

Arkansas.

Jacob Wolf, P. M.—Izard's C. H.

Virginia.

Dr. Tho's D. Toy—Norfolk.

Rev. Wm. Gossett—Richmond.

South Carolina.

James Powell—Cheraw.

RECEIPTS.

The following persons have paid up to Jan. 1, 1838: Miss Dorcas W. Gremmar, S. B. McKnight, Mrs. Ann Fauquier, Richard Carney, John Williamson, Dr. R. Rogers, Wm. Dey, T. D. Toy. And the following to the dates respectively affixed: James D. Cole, David S. Evans, Hezekiah Hall, Benjamin Wilson, Wm. A. Lewis, T. B. Moss, Rev. Frederick Clarke, to April 15, 1838; Richard Carney, Wm. D. Dunbar, Rev. Levi C. Roberts, to Jan. 1, 1837; Edward Philpot to 1st July, 1837.

LETTERS.

From P. M. Alton, Ten. answered—S. T. Kennedy, Hendersonville, appointed agt.—A letter received from Cape Girardeau, Mo., \$5 enclosed, credited in last No. by mistake to P. M. Izard's C. H. Ark.; no name signed, and cannot ascertain the name from our books. Please write again.—P. M. Beaton, Ala. 1 dis.—T. D. Toy, Norfolk, Va. sent \$10, 2 discon.

THE BAPTIST.

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

Published }
semi-monthly. }

MATHEW LYON, Editor and Proprietor.

{ One Dollar a Year,
paid in advance.

VOL. III.

NASHVILLE, TENNESSEE.....JULY 1, 1837.

NO. 12.

EDITORIAL.

VERY IMPORTANT.

We have yet received only about a third of the dues for the present year. The current expenses of the paper have already absorbed that and much more. Our receipts are still coming in very slowly; and if this state of our financial affairs continues, to use the commercial phraseology of the day, our liabilities will soon exceed our means. Now, we cannot believe that our delinquent subscribers take any pleasure in placing us in a situation so disagreeable to ourselves, and so injurious to the stability of the paper which we are conducting for their benefit; but many of them have yet given us no evidence of the contrary. Good wishes, and even prayers in our behalf, though very desirable, are of no avail in supplying our daily necessities. Besides, we have sometimes heard it hinted, that wishing and praying, without correspondent action, was very poor employment. In short, brethren, we must have a share of the circulating medium, for it is impossible to circulate newspapers with out it.

TEMPERANCE.

While occupied in a counting room on one of the principal streets of our beautiful city, a few days since, our attention was drawn towards an unhappy looking creature who had taken possession of the threshold. He presently staggered forward, and, in such accents as his unguided tongue would permit, inquired for Dr. —. His face was pale and bloated, his eye weak and restless, and his whole demeanor disgusting. Apparently not past the middle age, the inroads of alcohol had been rapid and devastating: there seemed little more than the dregs of vitality remaining; and the leaden influence of his morning potations, as he reeled to a seat, indicated that the poor inebriate had made no efforts during that day to resist the advances of the de-

stroyer. Standing at a sufficient distance to escape the annoyance of a drunkard's breath, we surveyed the slackened features before us, and mused upon their stolid vacancy of expression. The head hung listlessly back, protruding a neglected beard, which, with the slovenly attire of the whole man, betokened dissipation rather than poverty. Summoning energy, he swung forward, and began to mutter garrulously about himself, his family and connexions, and dwelt upon favorite characteristics, particularly his own, with much emphasis; the whole tissue choquered with an odd compound of abuse and praise, and defended from the approach of decency in front rear and flanks, by such an array of oaths as it is seldom our lot to listen to. In a few moments the deluded votary of intemperance started up, forgetting his errand and probably a suffering family, and made his way into the street, but not until after one of the company had placed in his possession a tract or two on temperance, which chanced to lie at hand.

This circumstance induced a train of reflections on the subject of temperance. We thought of the progress of the reform since its commencement in the United States; its present condition; and the prospect of its ultimate triumph. We looked back upon the time when the most commanding talents were spontaneously enlisted in its defence; when the pulpit uttered its warnings and persuasions; when the advocate, the judge and the jury rendered their opinions with a weight which was always effectual; when the physician and the literary professor were prompt to add their contributions to the general fund of information; when the press glowed with all this reflected light; and tens of thousands freely offered their influence and example towards regenerating the land. A few years ago the temperance enterprise was progressive; it was rapidly securing the approbation of the people, and gaining active friends at every point. This cannot be said of it now.

In many places there is a cessation of labor, as if our highest hopes were already realized; or apathy, as if exertion were unavailing, or the evils of intemperance imaginary. We have the best evidence that this remark applies to our immediate community. During a residence of more than twelve months in this city, we have not heard of a meeting of any description within its limits having direct reference, either wholly or in part, to the subject of temperance; and it was only upon inquiry that we ascertained the existence of an organized temperance society in Nashville. During all this time, we have observed in the papers of the city but slight indications of interest in the subject; it has been the burden of no sermons or essays from our presses; we scarcely ever find it a topic of conversation; and christians seem to forget it in their prayers. It would appear that we had all resolved, by common consent, that the stock of reading matter already acquired was sufficient for all time to come, and that the remembrance of our former activity should atone for our present negligence. In the mean time, vice is increasing. One after another gradually severs the ties which have held him in virtuous society, and finds his polluted level among the voluntary outcasts of his race. Fashion, with her train of deceitful insinuations, baits the depraved taste, and leads her unwary victims from first indulgence to repetition, and from this to debauchery and ruin.

Will it be said that we are disposed to excite a needless alarm? that our city is remarkable for sobriety and order? We object not to the commendation; but this rather strengthens our position than otherwise. Our cause cannot be promoted by an exaggerated picture of its declension. Let us rather make the best improvement of our boasted strength, not by felicitating ourselves in a fancied security, but by opposing every possible guard to the approach of this dreadful evil. It may be an humbling consideration, but it is true that our warfare must ever

be defensive. The enemy is in all our territory, and at the very threshold asserts his claim to dominion. But human victims constitute his only sustenance, and his tribute is the price of blood—refuse him these sacrifices, and he retires discomfited, and dies.

Habitual drunkards are seldom curable. While these loathsome wrecks of humanity stand, then, as warning monuments to our yet untainted youth, let us not wait until many of them become also involved in the coils of dissipation. A frequent view of vice never fails to render it less disgusting, for, although it is

—“a monster of such frightful men. That, to be hated, needs but to be seen. Yet seen too oft, familiar with its face, We first abhor, then pity, then embrace.”

In order, then, to preserve the good name we already possess, and add to its glory, we respectfully suggest the propriety of some simultaneous movement on behalf of temperance, that a meeting be shortly held—a convention, if advisable, representing a large part or all of the State; that our existing organization be revived, and modified if necessary, for extensive application; that those who are pledged to total abstinence take occasion to refresh their memory by renewing their promises; and that we encourage others to unite with us in doing something for the pecuniary, social and spiritual good of the community. We are wont to call our city the heart of the State; then let its pulsations be pure, as well as copious and active, and the various channels will return us an augmented tribute of prosperity and praise.

ELDER ALFRED HENNETT

We have been permitted to make the following extract from a letter from this indefatigable minister to Rev. Mr. Howell, by which we learn that he may be expected to attend the next meeting of the Tennessee Baptist Convention, which takes place at Mill Creek, four miles from Nashville, on Friday before the 2nd Sabbath in October next.

“HOMER, N. Y. June 5th, 1837.

“My labors have been interrupted, and my life threatened this spring by sickness which came upon me in Kentucky by the influenza, which occasioned an inflammation of the lungs. Notwithstanding God had mercy on me, and at present my health is so far restored that for the last two Sabbaths I have preached once on each day, and now hope soon to be again in the field.

“It gave me much pleasure during the win-

ter as I had opportunity, to read some of the communications you made through “The Baptist” to Dr. Watson, on the subject of missions. I confidently think they will benefit his mind. He appears to be enquiring for truth, as we all ought to be; and the light thrown upon the subject by your letters cannot fail, I think, to settle his mind in favor of the benevolent efforts of the church.

—“May the time soon come when the spirit of intolerance shall cease in Tennessee, and light break forth upon the churches in such fullness as will bring out the ministry in all the benevolence of the gospel, armed with the mind that was in Christ Jesus, to preach the gospel to all men fully and freely, as they are commanded to do.

—“There is nothing to discourage those who are engaged in labors of love for God, with them even unto the end of the world. And of God be to us whose blessing is best.”

—“I am quite desirous to attend the annual meeting of the Tennessee State Convention next fall, but as I do not know when it meets or where, shall be much obliged to you for the necessary information, which you will do me a great favor to forward as soon as you receive this.

—“I regretted exceedingly that you could not share with your brethren in the important Convention at Philadelphia on the Bible subject this spring. But your State was well represented by Brother Love, who felt deeply interested in the cause.

—“The impulse given to the circulation of the holy bible in every land, and the admonition given by recent events to carefully watch the translation, and see that it is faithfully made in every language, it is believed will benefit the world.”

A NEW “DRAUGHT.”

Not on the treasury, reader, but upon the patience and forbearance of the churches of Concord Association, has just fallen under our notice, in the form of certain crude articles of union for some new body to be dubbed the “Stone’s River Association.” Coming without signatures of either principals or endorsers, we have some doubt of its being honored. But in order to afford the drawers every necessary facility, we propose to consider some of the merits of this instrument very briefly, and leave the churches to ruminate upon it for the next two months; an inflection which we presume they will save themselves by disposing of the document in about as many minutes.

Upon a closer inspection of this “Draught” we discover that it has blundered into a wrong

direction. The preamble declares that it is a “Draught of a constitution approved of at a call [called!] meeting of Concord Association, held at Ridge meeting house, Wilson county, Ten., which is to be submitted to the particular consideration of the churches formerly of said Association, until Saturday before the 4th Sunday in August, 1837, when it will be adopted either as it now is, or with such alterations or amendments as may then be agreed on.” By addressing these churches as having “formerly” belonged to the Concord Association, our reforming brethren would only reiterate their old assertion that that body is dissolved. And perhaps they have so often said so that they now really believe it to be true. Well, suppose, for a moment, that the Association is dissolved, how could it hold a “called meeting” after its dissolution? how could it act after it was already dead? pray tell us, how many lives has it? or by what magic influence has it been inspired with a new existence? We apprehend that the strongest lungs would be of little avail in “calling” a dead body back to life. It is absurd, then, to say that this assemblage, convened we know not when, from the document, was a called meeting of Concord Association. These good brethren have sent forth their post mortem “draught” in search of certain churches who “formerly” belonged to this Association, implying that they do not now belong to it, because said Association, as they say, is absolutely dead, and the way they prove it is to make the aforesaid dead body stand up, in all its ghostliness, at Ridge Creek meeting house, at a “call meeting,” and declare that it is dead, sure enough. What a meeting of the dead must have been there! Molokana’s bridal company was a tame affair in comparison to this. The document could not have been intended for those churches which attended the last meeting of Concord; for they belong to it still. Our “draughting” friends must look in some other quarter for their imaginary churches.

But we are to have some amendments in doctrine in this new Association, called up from the dead. Hear what they say on the article “Doctrine.”

“We approve the abstract of principles heretofore adopted and published in the minutes of Concord Association of 1829, which we again propose to adopt with such additions as may be deemed necessary, in order to embrace particular matters more fully.”

So, it seems that the doctrine of Concord Association, which she has held for the last 8

years, is not good enough. We must have

some fore gn admixture, some patent preparation, newly come to light in this age of wonders.

“Consistency, thou art a jewel.” Let us see whether this precious commodity suffers any further in the unique production before us. The 5th article under the head “Government,” runs thus:

“5th. This Association shall not exercise any control over the internal rights of the churches.”

We suppose, then, she may control their external rights. The projectors should have furnished us a bill of rights, pointing out which particular ones they would be most graciously pleased to leave unmolested. But compare the 5th with the 14th article, which is in the following words:

“14th. No church holding a member or members, having a membership in the Tennessee Baptist Convention shall be admitted or retained in this Association.”

post marked “Marfreeborough, June 5th,” and contains the proposed constitution, entitled—“DRAUGHT of a constitution approved of at a call meeting,” &c. &c.

In this quotation from the preamble, short as it is, are a couple of words I did not understand, in the connection in which they there occur. So I took up Walker to see what they meant. I find the definition of DRAUGHT to be this—1st, “The act of drinking”; 2nd, “a quantity of liquor drunk at once.” Only think of that, now, brother Editor, for an antimission Association proposed on a new plan! 3rd, “the act of drawing, or pulling carriages”; 4th, “the quality of being drawn, or pulled”; &c. &c. &c.—“A call meeting”! What is that? But let that pass, and we will have glimpse of this liquor drinking constitution. The 11th article reads thus—“No church holding a member or members having a membership in the Tennessee Baptist Convention, shall be admitted or retained in this Association.”

Church holding a member? Church holding a member? What do these new fangled Baptists mean by a church holding a member? How much this sounds like saying, “A man holding slaves shall not allow them to do this or that—drink a draught,” for example, at a call meeting” of their masters. What christian, or church made free by Christ, will enslave him or herself by joining such a body? We shall see. Yours, &c. SAGITARIUS.

Nashville, 20th June, 1837

For The Baptist. SCHISM EXTRA. Bro LYON. Your readers have already been informed that, during the last sitting of the Concord Association, a faction attempted to dissolve that body, but failed to get a constitutional majority to vote in their favor. Nothing daunted, however, they broke off, declared and published, that the Concord Association was dissolved, and appointed a time to form a new Association. They had got tired of “old Baptist principles.” The constitution of the Association, which is a copy of the old Virginia and Carolina constitutions, would not do for them; they wanted power, and they resolved to have it. They appointed a meeting at Ridge M. H. soon after, at which a constitution was discussed, but I am informed they could not agree. They ordered manuscript copies to be sent to the churches for their consideration, and adjourned to meet again, I think, some time next month, or the month after, to make another trial. To give you, and your readers some idea of the boldness with which they prosecute their design of getting up a new sort of Baptist community, I will state to you the fact that they have sent an official document here, to be laid before the church in Nashville, requesting them to join in this new project! This document now lies before me. It is

our risk. Great care will be taken in mailing the packages, to prevent injury in the transmission.

Packages will be delivered to order at the office of The Baptist.

Subscribers are requested to send Tennessee notes.

Our exchange papers will oblige us by noticing this article.

For The Baptist. HOWELL’S LETTERS TO DR. WATSON. Mr. LYON. Many persons profess great anxiety to see valuable Sermons and Letters published, and yet do nothing to promote their publication. They wish they were published, and yet do nothing more than wish. Now, this wishing spirit does much to inspire hope, but it does more to destroy confidence, because these wishes are not accompanied by the means that are necessary to encourage the printer, and enable him to secure the object of their wishes. Many persons regret to see valuable religious periodicals declining for want of patronage, who never subscribe, or if they subscribe never pay the publisher. These things ought not to be—christians ought not to be backward in sustaining every good work, by subscribing and paying themselves, and encouraging others to do likewise. Christians should show their faith by their works. Now, many believe that “Howell’s Letters to Dr. Watson” ought to be published in pamphlet form; and if all who wish it would subscribe promptly for a few copies, a respectable edition can be published.

Thinking will not publish them—wishing will not publish them—talking about them will not publish them—and saying “I am going to subscribe for them,” but never doing it, will not publish them; but if all who want these letters published will now, just now, come forward and subscribe and pay for as many copies as they can dispose of, the work can be published in a week or two.

I believe these letters unanswerable, and well calculated to do much good; and as I want them published, I now subscribe for twenty copies, and I hope many of my brethren will come forward and do likewise.

A SUBSCRIBER.

PROTRACTED MEETINGS. A Protracted Meeting will be held at Hannah’s Gap M. H., on Friday before the 4th Sabbath in July, 1837.

Also, one at the Fork of Mulberry, (or Mulberry Camp Ground,) on Friday before the 5th Sabbath in July, 1837.

Elders Kimbrough, Muns. Bond and others will attend. Ministers and other brethren are requested to participate.

Accompanying the letters will be a few pages of statistical information, appropriate to the general subject and particularly relating to the Baptist denomination. We hope to hear from agents and others without delay. Let one individual write for as many as he thinks can be disposed of in his neighborhood. The money may be forwarded with the orders, a

The following is a copy of a letter from Elder John Rushing, which, it will be recollected, was mislaid in our office some time since. By referring to the first article in the 7th No. of this paper, the reader will find the remarks which we intended should accompany the letter.

For The Baptist

LETTER III.

Brother Lyon I am much gratified to find the pages of The Baptist open for a brotherly discussion of doctrinal points among our denomination. My prayer to Almighty God is, that men of talent and scripture knowledge may enter the field and discuss the subject of our difficulties so scripturally that we may see and embrace the truth as it is in Jesus. I am called upon by yourself to explain why that portion of the Baptists of which I am a member should not relinquish the name of Separate Baptists, and become one in name with the United Baptists. If you will look on the title page of our Minutes, you will see we call ourselves Baptists only. Yet in our writing and in our conversation we sometimes call ourselves Separate Baptists, to distinguish ourselves from the Calvinist Baptists. I will say to you and your numerous readers, we are not anxious after a name or names. We are after truth; nothing else is worth striving for. The reason why we call ourselves Separates is, we separated from doctrines set forth in a circular letter and published in the minutes of the Elk River Association in 1821 or 2, wherein the ministers were represented as holding the keys of the kingdom of Heaven, and also charging all those that did not believe the doctrine of eternal, unconditional and personal election, with wretched infidelity, which was alarming to us, who believed the first to be popery and the whole unscriptural. From that time those that believed the above doctrine began to call themselves predestinarians, in a way of boasting, as we believe; and those that differed from them they called Arminians, by way of stigma; which occasioned much distress and contention in our union. At that time partyism and prejudice manifested itself throughout the bounds of our Association, and of course a pulpit warfare ensued. In this time of distress the Association met at Sugar Creek meeting house in Bedford county, Ten.; and there a motion was made that no church should be at liberty to license their young ministers without the aid of a prosbytery, which (presbytery) was to be appointed by the Association, and they were to officiate in the above business, and constitute churches, and to ordain bishops

and deacons in all the churches in our Association. In this way our difficulties continued to increase until the meeting of the Association in 1826, then four of our oldest ministers, (to wit,) Isaac Read, Hezekiah Lasater, Wm Martin and Wm Keele, with a number of respectable brethren who separated from the Elk River Association, in the same year met and organized what is now called the Duck River Association.

Dear brother, I have given you some of the reasons why we separated. I was then sorry, and am yet, that a cause of separation should exist. Many of us were in tears at the time we were parting with some precious brethren, but others were so regardless of the compromise that was entered into by our fathers, that they showed us no charity. If the above doctrines and the spirit that supported them have perished with the using, we know of no just reason why we should remain separate. It appears to me we ought to meet each other in love, unite our labors, and the glory of God and the good of souls to be our aim. Will you say whether the doctrines alluded to above do exist among the missionary Baptists? If so, to what extent?

It seemed to be a question with you what doctrine was pleasing to me. At present, I will say I am delighted with the saying of Jesus, where he said that he came to seek and to save that which was lost. He said, "I came not to call the righteous but sinners to repentance." Where Paul said he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again. Paul again said, we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that he by the grace of God might taste death for every man. I am pleased that the commission was given to the Apostles to preach the gospel to every creature, and that it pleased God by the foolishness of preaching to save them that believe; that justification is of faith, that it might be by grace to the end the promise might be sure to all the seed. (or faithful.) How pleasing is the idea that the grace of God changes the sinner's heart; it is that grace that makes the sinner shout for joy, and say with David, "come hither, all ye that fear God, and I will tell you what he hath done for my soul." I am pleased with the ordinance of baptism, with the Supper, and that christians may add to their faith virtue, knowledge, temperance, patience, &c. Yours in Christian love.

JOHN RUSHING.

Carmol, Bedford co., Ten. March 6, 1837.

P. S. You cited me in one of your late

numbers to the confession of faith of the Nashville Baptist Church, and assured me that the Missionary Baptists strictly adhered to it. Will you, or some one of the makers of that instrument take up the fifth article, explain it, and give your views on the text quoted in said article. So various are the views of men respecting Antinomianism, I think that article needs a further exposition. J. R.

We would respectfully request Rev. Mr. Howell, as Pastor of the church whose articles of faith are alluded to in the preceding letter, to furnish the public through this paper with the desired exposition.—Editor.

BURDER'S VILLAGE SERMONS.

We have been politely presented by Mr. Berry with a handsome copy of a late edition of this excellent book, which comprises "One Hundred and One Plain and Short Discourses, on the principal doctrines of the Gospel, intended for the use of Families, Sunday Schools, or companies assembled for religious instruction in country Villages. To which is added, to each Sermon a short Prayer; with some general Prayers for families, schools, &c. at the end of the work." This work, as its title imports, is well adapted for use in such families and communities as have not the advantage of a regular ministry, as well as for social and private reading, &c. A short time might be well employed in reading one of these sermons at church meetings, and on other similar occasions, when the minister is not present. The volume contains 176 pages, 8vo, price \$2 00, and may be had at Mr. Berry's City Book Store.

DISASTER.

We omitted, in our last, to record the destruction by fire of the main building of the Furman Institute, in Fairfield District, S. C. The Baptists of that State had, with much perseverance and liberality, established their Institute, and continued it for a few years in Sumter district; but it was judged expedient, some two years since, to adopt a system of manual labor, in connection with the studies of the pupils. For this purpose the buildings in Sumter were abandoned, and now ones erected in Fairfield, in a more fertile section of country. The prospects of the Institute were now brightening, and the experiment was going on successfully, when, a few weeks since, the catastrophe occurred which

"Dashed their rising hopes."

But the shock was only momentary. Already we have information, that such generosity

was manifested by the neighboring citizens, and such prompt measures were taken immediately by the Professors, and by the Board of the Convention which assembled soon after, that the ordinary occupations of the Institute were renewed in a very short time.—The fire is attributed to an incendiary. Very little of the clothing, books or furniture in the building was saved. But the most distressing circumstance of all was the death of Francis Goddard, an interesting youth of 15, son of a widow lady of Georgetown) whose mangled remains were recovered from the smoking ruins.

CORRESPONDENCE.

Rev. B. Buckner, of Cleveland, F. T., in a letter of 9th June, says

The state of religion in this new country is cold and languid, owing in part to the unsettled state of the people. Our town has increased much, and now contains 300 souls. Among these are Presbyterians, C. Presbyterians, Methodists, Freewill Baptists, Anti-Convention Baptists, and United Baptists. These all hold meetings in town, except the last named, and I understand they will organize a church here on the 17th inst. Our little Achaia still increases her number. Our last meeting was one of much interest, we had signal displays of the divine approbation.—We have one county formed from parts of four others, and in all its extent there are but two churches that go for liberty and effort, one of which is a Cherokee church, Rev. Jesse Bushyhead, pastor. There are six churches that go against the Convention.—They have twelve preachers, ordained and licensed. The two that go for effort have but two ordained preachers and one licentiate, who is a full blooded Cherokee. We expect another ordained preacher to unite with our little church before long. O that the Lord would send more faithful laborers into this part of his vineyard. Notwithstanding the opposition, here is a great door open for the Gospel by our much despised missionaries.

PROTRACTED MEETINGS.

A Protracted Meeting will be held at McCrory's Creek, on Friday before the 1st Sunday in August next.

A Protracted Meeting will be held at Little Cedar Lick, on Friday before the 3rd Sunday in August next, which will be attended by Elders Smith and Haynie.

Ministers and brethren generally, are affectionately invited to attend these meetings.

THE BAPTIST.

A CHALLENGE.

The Editor of the Baptist Banner, in declining further contention with an individual whom he designates as "friend Beebe," and who it seems, publishes an anti-missionary sheet some where in Kentucky, concludes with the following appropriate remarks.

The editor of the Signs can call this a back out if he chooses, we care nothing for his opinion respecting it. Did we think, as we thought in November last, that the State of society demanded it, we would care very little for the kind of opponent we should encounter. He might approach us as the "armed rhinoceros or the Hyrcan tiger," still we would meet and engage him. But there now appears a favorable prospect, without a tournament with any one, of harmonizing the great mass of our denomination in Kentucky. To this object, of all others the most dear to our heart, our attention in future must be directed. We have lost our relish for theological pugilism, at least, such as we have felt it our duty hitherto to be engaged in. We have adopted another system of warfare. We intend in future to throw another kind of gauntlet. We now challenge the editor of the Signs, with all others of our opponents, to a nobler combat—it is "to love and good works." Let him meet us if he durst, in a contest for the prize in the christian race. Will he labor more than we in promoting love among brethren—the unity of the spirit in the bond of peace? Will he surpass us if he can, in the great work of restoring concord in the churches, and removing from them all controversy and questions of no practical, which gender strife and tend to subvert the harmony of society. Will he urge the Baptists more than we to put on the white armour of God in order successfully to encounter the world, the flesh, and the devil, and not to be engaged in biting and devouring one another? Will he outdo us in persuading them to put from among them all malice and evil speaking, and evil surmising, and in beseeching them to be kindly affectioned one towards another, in honor preferring one another? Will he, in short, be more constantly, more earnestly engaged than we, in exhorting them to be less conformed to this world, to place a higher estimate upon personal piety, to be more employed in the duties of religion, to read the Bible more, to be less contentions, more devotional, more intent upon serving God than Mammon, and be more frequently offering up their prayers and alms to a throne of grace for the conversion of the world, until "the mountain of the Lord's house shall be estab-

lished in the top of the mountains and shall be exalted above the hills;" until Ethiopia shall stretch out her hands unto God, and all the kingdoms of the earth sing praises unto the Lord? In a tournament of this kind we are willing to meet the Editor of the Signs of the Times, but in no other. From this resolution we cannot be driven."

THE MORAVIANS.

Extract from a paper furnished by the Society of Inquiry in Union Theological Seminary, for the columns of the Southern Religious Telegraph.

"This little band of Christians, who do not at this time probably amount to more than 20,000 in all civilized lands, have done more for the cause of missions, than the whole world besides. When they commenced their enterprise, the world was comparatively dark. Even christians could scarcely realize the loftiness and purity of the motives from which they acted. In almost every country which they visited they were accused of vile intentions. In our own favored land, the singularity of their lives rendered them objects of jealousy. They were brought before councils and courts, imprisoned, and threatened by infuriated mobs, who thirsted for their blood. They were driven from country to country, and found the European, and the nominal christian, even more hostile than the savage. No newspapers blazoned them abroad, as self-sacrificing philanthropists—no distant sound of applause reached their ears.

A distinguished periodical of our country has said: "Had the rest of the Protestant world been equally active and equally successful with the Moravians since the year 1722, the night of paganism would now be passed." The wealth and power, and numbers of the Christian world have been with their denominations. Had they been active and successful in proportion to their means, there would now be in the field 600,000 Missionaries who would have under their care more than 200,000,000 of converts. In other words, there would be no nation nor family under heaven, ignorant of the gospel of salvation."

BEEF SUGAR.

The French sugar makers produced in 1835, 669,980,762 lbs. of sugar from beets. In 1831, the product had increased to 1,012,970,500 lbs. The value in the former instance was about 6 millions of dollars, in the latter between nine and ten millions!

TEXAS.

The Pennsylvania Inquirer says— "A great Revival of Religion" was going on in Texas at the date of the last accounts, which is said to be attended by the happiest results. The following ministers were present—W. W. Hall, M. D., of Houston, Presbyterian from Kentucky; W. P. Smith, M. D., of Washington, P. Methodist, from Tennessee; I. E. Allen, of do., E. Methodist, from New York; D. H. Matthews, of Houston, P. Methodist, from Louisiana; Dr. R. Martin, of do., Baptist from Virginia; Z. Marshall, of do., Baptist, from Tennessee.

BALTIMORE.

DREADED FLOOD IN BALTIMORE.—A private letter from Baltimore, received by the press, gives us the following particulars of a destructive calamity, by a flood in that city.

I have just returned from a scene of calamity which is indelible. Between one and two o'clock this morning the citizens were aroused from their slumbers by the ringing of bells, and the loud call of the watchmen, to repair to the scene of the most destructive flood that has ever visited Baltimore. The destruction of property is immense, hundreds of stores swept off by the destructive element and several persons drowned. I understand the number of twelve have been found, and it is supposed there are several more who have shared the same fate.

We are indebted to an extra by the Express Mail from the Baltimore Gazette office, for the following additional particulars of this awful calamity.

GRAVE FLOOD.—The rain which commenced yesterday evening about dusk, soon became violent, and so continued until after two o'clock in the morning—a part of the time and especially a little after eleven o'clock, it poured down in torrents such as we have rarely witnessed. The consequence was that Jones' Falls—the stream which runs from North to South, nearly through the middle of the city—was swelled to a greater size than at any period within the last forty years. The destruction of property along and in the vicinity of the stream, and of human and animal life by the flood has been distressingly great beyond any parallel here, although a similar calamity occurred in this city on the 9th day of August, 1817.

About a mile north of the newly built part of the city, Jones' Falls is crossed by a wooden bridge of the Falls Turnpike road,—the toll gate and the dwelling of the gate keeper adjoined the bridge—the bridge and dwelling were both swept away by the flood; the gate-keeper and his wife, each carrying a child, escaped from their dwelling wading waist deep through the flood's raw minutes before the house and its contents were swept off.

Several other wooden bridges, among them, the new bridge lately erected on Hill street, were carried down the stream and with a large quantity of lumber, barrels and other articles were lodged at the upper side of the stone bridge on North Gay street, the arch of which was so much stopped up by them as to interrupt the course of the stream and cause a sudden overflow of the banks.

The arches of the stone bridge on Baltimore street and of the bridge on Pratt street were in like manner obstructed, and all the bridges much injured. By these several obstructions the great body of the increased stream was thrown on the low grounds along the west side of the Falls, deluging the streets, yards, dwelling houses and stores of the citizens to a great

extent, and causing the destruction of an immense amount of property.

The greatest destruction, as we learn, was caused at the extensive distillery of the Messrs. Whites, besides the loss of a large quantity of materials and implements, it is stated that a number of horses and mules, nearly one hundred cows, and several hundred hogs have been drowned. The report may be exaggerated, but the number of animals was certainly great.

But the circumstance most distressing in this awful dispensation, is the loss of human lives, the full extent of which is not yet ascertained, the following statement, it will be seen, is from a source undoubtedly authentic.

We learn from James F. Gross, Esq. one of the coroners, that he held inquests over the dead bodies of ten persons this morning—the following are the names or descriptions of these unfortunate individuals.

CHRISTIAN WIFE WEIST, Sexton of the German Lutheran Church, corner of Saratoga and Holiday streets, she was and three children. They slept on the first floor of their residence, in the rear of the Church, and the flood reached them so rapidly, that no opportunity was given of escape or even warning of the danger, they were all drowned in their beds, apparently while asleep.

MR. DESSAULT, and his wife Catherine—they resided in a shanty opposite White's distillery on the Falls.

JAMES DAVIE, on the Long Dock. Aged in a shanty near the Belvidere Bridge—there were four other persons in this house, who were drowned at the same time, whose bodies were swept down the Falls and have not yet been recovered.

An Extra Session of the City Council was called by the Mayor yesterday afternoon at four o'clock, and the following proclamation issued.

The dreadful inundation of the last evening, having involved many poor families in total ruin. It is earnestly recommended that the several wards institute committees to collect money for the purpose of affording immediate relief—the committee to pay to the Register the sums that may be obtained, to be distributed to the sufferers as the City Council may direct.

S. SMITH, Mayor.

TRACTS AND BOOKS.

FOR SALE BY THE POSTOFFICE OF DANIEL RICE & CO.

TRACTS.

Price 10 cents per 100 pages.

- 1. Duty of Legal Heirs, by Abraham Wright, 84 pages.
2. A vindication of the Baptists from the charge of bigotry in refusing communion at the Lord's table to Pedobaptists, by A. Booth, 20 pages.
3. The Lord's Day, proved to be a divine institution and blessing to mankind, extract from Wilson's sermon on the subject, 52p.
4. The Backslider, by Andrew Fuller, 11p.
5. Brief Hist. of the Burman Mission, 40p.
6. Last hours of several eminent useful and pious individuals of the Baptist denomination in the United States, 40p.
7. The Certainty of the Christian Religion demonstrated, by Leslie, 36p.
8. A Plain Dialogue between two brethren, A. and B., on Missions, &c. 30p.
9. The Moral Dignity of the Missionary Enterprise, by Francis Wayland, 24p.
10. The Duties of Church Members towards each other, by J. A. James, 28p.

- 11. A Scripture Manual, or a Plain Representation of the Ordinance of Baptism, by Samuel Wilson, 28p.
12. Account of Meh-Shway-ee, a Burman slave girl, by Mrs. Wade, 24p.
13. The Work of the Holy Spirit, by Robert Hall, 20p.
14. On Bigotry, by B. H. Draper, 20p.
15. Reflections against the Baptists refuted, by Daniel Sharp, 20p.
16. The Remedy of Intemperance, by J. Beecher, 20p.
17. The Great Question Answered, by A. Fuller, 20p.
18. Condition of Females in Pagan and Mohammedan countries, collected from the writings of a large number of authors of different characters and professions—by geographers, travellers and missionaries, who all agree in representing the condition of the female sex in heathen countries as degraded and miserable in the extreme, 20p.
19. The Duty of giving Christian Instruction to Children, by Ira Chase, 20p.
20. The Christian's Duty to the Temperance Cause, by J. Kittredge, 16p.
21. The Rewards of the Conquering Christian, by Cha's Bradley, 16p.
22. Intemperance, with Dialogues, by J. Kittredge, 16p.
23. Terms of Communion, by S. H. Cole, 16p.
24. Conversion of Rev. A. Fuller, 16p.
25. Pastoral Advice, 16p.
26. The Christian's Annual Directory for reading the Bible entirely through in one year, by T. Simpson, 16p.
27. The Discipline of the Primitive Churches, 16p.
28. The Great Error Detected, Or, Self-righteousness Disclaimed, by J. Berridge, 16p.
29. The Duties of Church Members to their Pastors, by J. A. James, 16p.
30. The Christian Stewardship, by R. W. Cushman, 16p.
31. The Moral Law the Rule of Conduct to Believers, and Old Moses, the Pious Negro, 16p.
32. A Persuasive to Christian Fellowship Or, The Duty of Believers to make a Public Profession of Religion, 16p.
33. Nature and Importance of Repentance, 15p.
34. A Familiar Dialogue between Peter and Benjamin, on the subject of Close Communion, by Delta, 12p.
35. Death, Judgment and Eternity, 12p.
36. To Mothers, 12p.
37. Duty to the Heathen, 12p.
38. The Soul can Never Die, 12p.
39. Autobiography of Daniel Merrill, 12p.
40. Christian Fidelity to Friends, 12p.
41. The Vineyard, A Parable, by J. A. Warne, 12p.
42. Christ Rejected, an Authentic Narrative, 12p.
43. Fashionable Amusements, 12p.
44. The Active Christian, surveying his Field of Labor, extracted from Hinton's Lectures, 8p.
45. A Persuasive to Temperance, by J. Kittredge, 8p.
Tracts of 4 pages.—The Burning Heart—

Heavy Charges against Sabbath Breakers—Do you want a Friend—The Rum Drinking Christian—The Practical Influence of Faith—On Reading the Scriptures, and Prayer—Inconsistencies in the Conduct of Christians—Ministerial Gifts to be Sought out and Encouraged, addressed to the Churches—A Cry from Burmah, to the Baptists of America—Dangerous Tendency of the doctrine of Universal Salvation.

BOOKS.

Bound volumes of Tracts, 300 pages, Bunyan's Works, 2 vols. 8vo 776p. History of the Welsh Baptists, from the year 631 to 1770, by J. Davis, 204p. Ripley's Examination of Stuart on Baptism, Hinton's Active Christian, Hall's Help to Zion's Travellers, Christ Rejected, or a Refutation of Inidelity, by Captain Guenouss.

An Essay on the Spirit and Influence of the Reformation, a prize work by E. Vilters, translated from the French by Sam'l 300p. The History of Missions, or the Propagation of Christianity among the Heathen since the Reformation, by Rev. Wm. Brown, 2 vols. A Short Account of the first introduction of the Gospel into the British Isles, by Adam Clarke, 2 vols 8vo, 1091p.

Christian Baptism.—A Sermon preached by Mr. Judson in the Lal Bazar Chapel at Calcutta, on the occasion of his baptism. Watts & Rippon's Psalms and Hymns, Miller's Selection of Psalms & Hymns, Allen's Triennial Register, elastic cover.

All which will be sold at low prices. We expect shortly to receive a new supply of Tracts and Books, which will be announced as soon as they come to hand.

Persons at a distance wishing to have any particular book ordered, will please address, post paid,

J. C. CARPENTER & CO.

Agents of the Hag. Gen. T. S.

Nashville, July 1, 1837.

LETTERS.

From Tho's Ashford, Courtland, Ala, sent \$10 and a new agent—P. M. Blooming Grove paper ch.—Ch's Word, Sanders, Ala, 40c postage 124 cts—Samuel Farmer, Athens, Ala, inquires why \$7, forwarded some months ago, have not been credited. The money came to hand last week, the credits appear this week, and the delay is explained in a letter.—P. M. Daniel's Prairie, Ala, T. Oden, discon. "refused to take his paper from the office, moved away, due \$150."—P. M. Shelbyville, 3 papers discon. "not taken out of the office." If subscribers will be so negligent as to let their papers be two or three months in the office, they should not be surprised at the P. M. for directing their discontinuance.—Ja's Dabb's, Gallatin, sent \$5, 1 for subscriptions, the remainder appropriated as directed.—P. M. Havana, Ala, 1 dis.—David Still, Athens, Al, dis.—P. M. Covington sent \$5—Rev. P. S. Gayle sent \$2—P. M. Chapel Hill, N. C. sent \$1—Ja's C. Pace, Fayetteville, sent \$125—Rev. B. Buckner, Cleveland, Ten. sent 5 new names.

RECEIPTS.

The following persons have paid up to 1st

Jan. 1838. Mrs. Martha Chardevoyno, Wm Duncan, Ja's Doss, Tho's Gibson, Ja's Doyal, M. W. Mays, Mrs. L. McLemore, Tho's Ashford, Henry Jones, Miss Eliza Merry, Miss Polly Cryer, Jesso Renney, J. B. Wiseman, D. M. Smith, R. H. McEwen, And the following to the dates respectively annexed—Aaron Burroughs to Jan. 1, 1837; Ja's Dabb's and Ja's Crow to July 1, 1837; Ja's Gourley to Jan. 1, 1836; D. L. Ray to 1st Oct. 1837; Ja's C. Pace to March 1, 1837; Ja's O. Doyal to Jan. 1, 1839; Wm. Ellett, C. C. Conner to Feb. 1, 1839.

MARRIED.

On Thursday evening, 22nd inst., by Rev. Mr. Howell, Mr. WILLIAM HIGGINBOTHAM to Miss AMANDA M. STURDEVANT, all of this city.

To the Rev. Mr. Smith Elder of the Cumberland Presbyterian.

Respected Sir—During nearly seventy years, I had totally lost the sight of my left eye, by reason, my mother informed me, of the small pox, which I had four weeks after my birth. The sight of my right eye became so dim that I could scarcely see to read any thing, and seldom go out after night fall for the last year or two. For the sake of that eye, I was persuaded to apply to Dr. Williams, the Oculist, as I never thought there could be any hope for the other eye. Within one week I can now not only see the light and the stars and the lightning bugs, but also the large letters which begin our Methodist Hymns with the lost eye only which I again am able to see to read with a double pleasure. Dr. Williams received me as an aged poor christian brother, without charge, the same acts of kindness he has manifested towards several others who have also received great benefit. But I feel it will be my duty to pray for him and for the happiness of his family as long as I live, and that he and they may be rewarded from above in a way far superior to what it is in my power to do. Your publishing my gratitude to all the world will oblige, dear Sir, Your aged servant, A. B. YOUNT.

Sumner St. Nashville, June 26, 1837-11

A REMARKABLE PRESERVATION.

On Wednesday night, a 12 o'clock, the small steam boat, P. Memphis, on her way from New Orleans to this place, got run foul of a snag which perforated her wheel house on the laboard side, & drove a bale of Cotton against a person named O'Bryan, (who was recently restored to sight) with such violence as to much bruise, but not injure him. His cries caused the Engineer to stop the machinery, which but for that circumstance might have proved fatal to all on board, as well as the loss of a valuable cargo. It seems the individual is one of many restored to sight by Mr. Williams, the English Oculist, now in this city—and is gone to Louisville to await Mr. W's arrival; on his return from Nashville, Memphis, June 13, 1837.

Another young man named Edwards, who was also restored to sight, by the same Oculist, at N. O. now acts as Steward on board the Portsmouth, and is gone to Cincinnati with her cargo. (See the certificate in the adjoining column.)

DR. WILLIAMS THE OCULIST.

To the Editors of the Memphis Journal. GENTLEMEN:—In my passage from Vicksburg, to this place, I learnt from some gentlemen belonging to Nashville that there were several Blind Poor in that City, and the vicinity. They ultimately pre-

ferred on me to go there from Memphis, which I propose doing on the 14th inst for ten days, from Nashville to go to Louisville, also for ten days and from thence to Cincinnati, for about the same period, on my way to the Falls of the Niagara. I hope to be at Buffalo on the 1st day of September, and in New York on the 1st November, where I intend to spend the winter, prior to my departure for Great Britain, I shall feel obliged if all the Editors of the Nashville, Louisville, and Cincinnati papers will copy this letter once a week with the news, and I will pay them with thanks, the P. F. on my arrival. I have the honor to be &c. THE ENGLISH. JOHN WILLIAMS, Oculist.

N. H.—I will gladly give my opinions to all classes without fee, and also my best services to all the indigent during my stay in each city. Memphis June 6, 1837.

We copy the following notice from the Vicksburg Register, June 1st, 1837.

To the Editor of the Register.

Sir, I am one of the Bar keepers at Mr. Folke's hotel, and am at a loss for words to express my gratitude to Doctor Williams, the Oculist. My mother informed me I met with a serious accident on my head when very young, by which I was totally deprived of the sight of my left eye, on which there was nothing to be seen. Many Doctors in Europe and Philadelphia were consulted, but none could relieve me.—On Saturday last I placed myself under Dr. Williams' care, and to-day I can see to read the letters at the head of any newspaper, which to me appears to be almost miraculous, as my sight has been so far restored by only a few drops of water dropped into my eye 3 or 4 times a day, and which, by continuing to do before the departure of Mr. Williams, I hope to be still further improved. Your inserting this in your paper of to-morrow will oblige, sir, yours, &c. SAMUEL WARING.

Vicksburg Hotel, May 31, 1837.

The undersigned, two poor men, who were formerly blind, and who were dismissed from two Hospitals in New Orleans as incurable, and have followed Mr. Williams, the Oculist, from N. Orleans, take this method of saying to the public, that their sight improves every day, and that one of them is now able to see to go to work this day as a laborer. JAMES GORRYAN JOHN EDWARDS.

Vicksburg, June 1, 1837.

From the Natchez Courier.

Mr. Cullen, a citizen of Natchez, called on us Saturday last, and said he had been severely afflicted nearly three years, one eye was almost dark, the other excessively dim. Four days since he applied to Dr. Williams the Oculist, and declares that with his former blind eye he can now see and distinguish objects, and that the sight of the other eye is also improved. We are glad to have this fact to record. We are also informed of two others, (all Dr. Williams has had as patients in this city,) who have also received benefit, one of whom had been affected 17 or 18 years, and another who had been dark several years, say they are benefited.

The Baptist Education Society for the Western District of Tennessee will meet on Thursday the 3rd of August, one day previous to the meeting of the Convention at Paris.—Also a full meeting of the Board of Trustees for the West Tennessee Literary Institution is requested at the same time and place. Brethren and friends are cordially invited to attend. P. S. GAYLOR.

NOTICE.

All moneys for 'The Baptist' are to be remitted at our risk. To lessen the danger of loss, and for the sake of convenience and promptness, subscribers are requested, in all practicable cases, to make payment to our authorized agents, who are desired to enclose not less than five dollars at each remittance, when this can be done without too much delay; taking care to send Tennessee notes in preference to those of other States, some of which are at a large discount.—Editor.

Extracts from a Missionary Psalm.

What is the soul? A spark of heavenly fire, Which still brightly glows as years on years retire. With brightening lustre, like a bright star, That o'er the ocean starts its rays afar.

The hope forsaken learner to guide, And make the fears within his breast subside. May beam the soul upon the saddened heart, And cause the mists of sorrow to depart.

Whence is the soul? Sprung from the hand divine—

With grosser natures can it not compare, Yet does its vital inspiration share. And all its charms to nature's law best conform.

While with a lustre kindled not to die, It radiantly beams or dashes from the eye.

What is its worth? Unbought by gems of gold,

Why ask its worth? Its worth cannot be told. But rather ask how much its rank in cost.

When in a maze of sin its path is lost,

When justice drew its wrath from high on high,

At Mercy' earne supplication was start,

The Flood of Christ alone could part the part,

That Flood was shed—the world in heaven to live.

What is eternity? The very thought

With inexpressible vastness fraught,

Oppresses! Glance down the vale of years,

Fill measuring forever disappears!

Then onward, onward still let fancy spring,

Till fails her strength and tires her daring wing!—

What hast thou seen!—Enough to dim thine eye,

Yet almost nothing of eternity!

It is the Almighty's life-time.—Think no more

Its vast, mystic limits to explore.

DRUNKENNESS

What is it that saps the morals of youth; kills the germ of generous ambition; desolates the domestic hearth; renders families fatherless; digs dishonored graves? Drunkenness. What makes a man, slung by the relatives who loved him; contemned by the contemporaries who stripped him; reviled by the very wretches who betrayed him? Drunkenness. What fills our asylums with lunatics; our ponds and rivers with suicides; our jails with thieves and murderers; our streets with infamy? *The same destructive*

He who by precept, whether oral or written, would succeed in rendering drunkenness detestable, and sobriety an inviolable virtue throughout the land, will center on all classes—a *holy*

AGENTS FOR THE BAPTIST.

- L. B. McCumbe—Franklin. C. W. Saylor—Springfield, Robertson co. Felix J. Perry—Farmersville. Harold Gaines—Clarksville. James Dabbs—Gallatin. William Moore—Trenton. Moses H. Prescott—Jackson. Wm. Malloy—Stacy's, Montgomery co. Elder Ja's H. Hall—McLemoresville. Elder Neville M. Lampton—Lagrange. Elder L. Collins—Lexington. Elder P. S. Gayle—Brownsville. Elder John Bond—Huddleston's, Rock. Elder S. Love—Church Grove, Knox co. Elder J. C. Martin—Pleasant Exchange. Charles Hicks, P. M.—Denmark. Elder John W. Moore—Green Garden. Elder R. A. T. Moore—Petaldepha. H. C. A. P. M.—P. M.—P. M. C. W. Moore—Dixons Spring. B. M. McLeod—Cotton. Wm. W. Moore—Stacy's Spring. Dr. W. Lee, P. M.—P. M.—P. M. W. Hatch, P. M.—Worcester. M. R. Lyon—Jonesborough. Elder Eliza Rogers—Sevier Co. H. Ray, R. S. Co.—Petaldepha. Rev. Sam'l. Halliburton—northern part of Gibson county. Capt. Nathan Jones—northern part of Dyer county. Rev. Cornelius Johnson—southern part of Dyer county. Elder Jno. Selvidge—Wrightsville, Roane county. J. C. Sparkman—Lawrenceburg. Eld. J. A. Leftwich—Mulberry, Lincoln. Elder T. B. Altom—Alton. Tho's L. Hale—Warrensburgh, Greene co. John W. Record—Louisburg, Marshall co. Elder Duke Kimbrough—Mossy Creek, Jefferson co. Elder B. Buckner—Cleveland, Bradley co. Elder Ja's Kennon—Rutledge, Grainger. John Morris—Athens. Kentucky. James Gholson—Wilson's Creek, Graves. Elder Thomas Chilton—Trenton.

Elder Temple Logue—Franklin. Elder D. Alcock—Paducah, Graves co. Elder Stephen Ray—Clinton. T. J. Sweeney—Bowlinggreen. John Roberts—Paducah.

Alabama.

Elder Benjamin S. Faut—Huntsville. H. H. Rocketts—Jonesborough. W. Leigh, P. M.—Loughton, Lawrence co. David Meredith, P. M.—Flora, Shelby co. Elder H. E. Faltafarro—Talladega Spring. Elder D. P. Bestor—Greensborough. Elder Wm. J. Larkins—Montgomery. Elder E. Gore—Carrollton. W. T. Hatchett—Mobile. Jas. A. Irvine—Benton, Lowndes co. A. Payne—Russellville, Franklin co. Rev. Jas. H. Curtis—Tusculum.

Mississippi.

James M. Buckner—Madisonville. Ed. S. S. Latimore—Vernon, Madison co. Elder Samuel McGowan—Columbus.

Arkansas.

Jas. Wolf, P. M.—Izard's C. H.

Virginia.

Dr. Tho's D. Toy—Norfolk.

South Carolina.

James Powell—Cheraw.

SPECTUS

SOUTHERN PREACHER

The Editor of the Biblical Recorder proposes to publish a monthly periodical, of 24 pages octavo, neatly stitched and covered, containing Sermons by living authors, and adapted to the state of our churches in the South. Destitute as we are in the Southern States of preaching, and of preachers, it has been thought that a publication, such as proposed, containing approved discourses on doctrinal and practical subjects, would be found both acceptable and useful to the religious public. And as the thing has been repeatedly suggested by judicious friends, we have concluded to adopt this method of ascertaining the wishes of our brethren generally on the subject. Should the proposed work go into effect, as it can interfere in no way with any of our religious newspapers, we shall expect to see it circulate freely through the Southern States. It will be commenced as soon as a sufficient number of subscribers shall be obtained, and continued as long as circumstances shall require. Twelve numbers will make a volume, which may be conveniently bound and preserved.

TERMS.—For a single copy, \$1 per annum; for 6 copies sent to one address, \$5; for 15 copies to one address, \$10; and for 30 copies to one address, \$20.—Payment to be made within three months from the time of receiving the first number, otherwise, 25 per cent will be added to the advance price.

Baptist Ministers, Postmasters, and responsible persons generally, who may feel disposed, are requested to act as local agents, and to make their returns as soon as practicable. Editors with whom we exchange in the South, will confer a favor, by giving this above a few insertions.

Letters to be addressed, post paid, to T. Meredith, Nowbern, N. C. March 15, 1837.

THE BAPTIST.

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

Published semi-monthly.

MATHEW LYON, Editor and Proprietor.

One Dollar a Year, paid in advance.

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NASHVILLE, TENNESSEE, JULY 15, 1837.

NO. 14.

EDITORIAL.

MISSISSIPPI RIVER ASSOCIATION OF BAPTISTS.

Some friend has obligingly furnished us with a copy of the Minutes of the 5th annual meeting of this body, which was held at El Bethel Church, Shelby county, Western District of Tennessee, on Saturday preceding the 3rd Lord's day in September, 1836. The document was rather late coming to hand, yet there are some things in it worthy of notice.

The introductory sermon was delivered by Elder A. Compton, from the 1st chapter of Ezekiel, and 17th verse—"When they went, they went upon their four sides: they turned not when they went."

A rather singular text, we should think, for such an occasion, but probably not more so than one recently selected in Virginia, viz. "One sea, and twelve oxen under the sea."

There are 20 churches belonging to this Association, from 18 of which letters were read, and their messengers' names enrolled. The table exhibits an increase of 22 by baptism, 52 by letter—total 74; and a diminution of 57 dismissed by letter, 9 excluded and 5 dead—total 71. Nett increase, three!

Elder S. T. Toncray was re-elected Moderator, and brother Peter Culp, Clerk.

The first item of business after the assembly was organized was the adjustment of a difficulty, between two parties in a church, designated as the Beaver and Brachean party and the Wigginton party, in the latter of which "William, (a black man,)" figures as largely as any, and had an equal vote in pronouncing upon the orthodoxy of Beaver Creek church! Well, perhaps this is all decorous and correct. Perhaps the intelligence of this Association is so happily equalized, that the very negroes are qualified to give law to their masters. We suppose we may soon look for an abolition newspaper in that

quarter. If our friends should want an editor, we would recommend the peppery gentleman who so recently made the Pittsburgh Christian Witness a vehicle for his asinine ebullitions.

The following advice is given to the churches.

In relation to the subject of Missionary operations, &c., as now carried on, it is almost unanimously disapproved by the churches composing this Association—and we advise our members to pursue a tender course with any dissatisfied member belonging to you, and as much promptness as the gospel requires, towards any lay-member or preacher who may interfere by imposing their doctrines and practices among our congregations with a view to produce division—as the Apostle requires to mark them which cause division, and have no fellowship with them; for God is not the author of confusion, but peace.

If we understand the preceding advice, the English of it is this—"We have heretofore kept our people in slavish ignorance by bullying and threatening of all sorts, ecclesiastical, political, domestic and commercial.—But this will not do now. The light of the glorious gospel is spreading fast. Our frozen members begin to feel its influence, and are hastening to welcome and assist the missionaries who are travelling in our neighborhoods and preaching to poor sinners, that they may be saved from going down quick into hell. We advise you to bring these brethren back to their icy slumbers; but don't drive them, don't invoke the curses of Heaven upon them—but 'pursue a tender course,' persuade them, coax them to turn back, and lie down in shame as they did before. And if any 'lay-member or preacher' presumes to exhibit symptoms of Christian benevolence among you, be prompt, have 'a call meeting,' and cast him out of the synagogues by acclamation. Give place to such an one, no, not for an hour, lest he defile our holy courts."

How impotent is man, and how superlatively contemptible, when he steps forth with his

breath of borrowed life to measure arms with Jehovah!

The circular letter, written by Elder Toncray, abounds with such amiable phrases as the following, which seem to make up the chief contents of the letter; and may be compared to lovely clusters of flowers strewed at random over a white ground, which may be well represented by the letter, as it would be quite a blank without these rhetorical ceteras—of which the following are a few—"the schemes of the day," "the signs of the times," "bustle and parade about religion," "doctrines of devils," "counterfeit religion," "tickling the fancy, charming the ear, and amusing the minds of a gay and fashionable congregation, with empty sounds, great swelling words, mild accents, and a genteel address," "zealous in a bad cause and a false religion," "a great name amongst great men," "another which is not the gospel introduced," "the saints of the Lord cheated of their right," "carnal preachers and their carnal hearers," &c. &c. &c. From all this we infer that there must be some vastly wicked folks in the Mt. River Association, that it should be necessary to employ such harsh epithets concerning them. But some may suppose that this flood of outpourments was intended for the Convention and missionary Baptists. Well, if it be, the Association blows hot and cold in the same breath; for the letter closes with advice to the churches and members to do precisely the things which they abuse and persecute us for doing. Here is the closing advice.

"And now, dearly beloved, we, with those remarks, conclude: 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine'—2d Tim. iv. chap., 2d verse: teaching the people 'repentance toward God, and faith toward our Lord Jesus Christ'—Acts, xx. chap., 21st verse: urging the necessity of the spiritual birth—St. John, iii. chap., 5th verse.

"Dearly beloved brethren, farewell; be of ONE MIND; love one another; DO EVERY ONE HIS DUTY; try to live in peace, and the God of love and peace bless you."