

# THE BAPTIST.

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

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semi-monthly. }

MATHEW LYON, Editor and Proprietor.

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NO. 12.

## EDITORIAL.

### PROTRACTED MEETING IN BEDFORD COUNTY.

We learn from Rev. Mr. Howell, who attended the meeting at Sugar Creek, that it commenced on Friday 2nd inst., and closed on Monday following. Brethren Taliaferro, Kimbrough, Gilbert, Woods and Davis, [these two are Separates,] Brame, son, and jun., and Muse, [of the neighborhood,] were present. The result of the meeting was highly favorable to the good cause. Nine persons, whites, were added to the infant church, much increasing its strength and respectability. Our readers are aware that the original church, from which several, if not a majority of the individuals composing this body at its constitution, were thrust out for daring to follow their own views of duty in respect to benevolent action, has her seat in the immediate neighborhood. Still actuated by the same petty disposition to tyrannise, these anti brethren determined to interrupt by puerile annoyance what they could not crush by the force of manly influence. It was, accordingly, quite in character for them to resort to the childishness of affixing new padlocks to the ancient meeting house, (an instance of enterprise, on their part, doubtless as novel as its motive was disgusting,) and declaring that effort men should not preach in their pulpit. Not the least inconvenience, however, was felt on this account, as the building could not have accommodated one fourth of the congregation, and as the weather was remarkably pleasant, a grove of trees was altogether preferable to the confinement of a house.

The new church, and citizens of the neighborhood, have resolved to make preparations immediately to build a respectable meeting house of brick; and have entered upon Sabbath School operations with zeal. These movements, and the deep feeling prevailing in the community, do not depend upon a mo-

mentary excitement. They result from a clear conviction of the truth of the principles which characterize effort-Baptists, and the sinfulness and absurdity of their opposite.

In fact, the structures of anti-ism are dissolving at the touch of truth; its champions feel that their strength is departing; that their oracular denunciations, and their Delphic enigmas, are no longer echoed with approbation and awe. The reflecting minds of the people have grasped and are examining the engrossing subject; and we doubt not, from present appearances, that the adage, "*Vox populi vox Dei*," will ere long be applicable to their decision. The Baptists of Bedford county seem determined to assume that position which their duties to God and their fellow men demand, and which the cultivated spirit of the 19th century will applaud. If we mistake not, they are ready to throw off the restrictions of a few conceited, domineering teachers, who think nothing right that does not take its cast from their own warped tube and dusty glasses. If the anties in every other part of the State wish to make a short work, let them get up such a *to do*, on every similar occasion, as they have just done at Sugar Creek; let them raise contributions, and buy padlocks, and hold an opposition meeting on Sunday, as brother Yates did, the other day, and which we understand consisted of nine persons.—Let the leaders of the opposition take this course, and they will soon find themselves the scattered representatives of a party that was—deserted demagogues, prominent only for their shame, and remembered but to be pitied.

### 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. From these remarks it will be seen that we need a much greater number of agents: we want one in every town and neighborhood.

Will some of our friends in Bedford, and other counties not on our list of Agents, send us their names?

### REV. MR. HOWELL'S LETTERS TO DR. WATSON.

Our readers are this week presented with the 10th and last of these highly interesting and instructive letters. We concur in the opinion frequently expressed by others, that it would be an acceptable service to the public to reprint the whole series, in pamphlet form, for a wider circulation, as well as for preservation and reference. We will proceed to do so, by subscription, as soon as the number ordered shall warrant it. The work will comprise 48 pages, 8vo., of the size and type of the Christian Review, will be stitched and covered, and afforded at 25 cents per single copy, and 20 cents per copy when not less than 10 are ordered to one direction. 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, at 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.

## ERRATA.

Several typographical errors occurred in our last paper. The most important was an omission, on page 83, of a part of a sentence in the remarks of Mr. Winslow, of Brooklyn, N. Y., at the late meeting of the Bible Convention in Philadelphia. We insert below the corrected paragraph:

"Brother Winslow, of Brooklyn, N. Y., advocated the amendment—said that he sympathized with the brethren who feared that there was a lurking desire to form an amended version of the Scriptures in the English language. For this he had no fellowship, therefore he hailed the proposed amendment as a peace offering—as a bright star of promise above the thunder-cloud, indicating a clear and cloudless day."

## AGENCY FOR THE BAPTIST GENERAL TRACT SOCIETY.

A correspondent in Benton county, Tennessee, inquires whether or not there is an agent in Nashville for the American Baptist Tract Society. "He states that he has, through much difficulty, formed a small tract society, and raised some small funds," that they wish to procure tracts, "and are persuaded that there is no section of our beloved country where tracts would do more good." He adverts with much point to the fact, which is applicable to many other sections of the country, that Pedo-Baptist books may be found in almost every Baptist family, while they are ignorant even of the existence of publications of their own faith. "Hence," he continues, "the great necessity of a more general circulation of books and tracts setting forth the truths that we contend for as a denomination."

For the information of our correspondent, and of all concerned, we state, that there has been, for several years, a supply of tracts of the Baptist General Tract Society, including some bound volumes, and a few other religious works peculiarly adapted to the wants of Baptists, in this city, and that there are now on hand, besides bound volumes, &c., about 30,000 pages of tracts, from 4 to 84 pages in size, which will be sold at the rate of 10 pages for 1 cent, and will be delivered to purchasers at the Depository in Nashville, which is now kept in the same office with The Baptist, on Deaderick Street, near the Post Office; or will be carefully put up, and sent to any point required. Letters must be post paid, and orders in all cases accompanied with the cash, which is absolutely necessary, to prevent loss to the parent society, at Philadelphia, whose prices are as low as can possibly be afforded. The Depository here will

shortly be replenished, and future orders will depend upon the demand for the publications. Besides the works belonging to the Tract Society, a variety of miscellaneous Baptist books, such as biographies of distinguished Ministers and others, Histories of Missions, and of the Baptists in different countries can be procured by leaving orders at the Depository. Notice will be given through The Baptist of new works when received.

We rejoice to see an awakening desire for literature in our religious community. A Christian people must be a reading people, or they will recede in piety as well as intelligence. We believe the chief obstacle to information among us, is the difficulty of procuring books when desired. There has not heretofore been a permanent agent in this city, to devote the needed time to the business; hence little has been done. Arrangements are now making to have the Tract and Book business attended to as its importance demands. Let all who want books or tracts make application, mentioning the names of the publications they wish to procure, and the number of copies wanted, either for their own use, or to dispose of to others, and the books shall be procured.

Until further notice, address the Editor, post paid.

## THE (KENTUCKY) BAPTIST BANNER.

Every one, who is in the habit of looking over a great number of papers, is conscious of a preference for some one of his various visitors over the rest. He welcomes it as he would a returning friend, and feels disappointed if it fail to arrive. He wades through other papers as a matter of duty, among which, of course, there are favorable exceptions; but that one he takes up with pleasure, because—and it is difficult to explain why—but, it is certainly because it suits him. This is our feeling with respect to the "Banner"; and we argue thus: If an Editor, to whom a newspaper is no novelty, perceives freshness and attraction in any particular one, how much more welcome must that one be to its subscribers, many of whom probably receive no other. Then we conclude that if a paper, conducted on Christian principles, be rendered acceptable to a community, that must be a good paper, and, *ceteris paribus*, a better paper than others, exactly in proportion as it is more pleasing to the taste of its readers, because it is more extensively read. But what is the secret of this excellence in our neighbor of Louisville? We know not, unless it be that brother Waller unites remarkable industry with a good degree of spirit in

his publication. Neither, by itself, would be sufficient.

Br. W. lately issued a proposal to enlarge his subscription list; we should be pleased to hear that his patronage is rapidly increasing. The price of the "Banner" is \$2 00 in advance, weekly.

## A FAVORABLE INDICATION.

It will be perceived, on reference to the proceedings, that "The United Baptist Home Mission Society at Paris, Ten.," has passed a resolution approving of, and recommending The Baptist to the patronage of the denomination. It was proposed to pass such a resolution, we think year before last, in the State Convention; but it was deemed inexpedient. This voice from the District, therefore, is encouraging.

Extract of a letter from Rev. Samuel Halliburton, dated,

MULBERRY GROVE, May 8, 1837.

Dear Brother—I have been making exertions on behalf of The Baptist, and have succeeded in procuring 5 subscribers, and still expect to make exertions in its favor, for I feel anxious that it should widely circulate.

Perhaps you would wish to have an account of the state of religion in Dyer and Gibson counties. There is generally a tolerably pleasant state of things. Last August there was a little church constituted in Dyer county, by the lamented David Gordon, in company with David Walliburton. In December or January they requested me to take charge of them and preach to them; I did so. Things at first were gloomy, but the Lord in his goodness has been pleased to revive his work. Some have joined, 6 or 7 have professed, many more anxious, and the work continues to spread. The spirit of effort is growing fast, though some few bitterly oppose every thing like benevolence, or at least, if it is not named to their fancy. But the Lord by his grace has enabled me to allay the prejudices of a good many. I have thus shown that our object is to benefit man.

For The Baptist.

CLEVELAND, May 9th, 1837.

Brother Lyon—I suppose the readers of The Baptist would like to hear from the Cherokee country, from our little church Achaia, of which I am pastor. Last summer that church came very near blowing up on the missionary question: when the vote was taken on the subject the church stood tied, of course I gave the casting vote and saved the church.

The others broke off. Our number was about 15 left. Since that time we have increased to about 40, the anties are about 20. You will see that the cause of missions is gaining ground in this nation. A great many Baptists have emigrated to this country, holding their letters, waiting for the battle to be fought. There is very little excitement in this nation on the subject of religion, but this may be accounted for by the unsettled situation of the people.

B. BUCKNER.

Extract of a letter from Brother John Ragland, dated,

HARTSVILLE, May 9, 1837.

The prospect of the ensuing crops is very gloomy at this time in this county. The oldest settlers say that they have never witnessed as long a drought at this season of the year. Vegetation is parching up; diseases prevailing through the land.

Recommend in The Baptist all our brethren to be steadfast and of one accord, abounding in every good work, so as we may receive the promise and go up to the house of the Lord rejoicing. The fullness of time appears to be swiftly coming to a close. Many of the heathen are becoming wise unto salvation. The Jews are returning home, and owning Christ the Lord. I think now is the time when the people of God should be up and doing, while they are alive to their duty and are willing to work for the Lord.

For The Baptist.

ALTON, Ten., May 18, 1837.

Dear Brother Lyon—Please give the following a place in The Baptist.

The Western District Baptist Home Missionary Society held her third annual meeting with the church, at Hopewell, Henderson county, Ten., on Monday the 15th inst. After attending to the business that necessarily came before the society, the following preamble and resolutions were unanimously adopted:

Whereas the American Bible Society has, by her resolutions of the 6th of May, 1836, committed injustice upon the Baptist church in the United States, by refusing to appropriate any part of her funds to aid in publishing the Bible as translated by our Missionaries in Burmah, Hindostan, &c.—And, whereas, the Baptist denomination is now imperiously called upon to withhold all further aid from that society, and engage in separate exertions to print our own translations in foreign lands. And, whereas, a Baptist Bible Society, for the United States, has been form-

ed in New York, denominated the American and Foreign Bible Society; and also an Association formed in Nashville, denominated the Bible Association of the Baptists of the State of Tennessee, for the circulation of faithful translations of the word of God in all languages, both of which invite our co-operation and prayers:—Therefore,

1. Resolved, That we highly approve the measures adopted by our brethren, and affectionately recommend the cause they have espoused, as one that calls aloud for the united operations of all those whose prayer is that the whole world may be filled with a knowledge of the truth.

2. Resolved, That we recommend The Baptist, a semi-monthly periodical published in Nashville, and edited by our brother M. Lyon, as worthy the liberal patronage of our denomination.

3. Resolved, That this Society in future be called the United Baptist Home Mission Society at Paris, Ten., and that all her annual meetings be held at that place.

4. Resolved, That our sister churches, generally, be invited to form societies auxiliary to this society, and thereby become co-workers together with us in the vineyard of the Lord.

5. Resolved, That our society be instructed to forward a copy of these resolutions to the Editor of The Baptist for publication.

JACOB BROWNING, *President*.

T. B. ARON, *Secretary*.

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, Muse, Bond and others will attend. Ministers and other brethren are requested to participate.

MASSACRE OF MISSIONARIES.

Mr. William M. Barnard, formerly second officer of the ship Selma, of this port, arrived here in the Parachute a few days since, and has furnished us with a detailed account of the murder of seventy native South Sea Island missionaries, in the month of August, 1835, at Wallis Island. It appears from his journal that the English missionaries at Keppel Island (one of the family group) conceived the benevolent plan of attempting to introduce Christianity at Wallis' Island, by sending native teachers and missionaries, thinking they would meet with less opposition than foreigners. They procured them a passage to the Island; but, horrid to relate, soon after they landed, the whole number

were murdered in the most barbarous and inhuman manner. Mr. Barnard was at the island at the time the massacre took place, and left in the sloop-of-war Vincennes, when she touched at that place. He left the latter vessel at Cape Town.—*New Bedford Mercury*.

For The Baptist.

HYMN.

1

O blest indeed that happy pair,  
Who live in love and holy prayer:  
Whose guide on earth is God.  
Whose every action, every thought,  
Has reference to the Lord that bought  
Their souls with his dear blood.

2

Whose children in their footsteps go,  
And pleasure from their actions flow:  
That family is blest.  
And should misfortune on them fall,  
Houses and lands be taken all,  
Like Job in God they trust.

3

Their happiness is still secure,  
For God has promised that the pure  
Shall verily be fed.  
And all things needful shall be given,  
To those who're on their road to heaven,  
By God's own spirit led.

4

Then let us seek that heavenly road  
That leads to yonder bright abode,  
Where Jesus ever reigns;  
Nor let us bind our hearts to earth  
Where blight and mildew, flood and dearth,  
Forever mock our pains.

O. Z.

Mr. Lyon—If you think there is any poetry in the above hymn, you are at liberty to publish it in The Baptist, if you think best.

Respectfully,

O. Z.

Certainly, we like to encourage "native talent." We don't know so well about the quality of the poetry; it may be very good. But, let better judges decide about that; "O. Z." is enrolled among our literary contributors, and shall have a corner whenever—that is, every now and then.

EDITOR.

ORIGINAL.

A little black boy was sent by the pressman into the composing room of one of the printing offices of this city, the other day, to ask for "a mark of astonishment [!] and two parentheses [()]." The urchin ran grinning away, and asked the foreman to "mark an astonisher and two apprentices."

For The Baptist.

TO DR. JOHN M. WATSON.

LETTER X.

NASHVILLE, 14th June, 1837.

My dear brother Watson: In the course of these letters, I have proved to you that the true orthodox Baptist Church, as shown by our history, has, from the days of the Apostles until the present time, ever been a missionary body. I have demonstrated, by the Word of God, that this is the true, scriptural organization of the church of Christ—a church not thus formed is not "old Baptist," nor "according to the pattern shown in the mount." I have proved to you that the method adopted by the "Effort Baptists" in Tennessee, by which to facilitate the preaching of the Gospel to every creature, by the union of individuals and churches in the Convention, is scriptural, right, and substantially the immemorable Baptist usage. And I have refuted all the objections, of any force, which I have heard, or seen, advanced against the church on the score of her missionary character, and labors. With all these facts before us, I hope the cry will be hushed, which has, from all quarters of our State, for three or four years past, been borne on the wings of every breeze, proclaiming missions an unheard of thing among the Baptists, and to favor such operations, a departure from Baptist principles! The high qualifications of the great mass of our opponents to decide what are, and what are not Baptist principles, and practice, may be readily perceived, by what we have seen lately, and shown in these letters, respecting their knowledge of Baptist history, and their information of the character and design of the church of Christ. Oh that some little knowledge of Baptist doctrine and history could be diffused among you! Surely it would unchain your minds from the gross deception and prejudice under which you have so long labored.

Ours is identical with the doctrine of our fathers in every age; our practice is the same; and respecting even the minor matter of organization, in what do we differ from those who have gone before us? In this only; that instead of attempting the occupancy, by a body located in one place, of a field so large as that, for example, of the original district of the Philadelphia Association, which embraced what is now about ten States of our Union, each State has organized its own strength to supply its own wants; hence our State Conventions. Portions of our common country, less destitute, as those in the East, and a few sections in the West, have combined to assist those that are more

so, as is most of the great valley of the Mississippi. Such are the American Baptist Home Mission Society, and the Convention of Western Baptists. In the work of Foreign Missions, and the distribution of the pure Word of God, the whole American Church is united in the American and Foreign Bible Society, and the Triennial Convention of the Baptist denomination in the United States. And I may be permitted to say to you, that our labors in these "works of faith" have added another to the many proofs already existing, that just in proportion as the Church has acted out her missionary character, in the same degree has she been united, *prosperous and happy*.

We have nothing, on the score of missions, as respects either principle, organization or action, to retract. No, my brother, be assured, our course is onward. Our only regret is that we have done so little, that so much remains to be accomplished, and that so many souls must yet go, ignorant of Christ, to their last account, before we can, as we are commanded, "preach the Gospel to every creature." The Gospel has now been in the world eighteen hundred years, and how small a portion of its inhabitants have yet been subdued to its peaceful reign! Our country has been wonderfully blessed of the Lord. The Gospel has flourished here without a parallel in the history of the world. Still, even within our own borders, how great is the existing amount of the destitution of the preached word! The Macedonian cry is heard, sounding from every hill, and valley, and plain, "come over and help us."

Extend your view, my brother, beyond the United States—embrace in the prospect the whole of North America, and the scene darkens. Half our land lies on the great Pacific, stretching from the Gulf of California to Kamtschatka, and is inhabited exclusively, or nearly so, by wandering and fierce tribes of savages. The whole of South America, from the isthmus of Darien to Cape Horn, altho' portions of it may be somewhat more civilized, is in no better a condition than the borders of the North.

Cast your eyes over Europe. Upon England you gaze with some sensations of pleasure. On the Continent is here and there a green spot—an oasis in the desert, bright and beautiful, but all the remainder is an arid waste. The land of Tacitus and Tully, dedicated to the fame of buried ages, is yet overshadowed by rosy skies, and her fields are still blooming with verdant beauty; but there despotism has built her throne, and its inhabitants sit in despair, bound in the chains of

superstition and death. The land of Homer, whose epic strains immortalized her Arcadian groves, and whose harp has rendered indelible the exploits of Archaean and Dardan heroes, is a land of darkness. For the most part, it is true, Europe professes the religion of Christ; but it is a sombre and cruel, and superstitious corruption of that religion, more heartless and grinding, and holds its votaries in more galling bondage, than paganism itself.

Look upon Africa; that land where, in her infancy, science was cradled, and whence she went forth to enlighten and elevate the nations of the West; the land of Origen, of Tertullian and Cyprian. A few faint stars twinkle here and there upon its western coast, but all the rest, from Egypt to the Cape of Good Hope, is one black night of ages, dark as her own sable sons, who prowl on the banks of her Niger and Senegal, or traverse the burning wastes of her Zahara.

There is another land, of still deeper interest to the lovers of the Bible—It is the land from which yet linger upon our ears the strains of the holy Prophets—The land where man first existed, when perfectly holy and happy, he basked in the bowers of his own enchanting Eden, redolent and fresh in virgin beauty—The elect spot of earth that bore the foot prints of Eve, in that primal hour, when

"Grace was in all her steps, heaven in her eye,

"In every gesture dignity and love."

The land where Christ himself lived, and walked among men; and where he bled, and groaned, and died, bearing our sins in his own body on the tree. What now is the condition of Asia, with her teeming millions! A few flickering lights have been kindled up among her northern nations—in Hindostan, Burmah, Siam, and some others, which are yet struggling with surrounding darkness. The south is full of idolatry, and cruelty; most of the islands wrapt in the black pall of pollution, and the west sunk in the strongest delusion of Mahomedanism. The hosts of the Saracen have, long since, trodden down the temples of Christ, which once studded her cities and her plains; Jerusalem is fallen; the glory of Palestine has departed, and the Turk now mutters his orisons to the Prophet in the places where, once, the Holy Ghost descended, in majesty, upon the followers of the Redeemer, and thousands anxiously heard, and joyfully believed and obeyed the Gospel. The sun's first rays are saluted by the crescent of the Mosque on the very spot consecrated by the inspiring songs of Prophets, and the miracles, labors, and martyrdom of holy Apostles.

Such, my brother, is the present degraded condition of the nations of the earth. Can we look upon all this, while the command is sounding in our ears—"Go ye into all the world, and preach the Gospel to every creature," and with the spirit of religion in our hearts, close our eyes and ears, and lie down and sleep on! Can I—can you—can any Christian! God forbid. O for more of the spirit of our Master—the benevolence of Jesus Christ.

What, my brother, will the Gospel do for the nations! It will by the blessing of Almighty God, produce a radical change in the condition of this whole world. It will remove the ignorance of the multitude and expel their heathenism. It will enlighten the mind, chasten and correct the understanding, convert the soul, sanctify the affections and passions—in a word, it will lead the millions of our race to the Lord Jesus Christ, the great fountain of life, and salvation. Against this holy work, I know the powers of darkness will oppose every possible force, assuming often, the more readily to succeed, even the sacred forms and habiliments of religion itself. I will not—I cannot believe that you, my brother, will longer lend yourself to the enemies of salvation—that you will still employ yourself in efforts to roll back the receding darkness upon the world, and aid to engulf the nations in eternal death. I implore, I beseech you, come out on the Lord's side. Let the worst, however, be what it may, we are not discouraged. Omnipotence is pledged for our final success. The earth shall, and soon too, be full of the knowledge of the glory of the Lord, as the waters cover the sea.

Finally, my brother, adieu.

I remain, sincerely and affectionately, your brother in Christ.

RO. BOYTE C. HOWELL.

*For The Baptist.*

MADISON COUNTY, Ala., May 18, 1837.

Dear Brother Lyon—The present is an age of improvement. The world is rapidly advancing, both in science and mechanical arts. But alas, for Zion, which is declared to be the light of the world. We see her desolations in many places, and mourn over her woes. Yet we are delighted to hear that the Lord is pouring out his spirit in some parts of the earth, and that sinners are bowing to his scepter. We would to God that it could be the case in this section of country; for we are surrounded with many poor souls that are sinking into everlasting ruin. At the same time the church seems to be almost in-

sensible of the great obligation that rests upon her; her poverty is hid from her eyes, and she has failed to purchase that gold which has been tried in the fire, that she may be rich, and white raiment that she may be clothed. Instead of attending to the duties which God has enjoined upon us, some of our brethren in this country are opposing our missionary operations, particularly the domestic mission. Not long since, I sent an appointment to a church near Elk river, accordingly I attended in company with brethren Rocket and Fant.—They had not published our appointment, but shut their doors against us, and would not let us preach. We then asked permission to preach that night, at the house of a brother; he refused. But our good Methodist brethren opened their doors to us, and invited us to preach. We thankfully accepted the invitation, and on the next day we preached unto them Jesus, and then departed, rejoicing that we were counted worthy to suffer shame for the truth's sake.

Now, brother Lyon, does not this look like the same spirit of persecution that has followed the disciples of Christ in all ages. If an enemy had done this, we could have born it, but it was those that profess to love our Saviour. It grieves my heart to see my brethren act so, believing as I do, that they are fighting against God. One joyful thought encourages us, i. e. Truth is mighty and will prevail. God has said that it shall accomplish the thing whereunto he has sent it. Although I am young in the ministry and weak in knowledge, yet I am not ashamed of the Manger, the Cross, nor the Sepulchre, for they speak eloquence that charms the seraphs around the throne of God, gladdens the hearts of saints on earth, and makes the devils tremble in hell.

Please give the above an insertion in your valuable paper, and you will confer a favor on your brother in the gospel.

W. H. HOLCOMBE.

*For The Baptist.*

Brother Lyon—You will publish in The Baptist the several Protracted and Camp Meetings in East Tennessee, with a request to all my ministering brethren to attend.

There will commence a protracted meeting at Prospect church, on Friday the 7th day of July, four miles north of Philadelphia, the week before the Convention in Philadelphia.

There will commence a protracted meeting at Luminary church, Rhea County, four miles west of Washington, to commence Saturday the 19th of August.

The following Friday being the 25th, there will commence a protracted meeting with the Sequechy church, Bledsoe County, six miles west of Pikeville.

There will commence a camp meeting with the Union church, Bledsoe County, near old Madison.

There will commence a camp meeting with the Pond creek church, 10 miles west of Philadelphia, in McMinn County, on Friday the 15th of September.

Ministers and laity, if you cannot give us your presence, give us your prayers.

R. H. TALIAFERRO.

*For The Baptist.*

A meeting of sundry brethren, by previous notice, took place at Hopewell meeting house, on Friday the 12th of May, 1837:—Whereupon it was agreed to form a Minister's meeting within the bounds of the Western District and Central Associations of Tennessee, to meet regularly at such time and place as a majority of its members may from time appoint, for the purpose of conferring with each other on all subjects that relate to the Kingdom of Christ; and the following Constitution and Rules of decorum were unanimously adopted:

1. There shall be a Moderator appointed, whose business it shall be to preserve order, state questions, and announce the decision of the meeting.

2. There shall be a Clerk appointed, who shall keep a fair record of all the proceedings of the meeting, and who shall also act as Corresponding Secretary with all other bodies of like order.

3. It shall be the privilege of any member of this Society to introduce for free discussion such points of doctrine or discipline as he may think proper: *Provided always*, That the voice of the members be first taken as to its expediency.

4. It shall be the privilege of any member of this body, while in session, to criticize in a friendly and affectionate manner, either on the doctrines, the manner and manners, gestures or language of any other member.—*Provided always*, It be done in the spirit of meekness and love.

5. The Moderator shall assign to each minister a portion of Scripture, on which his comment shall be required in writing, to be read before the next meeting, upon which a free discussion and criticism shall pass.

6. One member of the laity from any Church in our bounds shall be admitted as the representative of said church, and shall

be entitled to equal privileges in every respect with that of the Clergy.

### RULES OF DECORUM

Shall be the same that govern our associated bodies.

1. The meeting being now organized, they proceeded immediately to the appointment of their officers—Whereupon, Elder Elisha Collins was chosen Moderator, and Elder Jacob Browning Clerk.

2. Resolved, That the Secretary address a letter to the ministers and churches of the Western District and Central Associations, explanatory of the objects and design of this body, and forward it together with the proceedings of this meeting to the Baptist for publication.

3. Resolved, That each Minister present, write his views and read the same to the next meeting on the text, John I, 16, "And of his fullness have we received and grace for grace."

4. Resolved, That our next meeting be holden in the Town of Huntingdon, Carroll County, to commence the Saturday preceeding the fifth Lord's day in July next, and continue until the Thursday following, preaching at the regular hours from day to day.

TO THE MINISTERS AND CHURCHES OF THE WESTERN DISTRICT AND CENTRAL ASSOCIATIONS.

*Very Dear Brethren:*—In compliance with the second Resolution above, we present you our christian love and brotherly affection, while we take this method of expressing the earnest desire of our hearts once more to see the Church, that was purchased by the precious blood of Jesus Christ, divested of all party and sectarianism, save that instituted by Christ himself, and in the pure and primitive spirit of missions, united together with one heart, one voice, having one faith, one Lord and one baptism, with a hand ready to every good work, and thus coming up to the help of the Lord against the mighty. And conscious that union is strength, and that in this Western District the dear though bleeding cause of our blessed Redeemer now calls for a putting forth of all the strength, the energies and zeal of the friends of Christ; we have therefore, a few names of us, formed a minister's meeting, the Constitution and Resolutions of which you see above, with a view to ministerial improvement and a greater unanimity of faith and practice in all of our churches, much of which we think may be effected by a near acquaintance with each other. And having appointed our next meeting on the Sabbath previous to the meeting

of the Convention in Paris; and as our meeting will be in the Town of Huntingdon, immediately in your way, we hope to see many dear brethren there; and to this end most cordially invite all who may please to attend; at which time and place the objects of this body will be more fully developed.

While we remain affectionately, your brethren in Christ.

E. COLLINS, Moderator.

JACOB BROWNING, Clerk.

For The Baptist.

SPRING CREEK, Madison County, }  
May 23d, 1837. }

Departed this life on the 9th of this inst., NANEY JUSTICE, (widow of Wm. Justice deceased) in the 57th year of her age, after enduring a lingering consumption for a number of years, and confinement to her bed for the last 15 months of her life.

Sister Justice was in early life brought under the influence of divine grace, and being brought to see the exceeding sinfulness of sin, and her own lost and ruined condition without a Saviour, she, in the 20th year of her age, embraced Jesus Christ, by faith, as her only hope, and, shortly after, she gave the church a reason of her hope and was baptized and became a member of the Baptist church in Robertson County, Tenn. Sister Justice enjoyed much of the love of God during her pilgrimage here below, though many were her afflictions. She, with her husband and family, about 15 years ago came to this county. Here new sorrows awaited her. Not long after they arrived here the Lord saw fit to take her husband to himself, and she, though afflicted, was left to guide her family without her consort. But God was with her; and it is due to her memory to say she was possessed of strong faith in her Redeemer, and a heart glowing with love to God and man; and from this holy principle of love divine she was enabled to adorn the profession she had made by a well ordered life and conversation. Charity was the principle she delighted to cherish towards all the children of God; she was always desirous to attend upon the public worship of God, not only with her own dear brethren but with the pious and devoted of other denominations, and the Lord abundantly blessed her in this holy practice, for often did the Lord meet with her in his love and power, so that she would praise him aloud for the riches of his grace towards her, calling on others to join her in praising the Lord for his abundant goodness towards the guilty race of Adam. She possessed great enlargement of soul and

ferrency of heart for the advancement of the Redeemer's Kingdom. She believed that God was her sovereign, that he has an undoubted right to command, and that it was her duty to obey. That God had appointed the common means of his grace for the furtherance of his Kingdom on earth; and though a tender female she felt the weight of the command to the church to preach the gospel to every creature. Therefore she was not one of the least or last to contribute to the support of the ministry, accompanying her contributions with prayer to Almighty God to crown her efforts with his blessing. Her house may be said to have been the house of prayer. Her doors was ever open to receive the worship of the Lord. She was indeed a friend to the needy, she clothed the naked, fed the hungry, and relieved the sufferings of her fellow creatures as far as was in her power. She was a tender and affectionate parent. Often did she call her children around her, and endeavor to instruct them in the way of salvation, pointing out to them the dangers of sin, lifting her prayers to a throne of grace for them: and during her last illness, though long and lingering, and to the last degree painful, she bore it with patience becoming a christian, and oft times did I hear her praise Jesus for his love to her so that she often desired to be absent from the body and be present with the Lord. I visited her but a short time before her departure. Though weak in body her faith was strong, her confidence sure, and her evidences for glory bright. Thus died one of the most prominent examples of christianity I ever have known. She was a kind mistress, a respected neighbor, and above all she lived and died a pious and devoted christian. She has left a numerous family of children, most of whom are following the pious footsteps of their parents, to meet them above. In this case we are not left to sorrow as those that have no hope; for them that sleep with Jesus will God bring with him. May her example inspire our minds to righteousness and true holiness.

I have been a witness of a number of the facts here stated, and for the rest I have been indebted to the family and acquaintances.

Your brother in Christ.

JAMES C. SENTER.

### FINANCES OF THE COUNTRY.

Instead of having the benefit of some 40 millions of surplus money, our Government was recently compelled to borrow \$400,000 of the U. S. Bank of Pennsylvania.

*From the Baptist Advocate.*  
CLOSING NOTICE.

MAY 13, 1837.—A late day to furnish the volume for 1836. But the editor hopes that the pressure of other engagements and the fact that his labor on the Advocate has been gratuitous, will apologize for delay. And here perhaps will terminate the publication of the Baptist Advocate;—at least it will be suspended. One thousand copies have been published, of each volume. Only between five or six hundred have been taken by subscribers. The price has been only One Dollar—lower by nearly one half than can be afforded, and than is the price of most other publications in proportion to size. Testimonies of approbation have been tendered in abundance; but a want of the more substantial encouragement of an adequate subscription list, compels us to stop for the present. It possibly may be resumed next year in a form somewhat varied. If so, due notice will be given. The thanks of the editor and publisher are returned to those who have used their efforts to extend its circulation.

J. STEVENS, Editor.

The subscriber, having put his work, entitled, 'Lives of Virginia Baptist Ministers,' to the press, has it in contemplation to prepare another, which shall be more strictly a history of the denomination in our State. A few materials for this publication have been already collected, and he hereby expresses the hope that brethren in different parts of Virginia, will render their assistance by obtaining those facts which ought to be recorded in such a work. Especially would information on the following points be useful:

1. Persecutions and trials of Virginia Baptist churches.
2. Interesting facts connected with the origin of churches.
3. Origin and history of associations.
4. Influence of erroneous sentiments.
5. Reference to pious and eminently useful private brethren.
6. Defects of the church or denomination, in spirit or practice.
7. Anecdotes, &c. &c.

Any suggestions respecting this work, will be most thankfully received. It is desired that at the approaching meeting of the General Association, all the materials which can be obtained, may be forwarded. Will the brethren be kind enough to give attention to this subject! A regular series of the minutes of each association is wanted.

JAMES B. TAYLOR.

Richmond, April 3rd, 1837.

BE SOMETHING.

One principle of the Mussulman creed is, that every person shall have some trade.—Thus should it be, the world over. See that young man, no matter what are his circumstances or prospects, if he has no plan, he will never accomplish much. If he relies upon his present possessions, or upon the anticipated favors of fortune; ten to one if his fine hopes are not blighted, and he find, too late, that the only path to true greatness, is by application. The following maxim will apply to persons of every condition in society who

are about entering upon the stage of active life. Choose, after mature deliberation and consultation with judicious friends, that vocation which appears most suitable for you.—Be not diverted from your purpose, let nothing prevent you from qualifying yourself thoroughly for it; then pursue it with unremitting diligence, and you will honor yourself, and be a blessing to community.—*Morn. Star.*

OBITUARY.

DIED on the 27th April last, Rev. JOSEPH KNIGHTEN, aged about 70 years, possessing hope beyond the grave. For the last seven years, he had been travelling and preaching the gospel, caring no more for the perishable things of this world than a bare support for his family. The present year finding his bodily strength failing, he accepted a call to the Mount Pisgah, Flat Rock, and his own church (Bethany) and settled his family amongst them.

About the first of March, he was seized with a pulmonary affection, which ended his life in a few weeks. On his death bed he was perfectly resigned to the will of God; he said he desired to recover once more to preach the gospel.

A few days before his death he communicated to one of the members of the Mount Pisgah church, that he became a member of the Baptist Church in July, 1790, and was ordained a minister in May 1804.

*Southern Watchman.*

FIRE IN ALTON.

A fire (and the first that has happened,) broke out yesterday between 2 and 3 o'clock, in a new, unfinished, building adjoining the bank. The prompt and indefatigable exertions of both citizens and strangers saved the bank and several new and unfinished buildings. The building burnt was owned by Mr. W. S. Gilman, whose loss is probably 1500 or 200 dollars.—*Pioneer.*

Every thing is done westward, on the go-ahead principle; the Cleveland Advertiser says that on Rock River, a young man reached a settlement on Monday, surveyed his land on Tuesday, built a house on Wednesday, went a courting on Thursday, got married on Friday, moved home on Saturday, and, with his wife like the rest of the settlers, went to church on Sunday.

Hon. John Sergeant has been elected president of the Conveation for reforming the Constitution of Pennsylvania.

The proprietor of the perpetual motion, lately exhibited in Boston, has absconded without paying the man that turned the crank in the cellar.—*Louisville Journal.*

The identical ship in which Capt. Cook circumnavigated the Globe is now lying at New York. She was originally called the Endeavour; but after passing through many scenes and changes, now goes by the name of the Rubens, and belongs to Antwerp, whence she has arrived at New York with a cargo of rye.—*Nat. Intel.*

Elder E. Collins, and Elder P. S. Gayle and family, have recently suffered severely from sickness, but are recovering.

The President of the United States has issued his proclamation, appointing the first Monday in September next for the meeting of Congress.

The Natchez Courier states that Oscola passed up the Mississippi river a few days ago on board the Steam Boat Ambassador.

A new census of the State of Mississippi has just been taken under the authority of the State. Official returns have been received at Jackson from all the counties but three, De Soto, Monroe and Tunica. The whole number of inhabitants is (these three counties excepted) 302,207; of whom 140,142 are free whites, and 162,065 slaves.

The free white males in the State are 75,299, of whom more than half or 39,488 are under the age of 21 years. The white male population of full age and upwards, is 35,811.

The number of acres of land cultivated in the State, in the year 1836, was 1,027,045.

The number of bales of cotton produced in the State, in the year 1836, was 315,194.

The largest cotton growing county in the State is Adams, which raised last year 39,964 bales, the next is Madison, which raised 30,873, and the third is Wilkinson, which raised 30,579. The next highest on the list is Hinds, which raised 26,426; Claiborne, 25,182; Warren 15,132, &c.

WHEAT FLY.—It is said that one bushel of unslacked lime, ground fine like plaster of Paris to the acre, and sowed in the spring just as the wheat begins to grow will destroy the wheat fly.

Alfred Craig, the mail robber, who committed the depredations on the Steam Boat mail between Louisville and Cincinnati, was recently convicted and sentenced to six years imprisonment in the Kentucky penitentiary.

Dr. Franklin, when at Paris, being in company with an Italian nobleman, the conversation turned upon religion, which the nobleman spoke of.—'How comes it,' says the doctor, 'that the Italians, who are born at the very fountain of religion, should possess so little of it?' 'That's easily answered,' replied the nobleman. 'In Italy we manufacture, it is true, a great quantity of religion; but like other manufactures, it's all for Exportation.'

## 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 20, 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.

TEXAS.—For a single copy, \$1 per annum; for 6 copies sent to one address, \$5; for 13 copies to one address, \$10; and for 26 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 T. 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 & Dantell, Publishers, No. 9, Cornhill.  
May 19.

## AGENTS FOR THE BAPTIST.

## Tennessee.

L. B. McConico—Franklin.  
C. W. Sayle—Springfield, Robertson co.  
Felix J. Perry—Turnersville.  
Harril Carney—Clarksville.  
James Dabbs—Gallatin.  
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—Cullen.  
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. Snead—Philadelphia.  
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—Warrensburg, Greene co.

John W. Record—Louisburg, Marshall co.

Elder Duke Kimbrough—Mossy Creek, Jefferson co.

B. Buckner—Cleveland, Bradley co.

Elder Ja's Kennon—Rutledge, Grainger.

John Morris—Athens.

Elder Burrow Buckner—Caldwell.

## Kentucky.

James Gholson—Wilson's Creek, Graves.

Y. C. Blake—Bowlinggreen.

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. Pant—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, Lowdes 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. Benton, Ala. 1 dis.—T. D. Toy, Norfolk, Va. sent \$10, 2 discon.