

DEGREES OF GREATNESS.

The greatness of the warrior is poor and low compared with the magnanimity of virtue. It vanishes before the greatness of principle. The warrior is hampered by freedom, or religion; the unshrinking warrior is despised and scorned, with no crowd to infuse into him courage, no variety of objects to draw his thoughts from himself, no opportunity of effort or resistance to rouse and nourish energy, still yields himself calmly, resolutely, with invincible philanthropy, to dear prolonged and exquisite suffering, which on retracting word might remove; such a man is as superior to the warrior, as the true and noblest heroes above us to the low earth we tread beneath our feet.

Great Generals, away from the camp, commonly no greater men than the men taken from his workshop. In conversation they are often dull. Works of profound thinking on general and great topics cannot comprehend. The conqueror of Napoleon, the hero of Waterloo, undoubtedly possesses great military talents, and we have never heard of his eloquence in the Senate, or of his sagacity in the cabinet; and we venture to say, that he will leave the world without adding one new thought on the great themes on which the genius of philosophy and legislation has meditated for ages. We will not go down for illustration to such men as Nelson, a man great on the deck, but debased by gross vices, and who never pretended to enlarge the mind of intellect. To constitute a comparison in point of talent and genius between such men and Milton, Bacon and Shakespeare, is almost an insult on these illustrious names.

Who can think of those truly great intelligences; of the range of their mind thro' heaven and earth, of their deep intuition into the soul; of their new and glowing combinations of thought; of the energy with which they grasped and subjected to their main purpose the infinite materials of illustration which nature and life afford—who can think of the forms of transcendent beauty and grandeur which they created, or which were rather emanations of their own minds; of the calm wisdom and fervid, impetuous imagination which they conjoined; of the domain which they have exerted over so many generations, and which time only extends and makes sure, of the voice of power, in which, though dead, they still speak to nations, and awaken intellect, sensibility and genius in both hemispheres, who can think of such men, and not feel the immense inferiority of the most gifted warrior, whose elements of thought are physical force and obstructions and whose employment is the combinations of the lowest of objects in which the powerful mind can be employed.

SUPPLICATION OF A WIDOWED MOTHER.

Addressed to Ramblers in behalf of an intemperate Son.
O, spare my child! in mercy spare!
To him no more the poison give,
In mercy, bear a mother's prayer,
And let the child and mother live!
'Tis true he's wretched—fallen low—
From virtuous intercourse exiled—
Yet still a mother's heart doth know
Him as a child—my darling child!
Still, to this bleeding heart he's known,
The child of him so dear—and gone—
His life the offspring of my own—
Bright hopes of married life's bright dawn.
O yes,—the aching, bleeding breast,
Still knows him as that precious child
That here its infant head did rest,
Here drew its life, here wept and smiled.
I know him as that beautiful boy
That sweetly prattled, sported free—
His heart's delight—the hope and joy
Of his dear mother's memory.

O yes—'tis he now appears
So vile, yet to this heart he's known
Who in his youthful years,
'Midst brightest circles, brightest shone.
Yes, still his heart, tho' he be vile
Can ne'er a mother's love forget—
Nought can its bitter grief beguile
While he—her child—is wretched yet.

O wretched, wretched child! undone—
Child, to whom while I gave life,
Must be this awful curse still run,
And sink into a drunkard's grave!

And O, his soul! my child's poor soul—
Must that depart in guilt, to dwell
Where such dark, fiery billows roll,
As constitute the drunkard's hell!

O spare him! spare—ye who have made
My child the wretched thing he is—
Ye who from virtue's path betrayed
My son, to guilt and woe like this!

O, let the past suffice!—no more
Temptation's cup to him present—
O, cease the poisoned glass to pour,
That he may possibly repeat:

Yes, spare my child—in mercy spare
That he and ye may be forgiven—
And child and parent's blessing share,
And blessing of approving Heaven!

SAVIOUR.

'Last at his cross, and earliest at his grave.'
She wept beneath the cross, when all beside
Forsook him—when a trembling seized
The earth,
When terror shook the nation far and wide,
And from their graves the buried dead
Came forth—
She wept beneath the cross when fear was
rife,
Like flowers that bowed, but broke not with
the strife.

She followed him to his tomb, and saw him
laid
Even as mortal, in the darkening dust;

With streaming eyes his resting place surveyed,
But never failed a moment in her trust
That he would burst his bonds again, and rise,
Amidst rejoicing angels to the skies.

She stood beside his grave, o'er the first light
Of morning, shone upon the dew-charged
flowers;
The seal was gone, the guards were put to
flight,
And Death, the tyrant that the earth de-
vours—
For come—our Saviour, could his sting de-
stroy—
And now she wept—ay, wept again for joy!

He would no longer thus forsake them not,
And he shall not forsake thee—He shall be
Thy constant friend, whatever be thy lot,
And in thy parting hour, the stay for thee,
Thy father's aid, strengthened—our dear
Saviour shall save,
And at thy rising, call thee from thy grave.

A Centurion is mentioned in the Boston Medical and Surgical Journal. It is there stated that the bright and brilliant atmosphere at St. Croix, (one of the West Indies,) there is one peculiarity which has never been satisfactorily explained. This is the tendency to lockjaw, which men, women, children and animals participate in alike. This fact is referred to in Dr. Tucker's recent paper in the Journal, and is so noticeable among the planters that it has ceased to be a matter of wonder—"It forms," says the editor, "a serious subject for medical pursuit, giving, how it happens that slight wounds, bruises, and contusions, resulting from the most common and ordinary circumstances, are frequently followed by an intense rigidity of the maxillary muscles, which scarcely relax in death.—There is good authority for asserting that the domestic animals are equally liable to the same malady, though when young, they seem less predisposed than in adult age.

Those conversant with the domestic condition of the inhabitants of St. Croix, are familiar with the general custom of drinking rain water, which is not always of the purest kind, being sometimes extremely offensive from being kept a long time, during continued droughts in wooden tanks. Those who can afford the expense, are careful to filter that which they drink, through stone; but the laborers have no such preparation, and they are obviously the greatest sufferers from lockjaw. No mention has been made of a similar predisposition to the disease in any of the adjacent islands, although their geological appearance is very similar.

The bill to adjust the remaining claims on the deposit banks, passed on the last day of the called session of Congress, requires the payment of the claims in three equal instalments on the 1st July 1839, 1st of January 1840, and 1st of July 1840.

Most men know what they hate, saw what they love.

THE BAPTIST.

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

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VOL. III NASHVILLE, TENNESSEE, NOVEMBER 15, 1837. NO. 22.

TO CORRESPONDENTS.

"A Baptist and Lamen," who addresses us with a "Mr." and "Esq." at alternate ends of our name, under date of "Louisville, October 4, 1837," is informed that when we arrive at the conclusion that his disquisition on the "mystery" of predestination is worth the postage we had to pay thereon, we will endeavor "to untie the Gorgon no!" discoursed of in the document aforesaid, and gratify the public—or the author, with its insertion in our columns.

We are authorized to say that the Rev. Robert Donnell, will preach in the Cumberland Presbyterian church, on Saturday and Sabbath, the 18th and 19th of this inst.

BETHEL BAPTIST ASSOCIATION.

We have received the Minutes of the thirteenth session of this body, which was held at Mt. Zion, Todd County Ky., on the 23d, 24th and 25th days of Sept. 1837.

The introductory sermon was delivered on Saturday, by Robert Anderson, from Titus, ii. 14.

Elder Reuben Ross was moderator.

Table with 2 columns: Item, Count. The number of baptisms during the last year is 95. Received by letter 86. Dismissed 97. Restored 4. Excluded 18. Deceased 66. Total 260.

We copy from the proceedings the following items.

5th. "Attended to the requests of E. Grove and Hopkinsville Churches on the subject of the A. and F. B. Society, and passed the following resolutions:

1st. Resolved, That we cordially approve of the late organization of the American and Foreign Bible Society, which we regard as constituted in obedience to the providence of God, calling our denomination to adoe-

vor, by unfettered and untrammelled action, to give the Bible, in true and faithful versions, unto all the nations of the earth. For, "the Field is the World."

2d. Resolved therefore, That the formation of Bible Societies, auxiliary to the A. and F. B. Society, be recommended to each Church within the bounds of this Association.

3d. Resolved, That we think it inexpedient at this time to appoint an Agent to visit the Churches in our body, to explain the objects of the A. and F. B. Society, as recommended by the Hopkinsville Church.

A CONVERSION.

If the perusal of the following letter does not cause the enemies of missions to pause in the midst of their opposition, abstract arguments can be of little use in their case. The eloquence of facts is more powerful than that of words. We tremble for those who tremble not when convicted of being stumbling blocks in the way of sinners. The very gist of the whole question here stares the reader in the face. This letter presents the sum and substance, the essence and end of all true missionary operations. People are living and dying without the Gospel. Professors of religion are deprived of the most precious of all earthly privileges. The sound of the ministers voice is to them like the dreamy recollection of some fading story of childhood. Their children are growing up, without religion, without the preached Gospel, without the Sunday School. To them the Sabbath of the Lord brings no holy associations; there is no warning voice to remind them that their dwelling place is on the borders of the tomb, and that

"There are no acts of pardon passed In the cold grave in which we haste, But darkness, death, and long despair reign in eternal silence there."

The advocates of missionary operations, desire to send the living preacher among all these destitute families. They think it important to thunder the awful truths into the

ears of sinners, that the human heart is deceitful above all things and desperately wicked; and that there is no other name under heaven given among men, whereby they may be saved, but the name of Jesus Christ. Is it not wonderful that man—and old heart-sickening reality, that professed Christians—can oppose this most sublime and merciful of all "schemes" of which this world was ever the theatre,

We congratulate our brother on his happy change of opinion, and hope that he will constrain others; especially his yet opposing brethren, by his greater usefulness and devotion to the best and noblest of works, to glorify God in a similar manner.

For the Baptist.

TUSCALOOSA City, Ala., Oct. 31st, 1837.

DEAR BROTHER LYON.—I am altogether unacquainted with you, except through the medium of your paper; nevertheless I will take the liberty of stating to you a few facts, and if you think them worthy of a place in your paper, you may send them abroad. I have been (till of late) opposed to missionary operations, though not so boisterous as a great many anties are. I never did, as I recollect, publically avow my sentiments as an anti-missionary, but once, for which I have been sorely afflicted of late, and tho' my opportunity is limited, I feel resolved in future to do what I can for the promotion of that cause that I have till recently been opposed to. I have had much thought on the matter of missions ever since its introduction in Alabama, and have generally been more an observer than an opposer, though secretly in opposition. I attended the Canaan Association in September last as a messenger, and when that body went into the appointment of two domestic missionaries to preach to the destitute churches and settlements in their bounds, I felt opposed to the measure because the Association voted them \$1.25 per day, for their actual services, but in the canvassing of the matter, a brother arose and to encourage the measure, stated that he knew of brethren whose situation had not permitted them to hear a Gospel Sermon preached in fifteen years, and that they had children grown who had never heard the Gospel preached in their lives. I confess that

this was the first deadly blow that the anti spirit in me ever received. I sat a while in deep thought, my feelings I cannot express, but before I left the house I felt prepared to say, if giving these brethren \$1.25 per day or any other price that will enable them to go and preach to those poor creatures, and tell them of Jesus, do pray give it and let them go. I returned home and gave myself considerably to reading and meditation. I went on in a short time as a messenger to another Association, where the anties were pretty strong, and the friends of missions did not want to make it a question in the Association, yet the anties urged it, and did not wish to allow them to do as they saw proper, i. e., to give or not give; and in spite of all the entreaties of the friends of missions, they rent off and left them, and as I am informed, intend forming themselves into an anti-missionary Association.

Now the harshness manifested by these opposers, and the meekness and lamblike disposition that appeared in all the conversation and deportment of the others, went to convince me more fully that the cause was of the Lord. I returned home determined in the strength of the Lord to do all that a poor weak creature like me could do in the cause, and my sincere prayer is, that the Lord may bless the humble efforts of his people, to promote his glory. I do feel thankful to the Lord that he has convinced me of my error, and humbly trust, that others who are in opposition will be convinced also. There have been several great meetings of late in this county, by missionaries chiefly. I may say altogether, at which meetings christians of all denominations have been made to rejoice together, and many, very many sinners have been made to cry for mercy, and have professed faith in Christ. I can say to you, that notwithstanding all the opposition, the cause of Christ is advancing here; and O! may the news of salvation spread speedily to earth's remotest bounds, is the prayer of your obedient servant,

J. LANSING.

MINUTES OF THE CONVENTION, IN THE WESTERN DISTRICT.

We call attention to the following resolution of the Convention, at its late Session at Paris.

Resolved, "That 1,500 copies of our Minutes be sent to the Executive Committee for distribution in West Tennessee, and that 400 copies be sent to our brethren in East and Middle Tennessee, and that the balance be distributed by the Editor among our brethren and to Conventions, Missions and Education Societies."

In compliance with the preceding instruction, we have forwarded 200 copies of the Minutes by Dr. S. D. Whitsett, to Elder R. T. Daniel, Paris Tenn., and are waiting an opportunity to send the remaining 1300 to one or more points in the Western District. 200 of the remaining 500, will be forwarded to Members of the Executive Committee in

East Tennessee, by the first convenient opportunity, having 200 for the use of brethren in the Middle District, and 100 to be sent to distant individuals.

We hope that all interested will use the proper efforts to assist us in the circulation of this valuable, and, in the present crisis, important document, as soon as possible.

Brother James C. Sentre sends three new subscribers, under date of "Spring Creek October 23rd, 1837," and says, after having expressed his desire to aid in the circulation of our paper,—"Persecution rages in this section against effort, but the cause is onward and truth is mighty and most prevail, and if God be for us who can be against us."

It is gratifying to see the friends of "The Baptist" multiplying. We hope they will all render it that substantial patronage which at present, it so much needs.

For The Baptist

MOORESVILLE, TENN., Oct. 21, 1837.

Dear Brother:—A protracted meeting of ten days continuance, held at Friendship, or Fountain Creek, in Maury County, closed on last Sabbath evening. The Church at that place has been under the pastoral care of Rev. Elijah Hanks ever since it was organized, and, at the commencement of this meeting, contained something like eighty members. The appointment, in the outset, was only designed to be a regular monthly meeting, but on the Sabbath that it was expected to close the congregation seemed to be unusually interested, and a goodly number designated themselves as mourners, and appeared unwilling to leave the place. In this state of things, it was concluded by the brethren to continue the meeting a day or two longer, hoping that the Lord would revive his work; nor were they disappointed, for the excitement among the people increased from day to day—the preachers, though few in number, and, the most of the time, much exhausted, were unusually drawn out in their peculiar work—Christians were aroused to a sense of their duties and privileges, and heartily engaged in the work of the Lord—sinners seemed amazed, and many were deeply and pungently convicted for sin—conversions became frequent, and some who had backslidden were reclaimed. Thus the meeting progressed without any fixed period for its termination, for almost every person seemed unwilling it should close, while the prospect of good continued so ominous and encouraging, and finally, when imparious necessity compelled its

discontinuance,—the preachers and people being nearly broken down with excessive labor, and loss of sleep, there was no abatement, but rather an increase of the gracious work. About 30 professed faith in Christ, as could be ascertained. Some 7 or 8 of them were middle aged men, and heads of families. One fact is remarkable, during the whole meeting the number of males, who distinguished themselves as mourners, was nearly double that of females. Perhaps ten or twelve joined the Church during the meeting, and it is thought as many more will do so at our next meeting.

We were greatly assisted by our old Presbyterian, Cumberland, and Methodist brethren, who all joined heart and hand in helping us forward. Uninterrupted unanimity, harmony and good feeling prevailed throughout, and the meeting closed, amidst thrilling expressions of general satisfaction among the people. The utmost decorum and good order were observed by the congregation during the whole time. The writer has been in the habit of attending religious meetings for the last 20 years, and has tried to be a close observer of their progress, but he has never witnessed one, which would compare with the present, when all the circumstances of the case are considered. This was a circumscribed neighborhood meeting, and not heard of at a distance till near its close—the congregation was not larger than from 300 to 500 persons until the last day of the meeting, a good part of the time but one preacher, and at no time were more than three present, who took part in the services, but the Lord was there, and the lack of man's service was more than supplied. The oldest persons, who attended, say they never witnessed such an occasion before. This is the Lord's doing, and it is marvellous in our eyes. He hath done great things for us, whereof we are glad.—Halleluia! the Lord God omnipotent reigneth.

Brother Hanks held a similar meeting at Knob Creek a few weeks past, and about the same number professed to find peace; he will probably send you an account of it. The march of gospel truth is onward. The prevalence of liberal, or angelical principles, in this section, encourages us to regard the present as the auspicious dawn of Zion's prosperity.

Affectionately your brother in Christ,
H. B. KELSEY.

CHURCH CONSTITUTED.

A Baptist church was constituted at Easton, Penn., Sept. 20th, by Elders Mathias Jenkles, Bechis, and Barrow.—*Rel. Herald.*

MORE BAPTISM.

We are allowed to avail ourselves of the contents of a private letter from brother Marmon of Smith Co., from which we learn, that at a late meeting at Peyton's Creek, from 20 to 30 persons professed religion, and that there was a vast number seriously afflicted. There was also a great excitement at Mt. Tabor, the day following, and 17 baptized. At Goose Creek, the same day, 27 were received for baptism; after which, it being near night, the congregation was dismissed for refreshment, and returned and spent a good part of the night. Several were received the next morning, making thirty-five at that Church. The letter continues—"These prepared for the water, which was a quarter of a mile distant (the hand-dug procession formed at the house, and the candidates walked together two and two, singing. The day was fine and there was no meeting near to divide the congregation. These circumstances with the extraordinary excitement all around, brought together an immense concourse of people, as you may suppose. At the water, the scene surpassed description. The candidates formed on the margin of the creek. The preacher, brother Bransford; took his station in the water, and was aided by the deacons, who led the candidates in and out. First went in an old gentleman, —, his wife and two sons, hand in hand; then our friend, —, his wife and two sons, in like manner; — and wife; a young man and two young sisters, the two young damsels, twin sisters, and so on. There were thirty five immersed in fifteen minutes by time, all white persons. The whole proceeding was conducted in the most decorous manner. The deepest interest seemed to be felt by all the people. Not the slightest appearance of lightness was manifested. We then repaired to the house and engaged in singing and prayer; after which the sacrament of the Lord's Supper was administered. The excitement was then too great to admit of preaching, or any further regular exercises; such were the rejoicings of some, and the mournful cries of others. This state of things continued until near night, when I left. The meeting was kept up until the following night, when it was discontinued, as all the active men, preachers and others, were worn down by fatigue. Of the poor mourners, there were many. And there were many conversions.

"This mighty divine movement embraces the whole region of Dixon's Creek, Goose Creek, Peyton's Creek, and Mt. Tabor,

Churches. It is appearing at Hopewell, and some other places.

"At a meeting on Thursday last, at Dixon's Creek, 9 were received, and several baptized; making more than forty since you left home. The number received at Goose Creek, since August, is from seventy to eighty. How many at Peyton's Creek and Mt. Tabor, I know not.

"A Church of thirty members was constituted yesterday at the cross roads. Some who have opposed, have returned and taken their seats, declaring that there was not sufficient cause for division. Many of the opposing party will come over."

COLUMBIAN COLLEGE.

We copy below two articles from the National Intelligencer and Alexandria Gazette, in reference to the recent commencement of this institution. We learn from other sources that this commencement afforded high gratification to all those present. The exercises were of a highly elevated character in point of intellectual merit, and the number of graduates was larger than for several years past. All that is now wanting to restore this institution to its pristine vigor, and enable it to fulfil the expectations of its founders is an increase of the number of its students. This can readily be effected if the Baptists in this and other Southern States, extend that patronage to it which they are now bestowing on other institutions not connected with the denomination, and in which no religious influence is exercised over the minds of their sons, at that season, when impressions are the most permanent, and of consequence the most important in reference to their future destiny. *Religious Herald.*

COLUMBIAN COLLEGE COMMENCEMENT.

The commencement of the Columbian College in this district, took place as we have heretofore stated, on Wednesday last. The following was the order of the exercises:

MUSIC.—PRAYER.

By candidates for the first degree in the arts and sciences.

1. American Literature—Oration, by James G. Andrews, Sutton, N. H.
2. Emulation—Oration, by S. Standish Bradford, New Bedford, Mass.
3. Moral Education—Oration, by Hartley W. Day, Sydney, Me.

MUSIC.

4. Poetry—Oration, by Thos. J. B. Frye, Washington, D. C.
5. National Points of Union in the American people—Oration, by Francis Alonzo Gates, New London, N. H.
6. Classic Times—Oration, by John D. Kurtz, Georgetown, D. C.

MUSIC.

7. James Madison—Oration by Solon Lindsley, Michigan city, La.

8. Ultimate Triumph of True Principle—Oration, by George Nelson Townsend, Boston, Mass.

8. Influence of Christianity upon Literature—Oration, by Obed B. Walkers, Limerick, Mo.

MUSIC.

10. The Analytical Power of Democriteus—Oration, by N. Marshman Williams, Beverly, Mass.

12. The Indian's Last Lay—A Poem, by John Felch Burbank, Portland, Me.

MUSIC.—CONFERRING OF DEGREES.

The degree of A. B. was conferred on the above named students, and the honorary degree of A. M. on the Rev. R. B. C. Howells of Nashville, Tenn.

The performances exhibited super or excellence, and were witnessed by a large and enlightened audience. Among the gentlemen on the stage were seen the president of the United States, the Secretaries of State, of the Treasury, and of the Navy, many of our Clergy, the Trustees of the Institution, and distinguished strangers. The scene was altogether one of great interest, and reflected high credit on all concerned. *Nat. Int.*

DEATH OF JUDGE JOHN McNAIRY.

The venerable John McNairy, formerly Judge of the Circuit Court of the U. States for the district of Tennessee, and an old and valued citizen of Nashville, died at his residence, near this city on Friday evening, aged 75 years.

We cannot more appropriately speak of the worth of the deceased, than by copying the preamble and resolutions moved by Mr. Anderson of Davidson in the Senate and unannouncedly adopted by both houses of the General Assembly on Saturday.

This General Assembly having received intelligence of the death of the Hon. John McNairy, feel that it is due to the memory of the oldest Judicial magistrate of the State of Tennessee, to notice the decease of one of her most ancient and virtuous citizens.

The deceased presided for the extraordinary term of forty six years in the State and Federal courts, distinguishing his whole judicial service by a disregard of persons and parties, and an unwavering devotion to truth and justice. He was one of the few surviving patriots who framed the first Constitution of Tennessee, and having lived nearly half a century to witness and enjoy the blessings he was instrumental in dispensing to his fellow citizens, he is now gathered among the dead.

In testimony therefore of the exalted public worth and private virtues of the deceased, Resolved, That the General Assembly will attend the funeral of the Hon. John McNairy tomorrow (Sunday) at 2 o'clock P. M.

The funeral of Judge M. last evening, was attended by the members of the two Houses, and an immense concourse of citizens. Divine service was administered by the Rev. Mr. Wheat, Rector of the Episcopal Church, after which the last solemn ritee were performed at the family burying-ground of the deceased. *Banner.*

DOVER ASSOCIATION.

This body met at Matthews church, Matthews co. on the 7th inst., and closed a harmonious and agreeable session on Monday evening the 9th.

Elder Andrew Broaddus was chosen moderator and brother J. C. Crane, clerk. The introductory sermon was delivered by Elder James B. Taylor, from Isaiah xliii. 10; Elder Andrew Broaddus, who had been appointed to perform that service, having declined, on the plea of indisposition.

Three new churches, East Zoar, Westmoreland, Lower College, King William, and the Brook, Henrico, were added to the Association; making the number 58. The additions by baptism, between 1200 and 1300. Several of the churches have been graciously visited with revivals, viz: Four Mile Creek, Deep Run, and New Bridge, Henrico; Reed's, Caroline; Pocarone, King and Queen; Moratico, Lancaster; and Wicomico, Northumberland, with Matthews church. In some of these churches, many are yet enquiring the way to Zion. In two or three of the churches the revival is but just commencing.

On Lord's day three discourses were delivered by Elders A. Maclay, of New York, J. B. Jeter, and A. Broaddus; and on Monday the stage was occupied by Elders Teasdale, and Adams of Baltimore. Owing to the prevalence of high winds, the services on both days were unpleasant both to speakers and hearers.

At the close of his sermon on Lord's day, Elder Maclay, as the agent of the American and Foreign Bible Society, gave a very interesting and lucid account of the proceedings of the Board of the American Bible Society, which led to the withdrawal of the Baptist from that body, and the formation of the American and Foreign Bible Society. At the request of the Association, he made some additional remarks on the subject, on Monday; in the course of which, in speaking of the qualifications of Judson as a faithful and skilful translator, he stated that 10 or 12 years ago, Judson wrote a tract in Burmese, which was presented to the sovereign of that country, who, after perusing it, could scarcely be induced to believe that it was the work of a foreigner; so accurately was it written, and so critically had he mastered the construction and peculiarities of the language.

Elder Quinn, the agent of the American Sabbath School Union, presented a sketch of the objects and operations of that society, accompanied with some pertinent remarks on the importance of imbuing the youthful mind with religious instruction, by the agency of Sabbath schools. It gives us much pleasure to be permitted to communicate the welcome intelligence, that during the past year, these nurseries of the church, have been greatly multiplied, and not only their numbers, but their efficiency much increased. An interesting report in reference to this subject, conveying much statistical information, was presented by the chairman of the Sabbath School Committee, Elder Eli Ball, and ordered to be attached to the Minutes. We shall present it to our readers in a future number of the Herald.

On Lord's day morning, at the invitation of the Association, Elder V. M. Mason, the a-

gent of the General Association, presented a report of the labors and success of the body, in supplying the destitute within the bounds of our own State; after which, a collection was taken in aid of its funds, amounting to about \$30.00, which with \$10, appropriated by the Association enabled that body to appoint seven delegates to attend the next anniversary of the General Association.

Resolutions were passed approving of the formation of the American and Foreign Bible Society; and that the Association deem it expedient that the Society should engage in the home as well as foreign distribution of the Scriptures.

This Association occupies a large extent of country—its extreme points being more than 110 miles apart. The church at which the recent session was held, is about 90 miles distant from Richmond. Owing probably to this cause, five or six of the churches were not represented. The delegation was, however, large; and the business of the Association was transacted with much unanimity and brotherly kindness. The next session will be held at Beulah church, King William. Elder George Northam to preach the introductory sermon.

Religious Herald.

KAREN MISSION.

The accounts from this mission, in the October number of the Baptist Missionary Magazine, ought to awaken emotions of gratitude in every heart which loves the Saviour, and esteems the peace and prosperity of Jerusalem his chief joy. Truly they appear to be a people prepared of the Lord, receiving the truth in the love thereof, and with all readiness of mind; and willing to count all things but as dross, for the excellency of the knowledge of Christ Jesus, their Lord and Saviour.

Their fatiguing journeys, in order to have the privilege of hearing the way of salvation unfolded by the missionaries; their readiness to suffer the loss of all things in the cause of their Redeemer; their prompt and ready obedience of the truth, when presented to their attention—their love for each other—childlike simplicity; thorough renunciation of their former idolatrous practices; present a pleasing example of primitive Christianity.

Though generally poor as respects the wealth of this world, they are yet rich in faith, and heirs of the kingdom. Of the sincerity of their profession they afford the most convincing evidence in their readiness to suffer persecution for righteousness' sake; and joyfully to endure imprisonment and the spoiling of their goods. The success of the gospel amongst them is equal to that presented by our most favored revivals.—Lord's day, 19 baptized; Monday 40; Tuesday 37, and on Wednesday 32—128 in all. During the excursion, including 6 at Rangoon, 173 were baptized. Surely the friends of the mission cause have great reason to be encouraged, and to engage more zealously and unflinchingly in their labor of love.

The fields are truly white unto the harvest, and there is urgent need for more laborers. Several additional missionaries might be advantageously employed at the present mo-

ment amongst the Karens. We entreat our readers to pray to the Lord of the harvest, that he would send forth more laborers into the vineyard. 16.

The following excellent remarks are well worthy of a republication. They deserve the attention of every parent who desires to save his offspring from disgrace, and to make him worthy to occupy his own place in society, when he shall have retired from the stage of action. Here is pointed out the true source of many a parent's sorrow, the origin of many a young man's ruin.

FAMILY DISCIPLINE.

Extract from Dr. Woods' Baccalaureate Address Alabama University, Dec. 1836.

In the language of an eminent English writer, a family contains the rudiments of an empire; and the paternal authority, and the order of domestic life, supply the foundation of civil government. It is, then, in the family circle, that the character of a nation is formed. It is around the hearth and home of infancy that the youth and manhood of future years are moulded. At the domestic altar are created those habits of industry, of morality and of submission to lawful authority, which make dutiful children, obedient pupils, orderly citizens, and useful members of the body politic.

Why is the parent so often called to weep over his son's waywardness and disregard of all paternal counsel? Because that son was never taught that obedience to parents is the first duty of childhood.

Why are instructors of youth sometimes vexed with turbulent, unmanageable pupils, who show no regard for law or order? Generally, it is because those youth were never taught in the nursery the first lessons of submission to lawful authority. Perhaps they were sent abroad because they were unmanageable at home. The period during which they might have been made docile and tractable, is passed away. The tender twig has become a sturdy sapling, and it refuses to bend beneath the plastic touch. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

Why is our country sometimes disgraced with riotous mobs, trampling on all civil authority, and placing property, and even life itself, at the mercy of unbridled passions? These rioters were never trained up in childhood in the way they should go. They were never taught subordination and self government.

Why does yonder man in a moment of passion commit an act or outrage, which stamps his name with infamy, and forever pierces his own soul with the scorpion stings of conscience? He was never taught in early life to govern his own passions, and to subject his will to the will of others and to the welfare of society. He has never learned that divine lesson—"He that is slow to anger is better than the mighty; and he that reth his spirit, than he that taketh a city."

FROM THE MONUMENT.
THE LIFE
CHARACTER AND WRITINGS, OF JUSTIN
MARTYR.

Among the multitude of persons to whose arduous labors under the blessing of God, the Christian church was indebted for its advancement in the first ages, there is perhaps no one who holds a more conspicuous place than Justin Martyr. To this place he is more particularly entitled as the first individual after St. Paul, who combined extensive human learning with ardent piety.—Yet like St. Paul, he knows that the gospel was truly "the power and wisdom of God," and "the foolishness of God was wiser than men; and the weakness of God stronger than man"—and like him too, he felt that "he that glorieth, should glory in the Lord."

Justin, surnamed the martyr, was born in the second century, at Nablouse, formerly Nerpelis, and more anciently Sychar or Shechem in Samaria, near to which our Saviour rested at Jacob's well. His parents were not christians, and accordingly contented themselves with giving him a philosophical education, to the attainment of which, he seems to have applied himself with diligence. His enquiring mind led him to constant investigation of all subjects that appeared worthy of pursuit. Nor was he one of that number who content themselves with mere superficial observation, and quaff eagerly the stream of knowledge, without tracing it up to its source. Accordingly in his earnestness, the systems of the Stoics, the Peripatetics, the Pythagoreans, and the Platonists all met his serious attention; but the meagre diet of mere philosophical speculation, failed to satisfy his hungry soul, which yearned after that full satisfaction which a knowledge of the true God alone can afford.

After pursuing with eager footsteps every light of human learning that met his eye he found them to be but "ignea fatui," which lured him further and further from happiness and contentment! After stooping to quench his thirst at every fountain of worldly wisdom, he realized the truth of the Saviour's words "that whose drinketh of this water shall thirst again."

In this period of doubt and uncertainty Divine Providence through the instrumentality of a stranger, directed him, to the holy scriptures, as containing the most important and soul satisfying knowledge. Here through the teaching of the Holy Spirit, he found the "pearl of great price," and casting himself upon the friend of sinners, felt in his own happy experience that "whoso drinketh of the water which Christ giveth, shall never thirst." Henceforward the scriptures became his study—their sacred truths his delight, and around the Saviour of men were twined his holiest affections! In con-

sulting the records of Ecclesiastical history there are two points developed in the character of Justin, which are worthy of special attention—his *benevolence* to his fellow men, and his faith in the son of God. Nor were these plants of stunted growth, but watered by the dews of heaven, brought forth much "fruit unto eternal life."

Although he never assumed the ecclesiastical garb, but till the day of his death, wore the robe of the philosopher, he was emphatically "fisher of men."

Prompted by that expansive charity that "seeketh not her own," he looked far beyond the narrow circle of his immediate acquaintance and strove to do good to all men as he had opportunity. The humble enquirer found ready access to his habitation, where he freely and gladly explained the things concerning the kingdom of God. And not content with being found of those who sought him, he searched out opportunities of usefulness, wherein he might dispense to others the blessings he valued as beyond all price. In pursuit of the one great object for which he seemed to live, he was dismayed by no difficulties, and shrunk from no dangers. With a fearless heart, he braved the storm of persecution, and looked even the "King of Terrors" with composure in the face.

Are we asked "why it was that he was deterred by no obstacle from pursuing the course he had undertaken?" The answer is obvious. By divine assistance, he climbed the mount of faith so high, that the storm-clouds of this world broke, and spent their fury only at his feet, while above and around him, the sun of God's favor shone with unquenchable brightness! It was "faith, the substance of things hoped for, the evidence of things not seen," that sustained him, and which, even while he confessed himself "a stranger and pilgrim on earth," encouraged him to "look for a city which hath foundations, whose builder and maker is God."

Actuated by this invigorating principle, he did not hesitate to enter the list of disputation with the most renowned champions of paganism; and to bring forth to public view the most cogent argument in behalf of christianity, even though the periled his life by his daring!

When in the reign of Marcus Aurelius, he was arraigned to answer for the crime of being a christian, he boldly confessed Christ before the Prefect, and persisted in that confession, until having been imprisoned and scourged, he surrendered his life to the fury of the Gentiles.

Thus in or about the year 164, A. D. perished Justin Martyr, a man whose character is as free from spot or blemish as any of the christians in those days of trial, when the Lord did indeed "sit as a refiner and purifier of silver."

True, notwithstanding the sincerity of his religion, Justin Martyr was a philosopher, and unwarily mingled parts of human philosophy with evangelical truth. Yet this however had a precedent, was an error of judgment rather than of the heart, and might have been done with the sole view of rendering the religion of Christ acceptable to those philosophers, who, as he himself had once done, were pursuing wisdom in the labyrinth of uncertainty.

Those of his writings which survived the ravages of time, are creditable to his memory.

Among them are two apologies for the christian religion, written in the reigns of Marcus Antonius Pius, and Marcus Amelius. The apologies no doubt served in some degree to ward off those calamities which the heathen emperors were ever ready to bring upon all who turned from the worship of idols. Besides, he confutes the calumnies charged against christians, in his dialogue with Trypho, a Jew. There still remain also of his writings, two epistles and an exposition of the true faith with some smaller works.

Though all these evince much learning, yet it is said that his style is harsh, and his arguments often weak and inconclusive.—In fact it appears to have been generally the defect of the fathers and early writers of the christian church, that they displayed much more ability in pulling down false religions than in building up the true one.

On the whole, it will appear that the respect paid to the memory of Justin is not unmerited; and that his name must stand as far as ages it has done among the most able defenders of the church of Christ.

J. P.

BROTHERS SARDIS—In reading the last "Mother's Journal," I was pleased to see a note from the Editor, disapproving the exclamation of "Mercy," in common conversation—and I took the liberty to ask your opinion about using such exclamations. They appear to me very indecorous. For instance, on any trifling occasion, you may hear some ladies say, "good gracious," or some other word which they may have adopted. Mothers sometimes speak of their children being mad—will tell one child not to make his brother or sister mad—would it not be better to tell them not to tease or fret their brother or sister? Or is it an old-fashioned way of thinking?

Please let us have your opinion.

MARY.

We should have been perfectly satisfied to leave this subject in the hands of our correspondent, being fully persuaded that she is competent to do it justice, and to place the practice she reprehends in so strong a light as to ensure the concurrence of her own sex in its condemnation.

It would scarcely be deemed courteous to dissent from a correspondent of the other

sex—and perhaps some of our readers may imagine, if we coincide in opinion, it is more from deference than honest conviction. To obviate this supposition we would just remark, that some two or three years ago, our attention was called to this subject, and we inserted some observations disapproving of the practice.

On various occasions, the writers of the New Testament exhort the disciples to be sober, grave and circumspect in their conversation. To let no evil communication proceed from their lips. To keep a watchful eye upon their sayings, so that no reproach might be cast upon their Christian character. Our Saviour oftentimes rebuked his disciples for uttering frivolous or vain remarks. He exhorts them to let their yea, be yea, and their nay, nay; i. e. to avoid all exaggerated, trivial or foolish discourse, or passionate exclamations; and to be sober, discreet, and guarded in their conversation. He exhorts them to swear not; to use the name of God reverently and devoutly. To avoid unnecessary and vain repetitions of the titles appropriated to the Supreme Being.

We are thus furnished with a rule for our guidance. Such expressions, therefore, as "my God," "good God," "good Lord," &c., are positively interdicted. They are assuredly a light and irreverent use of the sacred name; and as such admit of no palliation or excuse. They are opposed to that gravity and sobriety which the gospel requires of its professors. They exert an injurious influence on the individual guilty of this practice; and a still more unhappy influence on the children, dependents and neighbors. It is, we believe, a practice which prevails to a much greater extent in the female than in the male sex.

Equally reprehensible in our opinion, are those angry expressions which are so frequently uttered by Christian females, in rebuking their servants or children. In giving a reprimand we ought carefully to set a watch on the door of our lips, lest in the heat of excitement an unguarded and injurious expression escape. We ought to seek to command our tempers on such occasions. To be always dignified and circumspect in our language. In giving way to sallies of passion, to intemperate expressions, to revengeful threats, we do not only disturb our own peace of mind, but also present our Christian character in an unfavorable light, and steel the bosoms of those who hear us against the claims of the gospel.

In regard to the other suggestion of our correspondent, it is obvious, propriety must sufficiently recommend it to the attention of our female readers without any additional remarks from our pen.—*Religious Herald.*

OBITUARY.—We announce the painful intelligence that Eld. COLLEN TOWNSEND, of Warren county, Ill., died on Monday October 9th, at the house of Elder Ambrose, Plainfield, Will county, Ill. Eld. Townsend had visited that quarter to attend the Northern Baptist Association, and from thence to the convention at Peoria; but he was attacked with the bilious fever, which,

after 12 days continuance, carried him to the grave. Every attention that christian sympathy and professional skill could do was rendered him. At times he complained of the mental stupidity characteristic of his disease, but expressed full confidence in the Saviour, and firm hope of a blessed immortality. One of his last acts was to transfer \$21.55, raised at the Salem Association, for the American and Foreign Bible Society, for the Burmese Scriptures.—*Id.*

For the Baptist.
MONTGOMERY Cty., Tenn.
Nov. 4th, 1837.

BROTHER IVES.—I now sit down to give you an account of a Camp meeting, held with the church at Hopewell, Robertson County, which commenced Friday before the 3rd Sabbath in October; at which time the Divine presence was manifest to all. The brethren seemed to be deeply concerned for the salvation of sinners; and in answer to their united prayers, the Lord converted many precious souls. On Friday night some came forward and asked an interest in the prayers of God's children; on Saturday the number was increased, and at night the effect was general; deep solemnity pervaded the whole congregation, and many came forward as mourners, and some professed faith in the Lamb of God that taketh away the sin of the world. The meeting continued with increased interest until Wednesday evening, at which time as near as could be ascertained between 30 and 40 had professed religion. Many others were anxiously inquiring what must I do to be saved—it is impossible to tell the amount of good done at this meeting, the saints of God were enabled to rejoice in hope of immortality beyond this life; while sinners from the age of twelve to eighty wept. On Sunday evening the ordinance of Baptism was administered to 4 willing converts in the presence of the largest assembly I have ever seen at the water's side; the scene was an impressive one, calculated to remind the beholder of the burial and resurrection of the Son of God; the saints there praised God for his goodness; and while the vast crowd beheld it, many of them wept. The meeting was a glorious one, and the good work is still going on—may the Lord extend it until its influence shall be felt throughout the country. The Hopewell Church five years since, was a small persecuted, though not dispirited band, they did not number more than fifteen, but were in favor of effort, hence they were persecuted by those, who were under the blighting influence of Parkism—but their trust was in God; they obtained the labor of a minister from Ky., (Rev. R. T. Anderson,) and the Lord has blessed them with a revival of his work to a greater or less extent for four years; so that they now number 152. They acted in concert with the Convention of Ky. before there was one in this State, and while the opposers are dwindling away around them, the Lord has thus blessed his obedient children. May He continue to give success to the efforts that they and others are making for the advancement of His cause in

this State, until all its inhabitants shall be brought to know Him.

Very respectfully, yours in
the bonds of the Gospel,
ROBERT WILLIAMS.

It is said that marble of a superior quality, has been discovered near Boonville, in Cooper county Missouri.

The standing army required in Ireland, to keep that injured people in subjection, is four times as large as the whole army of the United States.

CHURCH CONSTITUTED IN UPPER ALTON.

On Sunday evening 22d inst., a number of colored brethren met according to previous appointment at the house of Charles Edwards, in order to constitute a Baptist church.

Eight individuals came forward (five males and three females) and manifested their desire to unite together in a church relation.

Having a due knowledge of one another with regard to moral character and a work of grace in the heart; they proceeded to constitute a church in the following manner:

1st. Voted, brother John Livingston moderator, Pastor of the African Baptist Church near Edwarsville.

2d. Voted, that brethren E. Rodgers, Robert Crawford and Wm. Hall be invited to assist in the constitution of the church.

3d. Voted, brother E. Rogers clerk for the meeting.

4th. The Constitution and Covenant were read and received,—they adopted the Articles of Faith and Covenant of the Baptist Church at Upper Alton.

E. Rogers delivered them a short address on the importance of performing the solemn engagements which they had just entered into, prayed for them, pronounced them a church of Jesus Christ. The hand of fellowship was given them by the Presbytery John Livingston, E. Rodgers and Robert Crawford. All the brethren and sisters extended the hand of fellowship to each other, while singing a spiritual song. May the Lord bless the poor Africans.

After being constituted the church transacted some business. Named the church, the African Baptist Church of Christ at Upper Alton. Agreed to hold their church meeting on Saturday before the fourth Sunday in every month.—*Western Pioneer.*

From the Temperance Herald
TEMPERANCE INTELLIGENCE.

A COUNTY IN ILLINOIS WITHOUT A GROCERY.—The Corresponding Secretary of the Henry County Temperance Society, informs us that there is no place in that county where ardent spirits are manufactured or sold either at wholesale or retail, except in one or two places for medicinal or mechanical purposes;—consequently, no paupers, no insane persons, no criminal prosecutions, and deaths known to have occurred in consequence of intemperance. The County Society is auxiliary to the State Society, and is very flourishing. They have resolved to

ILLINOIS BAPTIST EDUCATION SOCIETY.

form a society in every neighborhood in the county. They exclude all that can intoxicate. Our correspondent says "there never was a county where the first settlers sustained a fair character on the subject of temperance. On the 19th of June last, we had an election for county officers, I never saw a meeting of the kind so still and orderly as that was. No ardent spirits were sold there. The first anniversary of our society was held at Cleveland on the 14th of July. It was well attended. Unity and decision characterized all our acts. We subscribed for the Temperance Herald for every neighborhood in the county, which subscription you will soon receive. We also raised the requisite sum to supply every family in the county with the Temperance Almanac. You may expect to hear more hereafter of our collective measures in the cause of temperance.

Respectfully yours, &c.,
I. PILLSBURY, Cor. Sec. H. Co. T. Soc'y.

ANOTHER COUNTY NEARLY FREED FROM THE CURSE.—Our correspondent at Mount Carmel in Wabash county, says—"I have now the satisfaction of informing you that there is not now, as far as I can learn a licensed Grocer in the county or in this town! The County Commissioners Court, at the last session, first Monday of the present month, refused to license any Grocer! What is equally strange is, the drinking part of the community approve, highly approve of the measure! &c."

AND YET ANOTHER.—A member of our Executive committee, who recently visited Springfield, thus writes. "There has been a considerable revival of religion in this place, and supposed to be about 150 converts in all the churches.—The spirit of the Lord is still here, some of the Grocery keepers, and one or more avowed infidels are subjects of the work. So strong a petition has been got up in this county to the Commissioners to grant no more licenses and so evident has it appeared to them that a majority of the voters of the county are in favor of their taking this course, that they decided to grant or renew no more license whatever, unless to regular established taverns. Some of the licenses are about expiring, and some of the Grocery keepers are trying to sell out.—One of the friends told me that the Herald had aided much in bringing about this result. Should there be no reaction, and the temperance friends are sanguine that there will not be, Sangamon, the most populous county of Illinois, will be freed from the curse of dram shops, and will set a noble example to all the other counties. The friends of temperance are very active and ardent, and many say, that when the plan was first suggested of attempting thus to get rid of the evil, they thought it chimerical; but "I'll try," relying on the Lord, has done the work.

* Surely the Lord is doing wonders for Illinois. Let us be humble and engaged, and rely on his mighty arm.

ANTIDOTE TO POISON.—Ground mustard, taken in a dose of a table spoonful, mixed in water, is an instantaneous and powerful emetic, and will expel every species of poisonous matter from the stomach.

The second annual meeting of the society was held at Peoria, during the session of the convention, on Saturday night, Oct., 14th. J. M. Peck, President of the society in the chair. The meeting being opened, the Secretary read the report of the Board of Trustees, and the treasurer exhibited his report, both of which will be published with the proceedings of the convention, after which the following resolutions were offered.

1. By the Rev. B. F. Braybrook, of St. Louis:

Resolved, That the reports now read be accepted and printed under the direction of the Board of this society.

2. On motion of Rev. D. Ives, of Alton, Resolved, That the interests of religion in the Great Valley of the West demand a thoroughly educated, an eminently pious and devoted ministry.

3. On motion of the Rev. J. T. Hinton of Chicago,

Resolved, That in view of the great demand for efficient ministers in the Western Valley, and in view of the increasing facilities for training such a ministry, the ministers and churches of our Lord Jesus Christ are called upon to search out and aid in qualifying for the ministry, every man within the sphere of their influence, who gives evidence of being called to that glorious work.

4. By the Rev. J. B. Olcott of Monroe county, Illinois,

Whereas the Illinois Baptist Education Society has already received some of its beneficiaries from Missouri and hopes to receive more.

Resolved, That we do most cordially invite our brethren of that State to co-operate with us in prosecuting the objects of this society.

The above resolutions were discussed with interest and ability by the brethren who offered them, except the last which was passed without remark.

A subscription was then taken in behalf of the society amounting to about two hundred dollars, including pledges given by the Northern Association and brethren on behalf of churches, after which the following officers and trustees were chosen for the ensuing year.

Rev. J. M. Peck, President.
Dwight Ives, Secretary.
Elias Hilbard, Esq., Treasurer.

Other members of the Board.—Ebenezer Rodgers, Alvan Baily, Washington Leverett, George Smith, Moses Lemon, Stephen Griggs, and Richard Flagg.

And the society then adjourned.
Rev. J. M. PECK, President.
D. Ives, Secretary.

Western Pioneer.

At a late meeting of the Board, in accordance with the expression of the convention, a resolution has been passed to receive and sustain every applicant properly qualified and recommended by the church of which he is a member, if from his circumstances, such aid is necessary.—*Id.*

APPLE OF SODOM:

Solanum Sodomianum, or the Apple of Sodom, has a fair appearance and a good color; but insects penetrate it, and when broken it is chiefly dust and rottenness. The tree is found at the foot of mountains near the Lake of Sodom. That the bursting of a volcano which overwhelmed Sodom and Gomorrah in the time of Lot, (or a supernatural shower of fire,) was in any degree the cause of this defect in the fruit, is not probable. The effect is fully explained by the fact above mentioned, that it is destroyed by insects. But these insects may owe their origin to the soil formed by the volcano. The old story of birds falling into the lake, or of their inability to fly over it, is wholly unfounded. Still, it is true, the water of the lake is quite impure and unwholesome, and the soil of the adjoining territory is quite sterile. Lust and drunkenness were the enormous crimes of the Sodomites, and they became unfit to live. The judgment brought upon them, no doubt, had a salutary effect upon the surrounding nations.

A celebrated traveller says, "that what is called the apple of Sodom, resembles a pomegranate, and the tree or bush on which it grows is found on the east of the Dead Sea, and is not very unlike the fig tree. The umbrella is somewhat like a bladder, and contains matter similar in color to wine leaves, and may be mistaken for an inviting fruit without much stretch of imagination.—*Id. Magazine.*

The Editor of the N. Y. Baptist Register gives the following account of a Sandemonean preacher, whom he had lately heard hold forth in Danbury Connecticut:—

"I was forcibly struck with the power of prejudice in this handful, who probably think that they, with one or two other little companies like them are the only true followers of the Saviour in all Connecticut! Their elder, I trust, is a good man, and I would not indulge in a single unkind remark against him, but I should question his competency as a public teacher in the present day, when even children are better acquainted with the scriptures than their fathers were at the age of twenty-five.—In the course of his exposition on Isaac, as a type of Christ, and the ram caught in the thicket, he carried out his similitudes to an extent beyond what I had ever before heard, and I could only think of one man who was a match to him in his readings; and that was good old E. Cornell, who on one occasion took for his text the verse embracing these words, "like a lodge in a garden of cucumbers," which he read *lee* instead of "lodge," and went on with a long and serious consideration of the plague and embarrassment of a great log in a garden! This gentleman, however, whom I had the privilege of hearing, made his omenation in the marginal reading. "After remarking that the ram was caught in the thicket, he said, in the margin it was *rabble*; and as the ram was caught in the *rabble*, so Christ was caught in the Jewish *rabble*, and led away to be crucified."

THE WONDERS OF MODERN ART.

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

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

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

DR. CAREY.

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

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

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

LETTERS.

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

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

THE BAPTIST.

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

Published semi-monthly. } MATHEW LYON, Editor. J. C. CARPENTER & Co., Proprietors. { One Dollar a Year paid in advance.

VOL. III NASHVILLE, TENNESSEE, DECEMBER 1 1837. NO. 23.

ORDINATION.

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

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

SIX ASSOCIATIONS.

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

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

Sweet Water Association.—The seventh annual session of this body was held at Mount Pleasant Church, McMinn county, Ten., on Friday before the second Saturday in September, 1837. Elder Jason Matlock delivered the introductory sermon, from Psalms, 37: 39. Letters from 30 churches were read. They have received by baptism 64, by letter 227, excluded 60, and lost 14 by death, making 301, and an aggregate diminution of 25 since last year. They have resolved to "unfellowship" the Baptist State Convention, fellowship the Baptist State Convention, call its friends heretics, and other ugly names, and, in the same breath, very complacently exhort their brethren not to indulge in railing! "Consistency, thou art a jewel."

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

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

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

Elk River Association convened at Elk Bethel meeting house, Bedford co., Ten., on the second Saturday in September, 1837. The introductory was preached by Elder W. B. Smith, from Isaiah, 27: 12. Letters from 25 Churches were received. During the past year they have baptized 27, received by letter 47, restored 8, making 82 increase; and dismissed by letter 107, excluded 31, and lost by death 18, making a decrease of 166; and leaving the Association 64, as compared with last year. The present number is 1292.

*Which provides for the reception of members from anti-effort churches, without inquiry respecting their peculiar opinions.