

THE BAPTIST.

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CLOSE OF THE YEAR.

It appears to us but a few days since, on our arrival in Tennessee, that we set down to write our inaugural for the first number of this paper. We can hardly realise the fact that, from that to the present time, four years have elapsed. Three bound volumes, complete, lie before us, and the date and figures, tell us that this number closes the fourth volume of *The Baptist*. Time flies, O, how swiftly! Weeks, months, and years, roll on, and, busied in the cares, anxieties, and toils, of life, we are scarcely conscious of their exit.

That, in the conduct of this journal, we have done all that could have been done, we do not pretend. We have, besides this, more labour upon our hands than we can accomplish as it should be, and the time and attention bestowed upon the paper, we have been obliged to subtract from the hours that should have been given to repose, or to more ample preparations for other departments of duty. If our pages have not been marked by traces of deep thought, and profound investigation, this is our apology; but the mass of our readers have been, perhaps, as much pleased, and as extensively edified, by the disultory details we have been able to lay before them, as they would have been by more elaborate research, and polished discussion.

The spirit of our articles has not, probably, in all cases, been as Christlike as could have been desired. We have earnestly prayed for divine aid, and sought to be governed by the dictates of meekness and forbearance. But our readers are not ignorant of the extent and violence of the opposition that has been waged against us. If we have occasionally been betrayed into the use of harsh words, and allowed a fiery spirit to direct us for a moment, we trust the nature of our provocations will be considered, and that we

shall find a ready forgiveness of God and our brethren.— We cannot indulge the expectation that all our readers have extended to us the meed of their approbation. We, however, have done, under the circumstances, the best we could, and are cheered with the assurance that we have been governed, in all our exertions, by the purest, and most disinterested motives. Consulting the monitor within our own bosom, it will not, we trust, be too much to say, as we really feel, that we have an approving conscience.

The form of The Baptist has happily met the unqualified approval of all its patrons. A few of them have expressed an earnest desire for its publication weekly, and several have made propositions of a most liberal, and generous character, with a view to effect this design, but a general backwardness has been manifested in meeting these propositions, which has, thus far, prevented the accomplishment of our wishes. We have been urged to make the change upon our own responsibility, but we hope our brethren will remember that we cannot do so without incurring a debt of several thousand dollars, for paper, composition, press work, and other requisites. Then, if the enterprise should fail, the indications of former reluctance to assume obligations, by our friends, admonish us that we should be left to bear, personally, the loss. Such a risk is too great, for us. We are poor, and ought not to hazard the embarrassment to which it might reduce us. And, besides, we have never known a minister who involved himself in debts he could not pay, whatever motives or objects might have impelled him, to retain his standing, and influence, as an ambassador of Christ. None of the Baptist weekly sheets in the west have sustained themselves. Ours, probably, would not. We ask you, brethren, can it be our duty to jeopard all our little property, the just rights of a dependant family of little children, our ministerial reputation, influence, and usefulness, upon so precarious an enterprise? We think not. Besides all this, the time and attention, which our numerous pastoral, and other unavoidable engagements, permit us to bestow, are not sufficient to enable us to conduct efficiently a weekly newspaper, and with a poor, illiterate, barren sheet, we could not permit our name to be connected.

As the Baptist, in its present form, and with the existing

number of subscribers, scarcely pays the expense of printing, and exceedingly desirous of more space, that our readers may enjoy an ampler allowance of the news of the kingdom of Christ, foreign, as well as domestic, we did entertain the design of increasing the size to one half, and doubling the price. We, however, laid all our views before the Committee on Publications, at the late session of the State Convention, who reported in favour of continuing the paper in its present size monthly, and to charge for it only the price at which it has been heretofore issued. They thought, and the Convention approved their decision, that public opinions would not, as yet, sustain the contemplated changes. We have concluded to be governed by the advice set forth in their report. We shall therefore, continue The Baptist for the coming year as heretofore.— And we take occasion here to remark that all those who do not notify us of a discontinuance by the first of January 1839, will be considered as subscribers for the fifth volume.

Contracted as has been the sphere of our editorial exertions, and the time we could devote to the work, we cannot look around us without observing multiplied assurances that our labours have not been in vain in the Lord. Our brethren have made evident advancement in knowledge, in piety, and readiness to every good word and work. But we confess ourselves yet far behind many other states. Much remains to be done, and many graces to be greatly improved, before it can be said of the Tennessee Church that she is—"clear as the sun, fair as the moon, and terrible as an army with banners." It is hoped, however, that, by the blessing of Almighty God, we shall go on from strength to strength. Yet what corruptions of nature have we to overcome and destroy; what temptations to vanquish; what attainments to accomplish in spirituality of mind, what progress to make in the knowledge of divine things, before we obtain that conformity to Jesus Christ, in heart and in life, which it is our duty to seek, and our privilege to enjoy.

The cause of missions has perceptibly gained upon the affections of the people during the year now closing; and the duty of adopting and executing more efficient measures for the improvement of our rising ministry is beginning to occupy a larger share of the attention of our brethren. We rejoice in these auspicious "signs of the times." That the

want of a larger number of able, pious, and devoted ministers, is the most serious evil with which our State is afflicted, is a fact, too well attested to admit of doubt or controversy. We cannot look to other quarters for a supply. The young men of our own Churches who may feel it their duty to go forth, must be called into the field to replenish the meagre ranks of soldiers of the cross.

Revivals of religion, some of which have been extensive and powerful, have prevailed during the year, in different parts of the State. Large numbers have been baptized and received into the Churches, but numbers, perhaps, nearly as large, have been carried off by the disorganizing efforts of the now amalgamated New-Old School-Two seed and Antinomian factions. We presume that the aggregate number of Baptists in the State is not much larger than in the commencement of the year. We congratulate the Church, however, upon the assurance that the agitations of former years are subsiding. The people of God will soon have rest from the attacks of enemies disguised in the habiliments of the friends of Christ, and "armed in ponoply complete of heavenly temper," will march to the conquest of the Prince of darkness. May the Lord grant harmony and peace to his Church, supply the destitute with suitable Pastors, and give efficiency and success to the means which we are graciously permitted to employ to build up his kingdom, and establish his reign in every portion of our beloved country.

We have only to add that time hastens. We again remind you that we stand upon the outer verge of another year. All its deeds have gone up before the judgment seat of Christ, and are indelibly recorded in the book of God Almighty's remembrance, from which will be made up the account we must, in the last day, render at the bar of Jehovah. But a few more years remain to us on earth, perhaps, not another.

"Since the last solemn reign of this day of reflection,
What crowds have relinquished life's feverish breath!
How many have shed the last tear of dejection,
And closed the dim eye in the shadows of death!"
We shall soon be in the number of the departed. What we do must be done quickly. Inspired wisdom has addressed to us the admonition—O, that we may have grace to ap-

preciate, and obey it:—"What thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

THE EMIGRATING CHEROKEES.

Four detachments of the emigrating Cherokees have, within a few days, passed through our city, and seven others are behind, and are expected to pass in a week or two. They average about a thousand each. Of the third party our brother Evan Jones, who has been eighteen years a missionary in the nation, is Conductor; and the fourth is under the direction of the celebrated Dta-ske-ge-de-hee, known among us as Bushyhead. In the two parties they direct we learn there are upwards of five hundred Baptists.

During two or three days that their business detained them in the vicinity of this city, we have had the pleasure of some intercourse with these and others of our Cherokee brethren; and more lovely, and excellent christians, we have never seen. On Monday evening last, the 5th of November, several of them were with us, at the monthly concert of prayer for missions. It was expected that the meeting would have been addressed by Oganiah (Peter) Ganetuh (John Wickliffe) and the Chief Sut-tu-a-gee, all in Cherokee, and interpreted by Dsa-gee. Some of these brethren, however, were sick, and others were detained by other causes, but their places were well supplied. We had a very crowded house. The services were commenced by singing a hymn in Cherokee, by brethren Jones (who, by the way, is called by the Indians Ga-wo-hee-lo-ose-keh) Dta-ske-ge-de-hee Gha-nune-tdah-cla-gec- (going on the hill) and Aht-zthee. After prayer, and another hymn, we were addressed by Ga-wo-he-lo-ose-keh, and Dta-ske-ge-de-hee, in English, and, in a very interesting manner, by Aht-zthee in Cherokee, interpreted by brother Bushyhead, and the services closed in the usual form. The effect was thrilling, and the people, though we did not ask a collection spontaneously came up, and contributed \$15,184 cents to the Baptist mission among the Cherokees.

Last night (the 7th,) brother Jones, and brother Bushyhead were again with us. Two other Indian brethren whose names we did not write down, and cannot remember, were expected, but the rain which had been falling all day,

in the evening poured down in torrents, and they did not come into the city. Our congregation was much larger than we expected. Brother Bushyhead, (Dta-ske-ge-de-he) addressed us in English, after prayer and a hymn in Cherokee, on the subject of missions. After pointing out the scripture authority and obligations to the holy work, he told us that he could very well remember when his nation knew nothing of Jesus Christ; he detailed to us some particulars in relation to their religious opinions, and method of spending their time, their habits, and domestic manners, and contrasted them with the present condition and character of his people, and thus illustrated the happy effects already produced among them by the Gospel. He told us he recollected most distinctly the first time he ever heard the name of the Saviour, he recounted to us some particulars of his conversion, and that of his Father and Mother, and gave us a short account of the effects of his own, and the preaching of Oganiah, and others, among his countrymen, and especially of the glorious revival that prevailed among them in their camps this summer, during which himself and Ga-ne-tuh and others had baptized over a hundred, and seventy,—upwards of fifty of whom were immersed on one occasion. He adverted to the opposition to missions waged by some Tennessee Baptists, and presented himself and hundreds of his brethren as living instances of the blessing of God upon missionary labours. He closed by stating that it was now seen that Cherokees could be christians,—commending his nation, particularly, and the Indians generally, to the prayers of the Lord's people, and beseeching them still to sustain the preaching of the Gospel among them. He set down in tears.

Brother Jones followed in a very eloquent address on the same subject, adding some interesting observations about the translation of the Bible into Cherokee, in the letter invented by See-qua-yah (G. Guess) at present in progress by himself and bro Bushyhead. The services closed at a late hour. \$14,624 more were handed in to aid the mission, in all 29,814 and our brethren left us to pursue their march to the far off west. The effect produced will not soon be erased from our mind; and we trust the recollection of the numerous instances recited of God's goodness, and mercy to our red brethren, will add fervor to many a prayer, and zeal

to many an effort, for the salvation of the noble hearted Indian.

MINISTERIAL EDUCATION.

We promised a brother, some time since, to explain our views, more fully, with regard to the character of those young men who are educated as ministers. We intended to have done so before this time, but did not, when preparing matter for the paper, happen to think, of it.

We learn, and not, we confess, without some astonishment, after all the pains we have taken to make ourselves understood, that some persons, good men too, really believe that our way of making ministers is to take any young man, whether he is a christian, or called of God to the ministry, is of no consideration, only if he is endowed with promising talents, and educate him for the pulpit, and that when he has graduated, we ordain and send him out as a preacher, destitute, it may be, of even any pretension to religion, or the knowledge of Christ, except what he has gained by reading books. We take this occasion to say that this is all a *total mistake* from beginning to end; and those who have told the people that this is our method, must be supprisingly ignorant, or else they know there is not one word of truth in the representation. We will briefly explain.

To entitle a young man to any aid from the Education Society several things are requisite. First he must have made a credible profession of religion in his own neighbourhood, and, upon the evidence he gives of a genuine change of heart, must have been accepted by his Church, and baptized. Secondly, he must have satisfied his Church that he is *called of God* to the work of the ministry, and must, by them, have been formally licensed to preach. And Thirdly, he must be recommended to us, as such, by them, and, also, as a young man of pure moral and religion deportment, and correct doctrinal opinions. All this must be done for a young man before the Education Society can have any thing to do with him. When he presents himself before us as a candidate for our benefactions, we first read his testimonials as an orthodox, and evangelical christian, and his credentials as a licensed, or ordained, minister, as the case may be. We then examine him on his Christian experience, views of doctrine, and call to the ministry, and if he is approved, not otherwise, we aid him to the

extent of our ability, in the cultivation of his mind, that he may understand with more clearness, and preach with greater prespicuity, the Gospel of Jesus Christ, depending for the success of his labours, alone, upon the blessing of Almighty God.

Does this look like educating graceless young men for the ministry? Our object is to *improve ministers*, and not to educate men *for the ministry*. As evidence of the truth of the statements we have now made, we refer you to every intelligent friend of the cause, and especially to the Constitution of the society published in our last paper.

REV. CHRISTMAS EVANS.

"A Great man has fallen in Israel,"

The celebrated CHRISTMAS EVANS, the venerable Welsh Baptist minister, who for upwards of half a century has astonished the world with the brilliancy of his figurative preaching, *is no more*. He died, as we learn from the English papers, while on a tour of preaching, at Swansea, at the house of the Rev. Daniel Davies, about four o'clock on Friday morning, July the 20th, 1838. He lived to a good old age, as might have been expected from his immense personal vigor, being as we learn from an intelligent brother of this city, one of his countrymen, who was intimately acquainted with him, and has often heard him preach, about six feet and a half high, and of fine—indeed, even elegant proportions, and unsurpassed dignity in the pulpit.

The Canada Baptist Magazine says:—"This aged servant of Christ preached at Swansea on the previous Lord's day, although in his 72d year, with as much bodily and mental energy as ever; but, after retiring to rest, on Monday evening, he had an attack of what was then supposed to be erysipelas. He continued in a kind of lethargic state through the greater part of that night and the following day. On Wednesday, the powers of his mind seemed to be quite restored, and his body tolerably free from pain, but he complained of some difficulty of respiration, which gradually increased. Yesterday he took a walk in the garden to try his strength, with a view of going to preach at Llanelly on Sunday: but some alarming symptoms appearing in the evening, he consented to have a medical gentleman called in, of whom he enquired, with great earnestness, when he

thought he should be able to resume his labours. In the course of the night, however, he grew much worse, and between one and two o'clock on Friday morning, sent for Mr. Davies to his bed-side, and, with a holy triumph which seemed to pervade his soul in the prospect of an eternity of glory, he intimated that he was about to depart. Having dwelt with peculiar satisfaction on his having made Christ crucified the grand theme of his ministry for fifty-three years, he attempted to sing

"Dyma'r wisg ddi'glaerwen oleu,
Guddia'm noethni hyd y llawr."

From that time he seemed disposed to sleep, and his soul took its flight seemingly without the least struggle."

HOLLAND LOCKWOOD WHITE Esq.

We have just returned from Franklin, whence we were called, on Friday last, by a most melancholy dispensation of divine providence. Our beloved brother H. L. White, is no more. He expired about the middle of the day of Thursday the 15th, November 1838, aged forty five years. He has left to lament his departure an amiable wife, numerous friends, and a little Church, to whose prosperity and happiness his presence seemed to be essential.

Brother White was a native of North Carolina, but was brought to Williamson county, Tenn., by his parents when he was but two years old. Soon afterwards they removed to Franklin, the county town of Williamson, where they now sleep, and by whose side, on the banks of the Harpeth, we laid in the grave, at the setting of the sun on Friday evening last, the cold, but still manly, form of their lamented son. He was seized on Saturday the 3rd November with a violent bilious pleurisy; every thing was done for his recovery that learning and affection could suggest, and solicitous skill could execute, but without effect. His vigorous constitution grappled with his disease, and during twelve days of unspeakable suffering resisted the destroyer, but all in vain. Mortality conquered, and he is gone.

As a man, a citizen, and a civil officer, he had few supe-

*This couplet a Welsh brother has translated for us literally, in these words:—

"Here's the robe of clearest light
Which hides my nakedness to the ground."

rior. Of the strictest integrity and persevering industry in business, he had the entire confidence of the world, and had amassed a handsome fortune. He was frequently called, by the suffrages of his fellow citizens, to fill the most arduous and responsible places of public trust, in the county and town; of the latter he was for many years Mayor, and almost always an officer of some description.

He was grave, intelligent of uncompromising purity in morals, and at the same time of a nature delicately alive to all the tenderest feelings of friendship, and all the claims of sympathy and benevolence. No man was ever more respected while living, or more lamented by the whole community when dead.

As a christian he was equally eminent, a pattern of piety, and a model of activity and usefulness. He died as he had lived. In full possession of all his powers of reason; he saw his end was come, and shaking hands with his beloved and weeping wife, and friends, he bade them all a last farewell, and expressing full confidence in God, in the act of commending his soul to Jesus Christ, whose name was the last word upon his lips, he expired. On Friday afternoon we addressed a numerous and sympathetic auditory, at the elegant mansion where he resided, on the resurrection of the body, and with feelings of sorrow relieved and chastened by the hopes of the Gospel, we consigned the "dust to dust," to await the resuscitation of the last day. To his bereaved partner, we would say,—God will temper the wind to the shorn lamb; trust, therefore, in him; and to the beloved little Church; while, brethren you imitate the piety, zeal, and activity of him who is departed, cultivate union, and love, and pray to God in whose hands are the hearts of all men, to bring in others, and fill the places of those he has taken to dwell in the Church triumphant.

MRS. MARY MHOON.

This venerable and beloved sister expired, after a short illness, and almost without a groan, in Tuscomb Alabama, at the house of her youngest son, William S. Mhoon, on the 16th of October 1838, aged eighty years. She was born in Bertie county, N. Carolina in the autumn of 1758, and was a sister of Elder Aaron Spivy, whose name is still affectionately remembered by many Baptists in the lower part of that State.

Sister Mhoon, then Miss Mary Spivy, was married, at the age of seventeen, to Mr James Bates, with whom she lived eleven years, and had six children, only one of whom, our respected brother Col. Bates of Sumner Co. Tenn. who kindly gave us the particulars of this notice, is now living. In 1789, at about the age of thirty, she married John Mhoon, with whom she lived until the Spring of 1816, and had six children, three of whom survive her. She professed religion at an early age, and in 1790, or 91, she was baptized and joined the Church at Cashie in her native county.— She resided in Bertie until 1837, whence she accompanied her children to the west where she died.

In all the relations of wife, mother, mistress, neighbor, and friend, she was unsurpassed. Blessed with ample earthly possessions she was liberal to the poor. Her sympathies were ever with the afflicted and suffering, and her hand eager to minister to their relief. She was active in her efforts for the prosperity of the Church, and the spread of the Gospel. As a Christian she was eminently pious and devoted. Cheered with a hope full of immortality, she approached her end in the full ripeness of old age. She began to quote that beautiful passage in Job and uttered, "*I know that my Redeemer liveth*"—but before she completed the sentence her voice ceased, and she fell calmly asleep in Christ.

"Blessed are the dead that die the Lord"

MR. JOHN SHEPHERD.

Communicated.

Died of bilious congestive fever, at Granville, Jackson, Co. Tennessee, on the morning of 13th September last, John Shepherd, a native of Fluvanna County Virginia, but for about ten years past, a citizen of this State, leaving, to mourn his irreparable loss, a most amiable and affectionate wife, an interesting little daughter, and numerous relations, mostly in Virginia. Mr. Shepherd was a merchant, a man of intelligence and fine, business qualifications, united with the strictest integrity and uprightness in all his dealings, modest, serious, yet cheerful, a sincere philanthropist. He lived in the enjoyment of the highest esteem and confidence of all who knew him, so he died, by all deeply regretted. He was a lover of his Bible which he read much, entertained the profoundest respects for religion, and religious services

which he regularly attended, was ready and willing to contribute to the spread and support of the Gospel. It is to be regretted that one so moral and exemplary in his *whole* walk and conversation, did not come out on the Lord's side and openly engage in his service. For a great while he appeared tho'tful on the subject of religion, (tho' he said but little at anytime) and during his last illness seemed, occasionally much engaged in prayer. He trusted for salvation, not in his former moral conduct, but in the merits of Jesus Christ and a few days before his death was enabled to rest with a firm reliance on the unfading mercy and goodness of God. He spoke of his departue, of which he was fully aware, with perfect deliberation and composure, and gave many pleasing evidences of his entire preparedness for the solemn event. He attested it by the calmness and smile with which he died.

The sore afflictions of Mrs. Sheperd who was herself slightly recovering from a violent attack of the disease of which her lamented husband had just died, did not cease with his loss. Her only child, her lovely and interesting little Sarah Baker, was on the morning of the 6th Oct., also taken from her, aged about 20 months. The cruel hand of death has but seldom cut off a plant so lovely, but it has only transplanted her to bloom with freshness and increased sweetness forever in the Paradise above.

DR. URIAL S. LINDSLEY.

In the La Porte County Whig, of October the 13th, 1838, we find the following notice of a most melancholy dispensation of Divine Providence.

Died in Michigan City, Indiana, on the 14th day of September 1838, Dr. Urial S. Lindsley, aged 61 years.

Dr Lindsley was a native of New York. For many years he was a practising Physician in the beautiful and refined little city of N. Haven, and for a few of the last years of his life of Michigan city. He has left a widow, [his second wife] three sons, one of whom is our beloved young brother and friend Solon Lindsley, now a resident of Nashville, and three daughters, to mourn the loss of a most affectionate and devoted husband, and father, and a large circle of relatives, in different parts of the country, to whom he was endeared by the fondest attachments, with the names of some of whom

—particularly, the family of Rev. Philip Lindsley, D. D. President of the University of Nashville, many of our readers are familiar.

The Editor of the paper cited above, says:—"An acquaintance with the deceased enables us to speak, knowingly, of his many virtues. He was skilful in his profession, warm in his attachments, devoted in his friendship, benevolent and charitable to the poor and needy. It may be said of him that his generosity and charity have always kept him poor. He died in the full triumphs of the Christian faith."—This is a true and comprehensive portrait. He lived and labored, not for himself; but for the good of mankind. His soul grasped with the embrace of philanthropy the whole human family. Hence all good men were his friends, and the destitute and suffering mingled their tears over his grave.

His Father was a Presbyterian Minister who early taught him the principles of religion, and in his tender youth he experienced the conversion of his soul and became a sincere christian. He united himself with the church of his father, and remained one of its most devoted members until his death. His mind, by nature strong and vigorous, was cultivated by profound study in every department of knowledge. In theology as well as Medicine he was deeply versed, on which subject he maintained a regular correspondence, during many years, with several of the most eminent divines in Europe. He united a mildness of disposition, and affability of deportment, with the emotions of a heart richly imbued with the spirit of Christ, from whose altar he daily derived the holy fire that perpetually burned in ardent attachment to his blessed cause, and zeal for the prosperity of Zion.

Thus was he peculiarly qualified for the important sphere in which by his profession he was called to act, and adapted to administer to the spiritual as well as to the bodily diseases of the sick and the afflicted, the dying and the survivors of the dead. He now rests from his labors, and will reap in heaven the full rewards which earth could neither give nor take away.

REVIVALS.

EXTRACTS OF CORRESPONDENCE, LETTERS, &c.

Brother William W. Nash, of Pickens county, Alabama, writes us under date of Nashville, Mi. Oct. 1st, 1838:—"You will recollect that at the last session of the Union Association, the Anties broke off from us, and set up a separate concern. Our session for this year, after being protracted nine days, closed last Saturday, during which upwards of one hundred were baptized, and the work is still going on! All our Effort-Churches, nearly, in this region, are enjoying a glorious revival. The number united to eight or nine Churches around my residence, during the two months last past, is upwards of four hundred and fifty. The brethren principally engaged as laborers in this work are G. Tucker, R. Baily, J. S. Walthall, of Columbus, W. Halbert, S. McGowen, Walters, Thomas, Smith, C. Stewart, R. Wilkins, J. H. Taylor, Manning, and W. R. Stancel.

Brother A. Payne, under date of Russel's Valley, Franklin county, Ala. Oct. 15th says:—"I have the best news that it was ever my happiness to communicate to you. The Lord has been pleased to visit our Valley in great mercy. The first manifestations of peculiar favour commenced one month ago, at our meeting at Mount Nebo. At this meeting brethren H. W. Hodges, Wm. Leigh, Josiah Barker, and Spragins, a Methodist brother, attended. The Divine Power was so manifest that we protracted the meeting from day to day until it continued nine days. Forty, or forty-one, joined by experience, thirty-six of whom, on the last day of the meeting were baptized. The others waited, some for friends, and some for other reasons.

Ten days ago the Russel's Valley Church came together at her monthly meeting. The same Ministers were present, except brother Spragins. This meeting was protracted seven days, during which twelve were baptized, and two restored. The meeting was then removed back to Mount-Nebo, and continued until yesterday. The last two days twenty one joined the Church by experience, and one was restored. After the door was closed on the last day, five professed to experience the love of Christ shed abroad in their hearts.

In this revival an unusual number of young men have joined the Church. Some families were greatly blessed. Of

the children of our beloved Pastor Elder Skinner, three were baptized; of another family six, the youngest of whom, about eleven years old, was the smallest person I ever saw baptized, except a little girl, at the same meeting, who though as small, was older. Their experiences were perfectly satisfactory. God has been pleased to give me, in Christian as well as natural bonds, my beloved wife. Our Methodist brethren and sisters attended and enjoyed the Meeting.—Some of them also have joined us and been baptized.

I conclude by remarking that our Pastor, and several of our prominent brethren, have heretofore been opposed to protracted meetings; but the blessing of God so abundantly poured out upon them has removed all their objections. They say the Lord, himself, protracted our meeting—no opposition now."

The following notice of the same meetings is from the pen of our beloved brether Leigh.

LEIGHTON, ALA. Oct. 15.—On last night I returned home from Russel' Valley, Franklin County; and I must give you some information of a Revival of religion, in that neighbourhood. On the second Saturday in September, Bro Barker and myself attended the Church at Mount Nebo, with an expectation of remaining only two days; but on the evening of the second day there was such a great display of the power of God in the congregation, that we felt it our duty to continue the meeting, the next day which convinced us that of a truth God was, with us. Sinners began to cry for mercy, while Christians were made to rejoice. The meeting continued from day to day until the next Sunday evening. Each day seemed to bring with it new desires, and anxieties, with both saint and sinners. On Friday Saturday and Sunday, my worthy Bro. Hodges united, with us. On Sunday, the last day of the meeting, I preached, out of doors, to the largest and most attentive congregation I ever addressed in Alabama, a day long to be remembered.—On leaving, bro. Hodges and my self promised to attend the Russel's Valley Church, six or eight miles from Mount Nebo, on the last Saturday and Sunday in Oct. On Saturday, we met an attentive congregation—some good appearances of the goodness of God—On the next day, Sunday, the congregation was very large and the word preached seemed to have been attended with the blessing of God, so much so

that we concluded to continue the next day, when on Monday my worthy Bro. J. Barker united with us, and the meeting continued, and was attended by large and attentive congregations from day to day until Friday evening during which time many were deeply convicted, and happily converted to God, and we left many yet crying for mercy. The meeting would have continued still, but we adjourned to Mount Nebo, on Saturday, it being the regular meeting day of that Church, where we continued preaching and praising God until Sunday evening. To those two Churches have been united by baptism during this revival about seventy or eighty members, mostly whites and of the most respectable in the community. The good work, I hope will still go on. On yesterday, the last day of the meeting, we had a glorious time. Bro. Skinner, the pastor of those two Churches, which for many years have been very cold in religion, and bro. Moss, were with us during the meetings, and were active in prayer and giving instructions to the mourners, and to the praise of our Methodist brethren several of them attended with us and we all enjoyed ourselves together as christians.

Under date of October the 3rd brother M. Brame of Bedford writes:—"I was at Hannah's Gap, Lincoln county, at their late protracted meeting. The Lord was with us.—Elder John Gilbert had the pleasure of leading some into the water almost every day. About twenty were baptized before I left."

Bro. W. H. Halcombe, under date of Athens Alabama, October 31st says:—"I have pleasing intelligence to communicate to the friends of Zion, through your paper, our protracted meeting, at Round Island, which was continued twelve days and nights, closed yesterday evening, and we can truly say "The Lord has done great things for us, whereof we are glad." Forty persons, during the meeting, professed religion, the most of whom are in the bloom of youth.—The ministers in attendance were Cate, Seal, and myself, of the Baptist Church, Eliot, and Nabors of the Cumberland Presbyterian, and Moore, of the Methodist. Love and union abounded among us. Such a season has never before been witnessed by the brethren in North Alabama." It will be remembered that this Church is one among the number recently cut off by the antieffort folks. No sooner

DOINGS OF THE NEW TEST PARTY, *alias* OLD SCHOOL SLANDERS REFUTED.

The Church at Little-Cedar-Lick have transmitted to us the following *official document* for publication. It will speak for itself. If these anties wish to destroy their own cause, they cannot more readily do it than by continuing, as heretofore, to abuse and slander the best and most devoted men in our country.

"We, the Church at Little-Cedar-Lick, Wilson county, Tennessee, have before us the PRIMITIVE BAPTIST, a paper printed in Tarborough, North Carolina, Vol. 3, No. 16, in which we see an article written by A. Keaton, Sumpter county, Alabama, as follows:—

"Now, my brother, notice, for a moment, what follows. 'Tis important, and alarming comment thereon, when leisure will admit. Cedar-Lick, Wilson county, Tennessee—a meeting held here, by the missionaries—preparation being made for collection—the Agent stood up on the stand, and sent the Ladies round among the Gentlemen, and the Gentlemen among the Ladies, and said that he would bet—that the Ladies would collect more than the Gentlemen. In order, therefore, to insure, and make a good collection among the Ladies, he proclaimed, aloud, and informed them, if they had no money present, they could throw in their breast pins, gloves &c, pledging their honor to redeem them next day. O, ingenious Craftsman your satary is great, no doubt, you must be worthy of a good fee."

There was an appointment made, by brother Bradley Kimbrough, the General Agent for the Baptist State Convention of Tennessee, on the 21st, and 22nd days of April 1838, at this Meeting house. On Sunday, there was a collection taken up in the Church and congregation. But the Ladies were not sent, nor requested to go, among the Gentlemen, or did they take any part in the collection. There was no proclamation made that they should throw in their breast pins, gloves &c. There was no betting, nor proposing to bet. Every thing was done with decency, and in order.

We wish the Editor of the *Primitive Baptist* to give this an insertion in his paper; and request his informant to be a little more particular in the round assertions he may feel disposed to make.

Done in Conference, on Saturday before the third Lord's day in October 1838, and signed by order of the Church.

NERI LOWE, *Clerk.*

COL. MARTIN, AND THE OLD BAPTIST BANNER.

To the Editor of The Baptist.

DEAR BROTHER:—The following article I prepared and sent to the Editor of the Old Baptist Banner, with a request to give it an insertion in that paper, which he declined; assigned his reasons, &c. which are herewith inclosed in his own hand writing.

In order that the whole truth may be known, you will oblige me by publishing it in *The Baptist*.

Respectfully,

WM. MARTIN.

To the Editor of the Old Baptist Banner.

SIR:—I have seen published in the 4th No. of your paper, an article, purporting to be from Salt-Lick Church, Jackson county; in which, I am charged with having implicated the character of Elder Miles West; that my remarks were "destitute of the principles of piety," "base calumnies" and without saying what those remarks were.

They then proceed to give Elder West, a character, that any man might well be proud of, and subjoin,—

"We hope William Martin, will take no exceptions to the

"character we have given brother West, for he himself,

"William Martin, not long since, stood up, on this very

"floor, in presence of a large assembly, and gave brother

"West a character, equal to any man in the state."

On this latter, I will just remark; that some two or three years ago, I was at Salt Lick Church, when the subject of the support of the ministry was agitated. I took part in the discussion, and urged the obligation the Church was under, as held out in the Scriptures, so to provide for the reasonable wants of the ministry, as that those thus engaged might give themselves wholly to the work. And in order to enforce the argument on these people, directly, referred to the situation of that church, and her Pastor, brother West, who was known to me—That through many hardships and privations, he had labored long and faithfully among them, with but little support on their part, for

which neglect, they were highly culpable—That as they had called him to be their Pastor, they were bound to support him. That owing to the claims of a large, dependent, family, he had been so trammelled down, that he could devote but a small portion of his time to the work of the ministry—That but for his extraordinary industry and enterprise, he would not have been able to get along at all.—That in the midst of these difficulties, he had been instrumental in raising up two other churches; and what might he not have done in this way, had he been released from secular obligations, and his whole time given to the ministry.

The foregoing is (substantially,) what I said on the occasion, to which I suppose the church referred, all of which, is due to brother West, let his faults be what they may. I was disposed to present the claims of Elder West, in the strongest terms I could, within the bounds of truth, in order, if possible, to arouse the church to her duty to act out in practice, those obligations to the ministry which she herself admitted to be binding on her; but which had been shamefully neglected.

In the article alluded to, the church has charged me in general terms, with having "implicated the character of Elder West—that I had acted impiously, calumniously &c. leaving the public to conjecture what I had said. In order therefore, to quiet these conjectures, I will here repeat what I did say, recalling no part, and which may be found in the March No. of the Baptist, for the present year. On the 83 page of that work. I have said.—

"It is remarked above, that opposition to Missionary effort had ceased in this quarter with a few exceptions—

"These exceptions are as follows, to wit. Elder Miles

"West, a preacher of more than thirty years standing,

"of but ordinary understanding and intelligence, vulgar

"taste and habits, is Pastor of Salt-Lick Church. In the

"early part of the agitation of the missionary question,

"he hesitated a good while which side he would take,

"vibrating for a considerable time. At length he took the

"opposition, with all the rancour and bitterness, that might

"be expected from ignorance, bigotry, and inordinate

"ambition." * * * * * On page 84—"A few

"from other Churches have joined West, * * * that

"among them, (the opposition) are many pious godly persons, who have been deceived and misled by this modern Diotrephes, "who loves to have the preeminence."

"A word or two more about this singular man whom I have known most intimately for more than twenty five years. During this time, he has manifested a good deal of zeal in the ministry, and has been instrumental in raising churches &c.—yet it is questionable whether upon the whole, he has not done more harm than good, having been a great part of this time in broils with one or another, particularly the preachers; seldom at peace with those around him, and always striving for the mastery. He has all along been the most troublesome man in our Associations. Although possessing but little understanding or intelligence, he has nevertheless, a good deal of low cunning; and that kind of tact, essential to success in a Demagogical leader;—carrying about him the most affected humility, and self abasement. In this way, has he been able, always, to rally a party to his measures, mostly of those easiest imposed on. In this way, has he sustained some popularity, and it is in this way too, he has misled many of our excellent brethren into this dark region of opposition, to the measures now in progress, under God, in giving to the preaching of the Gospel, increased facilities. It gives me pain to have occasion to speak thus of one of my brethren, more especially one clothed with the functions of the ministry. But as this man is now acting somewhat of a conspicuous part on the great question, which has so long and so seriously agitated our denomination in the West, it is necessary, in my judgement, that his true character should be known. And as none know it better than I do, I have thought it my duty, for the information of others, to develope it, which I do on my own responsibility, and in doing which I have touched it, as lightly as truth would authorise."

Thus it may be seen, Mr. Editor, that the remarks made by me about Elder West, as published in The Baptist, and referred to by Salt Lick Church, are not so obnoxious as their declarations would seem to indicate, when they say I have "implicated his character," acted impiously, calumniously, &c. For; there are but few, comparatively, who

know him, who would deny the truth of what I have said about him. I do not, however, charge that church with a design to misrepresent the facts—by no means—for they are too honest for that. But from the loose and undefined manner in which they have expressed themselves, it is left to the wildest conjectures what I did say.

Now a word or two to yourself, Mr. Editor, respecting your presumption, that I courted Elder West, and offered him two hundred and forty dollars a year, to join the Convention—that I never denounced him, until I found I could not buy him &c. All this is gratuitous. For neither you, nor Elder West, nor any other person, ever heard me propose, or insinuate, either directly, or indirectly, any thing of the kind. Your assertion is altogether untrue, and I challenge you, and all others, to the proof.

WM. MARTIN.

Dixon's Springs, Tenn. }

Oct. 3rd, 1838. }

P. S. You will oblige me by giving the foregoing an insertion in your paper. As you have published the Salt Lick charges against me, it is due to me, by all the rules of courtesy, and the practice with Editors, that you publish my reply, so that your readers may see both sides of the question.

Should you publish it, you will please add my name to your subscription list for one year, and I will remit the money shortly. On the other hand, should you decline publishing, please return the manuscript, by mail, without delay, with your reasons for declining.

Respectfully,

WM. MARTIN.

MR. LOWE'S REPLY.

Nashville, Ten. Oct. 18th, 1838.

COL. MARTIN,

Sir:—Your communication was not received until the 11th inst. on account of my absence from home. When it came to hand, I was just on the eve of leaving for Round Lick Association. Not having sufficient time to examine it and give you an answer before my departure, I concluded to examine it on my route, and give you an answer while in your neighborhood; (in case I refused to pub-

lish). When I left home for Round Lick Association, I thought I had your letter in my pocket, but was mistaken, having left it and one or two other papers which I intended to take, lying on my desk. This will account to you for the delay.

I decline publishing your communication for various reasons. In the first place, on account of inexpediency, at this late day, of republishing what has been seen by nearly all, I presume, who wished to see your remarks concerning brother West—Besides, the lapse of time has probably, tended, in some degree at least, to allay ill feelings, which might again be engendered and call forth another reply. I therefore conclude it best for all parties, and particularly for yourself, not to publish it.

I could give many reasons for my course, satisfactory to myself, which I need not here mention. Let it suffice to say, that this is the only course I feel at liberty at present, to pursue; having due regard to editorial propriety, as well as to all parties concerned; and that it is not adopted with a view to withhold justice, or inflict injustice on any one. On the contrary, I am decidedly of opinion that the publication of your article would be to the advantage, rather than disadvantage of bro. West, and Flat Lick Church.

Your remarks, directed especially to myself, are, for the present, passed unnoticed; inasmuch as, although aimed at, they have failed to reach the ground on which I stand.

Your obedient servant,

W. LOWE.

REMARKS BY THE EDITOR OF THE BAPTIST.

On the above documents we ought, perhaps, to be indulged in one remark. Our *quandam friend* Washington Lowe, is, it seems, still at his old trade of making and publishing, falsehoods, if possible, to injure his neighbors. In a late number of his paper, he deliberately stated, and, upon his own responsibility, published, as a fact, that Col. Martin had offered to buy up Mr. West, proposing to give him two hundred and forty dollars a year, if he would join the Convention. This was a grave charge, and Col. Martin, immediately, as appears above, wrote to him, declaring the statement wholly false. The Colonel asserts that he never made or insinuated, any such offer to West, or any one else,

and calls on Mr. Lowe either to prove that he did, or to publish his disavowal. This was a reasonable requirement; but how does Lowe meet it? Why, he boldly refuses to do either, and, in reply, writes to Col. Martin as follows:—"Your remarks, directed especially to myself, are, for the present, passed unnoticed, inasmuch as, although aimed at, they have failed to reach the ground on which I stand." Ah! Wonderfully high ground this, on which an Old Schoolite stands, who thus utters the basest falsehoods against his neighbour, publishes his calumny, and, then, when caught at his wickedness, refuses to do justice to the party injured! And this man pretends to be a *christian*—yes, a *christian Minister—orthodox—and pure!* This is very much like his *letter case*, exposed lately by Mr. Dunn, in the pages of The Baptist. These instances, and the conduct of Keaton, on another page, and many others of the same description, indicate that these anties do not know that God has said:—"All liars shall have their part in the lake which burns with fire and brimstone"—The brethren, and Churches, it is to be hoped, will soon find out these men, and that they will then cease to have the power to do evil.

ASSOCIATIONAL RECORD.

SALEM ASSOCIATION.

A brother has placed in our hands a copy of the minutes of the late session of this body, held with the Church at Saunders' Fork, "Saturday before the first Sunday in October 1838, and two days following." Elders John Wiseman, Moderator, and Joshua Lester, Clerk.

The statistics of this Association are as follows—28 Churches, 17 ministers, whose names are on the minutes—there are probably more, how many it is not in our power to determine—and 2669 members. The names of the ministers are Joshua Lester, Archimac Bass, J. Wiseman, D. Smith, E. B. Haynie, Elijah Maddox, John Borum, W. C. Bransford, James R. Lowrie, H. W. Pickett, James Bond, W. Williams, E. W. Hail, Wm. Ferril, John Harper, ordained, and Jesse Johnson, and John Hesson, licentiates. Baptized 317, received by letter 67, restored 12, making an aggregate increase of 395 members. From this number we subtract 50 dismissed by letter, 41 excommunicated, and 23 dead,

making 114, and leaving a nett addition of 287 members during the year. This we think, is the largest, and most prosperous body of the kind in Tennessee. Their session for 1839, is appointed to be held with the Church at Knobb Spring, Smith County.

It is exceedingly gratifying to perceive that this Association is actively engaged in supplying, with the preaching of the word, the feeble, and destitute, Churches in their own body, for which they collect from those that are stronger.—It is hoped they will soon forget the lines that bound the Salem, and extend their benevolence to the poor and needy throughout the State—They also collect considerable amounts to aid the American and Foreign Bible Society, to give a faithful translation of the Word of God to the nations of the East, and are active in the Tract, Temperance, and Sunday School cause. May the Lord follow with his abundant blessing their “works of faith and labours of love.”

One article found its way into their minutes for this year, however, which we exceedingly regret to see there on many accounts, principally because the writers of it have mistaken both brother Gayle, and ourself. If these brethren had asked an explanation of us, either privately, or through The Baptist, which, it is believed, would have been the most proper medium for their article, we are very certain they never would have published any such reply as that in these minutes. It is as follows;—

“On motion, Resolved, That the following reply to some remarks made by Elders P. S. Gayle, and R. B. C. Howell, in the August and September Nos. of the Baptist, be appended to these Minutes.

REPLY.—Whereas, there appears a mistake resting on the minds of some of our Beloved Brethren, in Tennessee, with respect to the principles of the Baptists generally; in which we, as an Association, feel deeply and painfully concerned, and must take the liberty to correct in the public mind, in a friendly manner. 1st. In a communication from the pen of Brother P. S. Gayle, we see in the August No. of the Baptist, among others, the following statements, in the first and second objections to a General Association, responding to the proposals of the 1st section of the Salem Association, met at Dixon's Creek. Objection 1st.—“Every

principle almost connected with the District Associations in Tennessee is wrong. Their design, I know, is, professedly, to perpetuate peace, and union among themselves, but who does not know that they have been, in reality, the hot beds of schism and contention! This has been true of them, from almost the very first settlement of the State; and do not the ruling men in most of the Associations now in this State hold that these bodies have authority delegated to them, to rule over the Churches? And do they not, by this usurped authority, rule, generally, with a rod of iron?

Objection 2nd. “Any power which might be delegated to a General Association, might be, as has been done in the District Associations, perverted to unhallowed purposes.”

We reply to the above quotation, together, as the answer, to one item, will be an answer to all. And in so doing, we refer to the text, and so much of the Sermon, as we find in the Minutes, of brother Howell, on Lord's day, of Concord Association. In the 2nd place, we will refer to the Pastoral Address, which we also find in the Minutes of the Concord Association. The writer says, “we have, by the blessing of God, in Jesus Christ our just Lord, been permitted to close one of the most delightful annual meetings, with which we have ever been favored. All our proceedings have been conducted with perfect harmony—not a jarring note was heard during the *whole session*—unity of sentiment, intense brotherly love, and a fervent desire to glorify God in accordance with the instructions of his holy word; evidently pervaded every bosom, in the Association, and was the governing motive in all our deliberations.” In addition to this, we refer the public to the Minutes of all the Associations that do, and ever have, existed, in the State of Tennessee, and especially, the Minutes of the Salem Association. We have never known that there were any Rulers in all the great *Republic* of that free and happy christian body, called the Baptists. We admit that attempts at usurpation have been made, but have they not, invariably, been met with manly courage. Last year is the first exception in the history of this Association, to the grand object in view, and there the *usurpers* soon found that we would not be ruled, even with a rod of iron, and with drew from us, covered with shame, into the shade of obscurity—while the City of God on the eminence of Zion's Hill

emitted her glorious light of happy union, peace and harmony on all around.—We let this suffice on this subject, and submit the same to the impartial decision of an enlightened public.

We now proceed to reply to the mistaken conjectures of Brother Howell.—We are truly sorry that he has prematurely gone to fix upon some of the Churches, and especially some of the most venerable Ministers of Salem Association, the unjust imputation of sacrificing their own preferences, to blind prejudices, and fear of persecutions; and those awful sins he affects to respect.—We cannot respect such unfaithfulness, though we should find it in ourselves, but we are clear of these things. He goes on to accuse us of sacrificing our duty to God our blessed Redeemer, and the best interests of the Church and the world—Can we be expected to let these charges pass unnoticed? No Brethren! We refer the public and especially our dear brethren, to the broken down constitutions, shattered voices, and bleeding lungs, of our dear old Brethren, almost spent in the work of the Lord, and the effects of their labors, the many glorious revivals, the growth of our Churches, and the lively interest which they take in the good cause of Christ, by promoting the Bible, Sunday School, Temperance, and Missionary, enterprises. Does this look like our Brethren have not an inch of ground on which to stand? No Brethren—We have a broad foundation, the commandment of God. Our excellent brother asks us, what now brethren will you do?—We answer we will just do what we have been doing all our lives. Preachers—we will preach the everlasting Gospel in its simplicity, purity, and power, as the Lord gives us light and liberty, from which we have not been cowardly driven, nor never will be. Churches—we will loose the hands of our dear Preachers, who preach to us not themselves, but Christ Jesus the Lord, & themselves our servants for Jesus' sake. Association—we will supply all our destitute Churches and neighborhoods, with the preaching of the Gospel, and as much itinerant preaching as we can.

What we expect never to do, either as an Association or as Churches, go out of the Church to do the work of the Churches, by joining conventions of another institution not authorised by the Churches.

But in conclusion we have too much generosity to suffer

to place the halter around the necks of our brethren or trample their consciences under the iron heel of *Popish* intolerance."

REMARKS ON THE ABOVE.

We observe, in the first place, that our brethren of the Salem Association, of whom we must say that in our heart they are truly beloved, have certainly misunderstood Elder Gayle in his article of August last. His statements in reference to the particulars complained of, were general. He designed to say that in the proceedings of some District Associations in Tennessee, more had been done, than any where else, to disturb the quiet of the Churches, divide them asunder, and alienate them from each other. Bro. Gayle did not intimate that *all* our Associations had so acted, because he knew they had not, and he also was well aware that Salem was an eminent instance of the peace, prosperity, and happiness, which, in *some*, had been enjoyed. In Salem Association there are too much piety, and intelligence, to admit of evident maladministration. Hence, last year, when an attempt, as this article admits, was made, even among them, to *bind the consciences of brethren*, by restrictive enactments, they say:—"The usurpers soon found that we would not be ruled, even with a rod of iron, and withdrew from us, covered with shame, into the shade of obscurity etc." and these *usurpers*, who sometimes *divide*, the Associations, and Churches, are the *rulers* meant by the writer in The Baptist. It was not, therefore, fair for these brethren to take it for granted that Elder Gayle had implicated *all* our Associations, which they were obliged to do before there was any even apparent necessity for defending themselves, as one of the number, against his supposed charges. He never intimated that the Salem had done, at any time, any thing wrong. Their reply, consequently, was entirely uncalled for, and, as it *may* do harm, we deeply regret that it was ever made or published.

The Salem Association, and brother Gayle, undoubtedly, perfectly agree, as to the facts at issue—for the question is as to matters of fact. Have not some of our Associations acted as he has stated? Trace the history of the Red-River. Look at the present state of things in the Elk-River. What have been the doings of the Cumberland, who to avoid

her dictatorial propositions, and escape her schismatical efforts, was, two or three years ago, dropped, by the *Salem*, as one of her correspondents? What was the matter of the proceedings of the Concord for several years, and up to the breaking off of the Stone's River party? We could, if necessary, mention the proceedings of several other Associations—brother Gayle, if we mistake not, instanced, by name, the Obion. The Salem brethren knew, very well, all the events to which we allude, and even here admit, as we have seen, that they, *themselves*, have been assailed. These were the facts alluded to by brother Gayle, and the article before us says:—"We admit that attempts at usurpation have been made." Well, then, they all agree, and why make up an issue and come into collision, when no difference exists? They go on to say—these attempts etc. "have been, invariably met with manly courage." True, we have summoned to our aid all our powers, and boldly met our assailants, but we have not, in all cases, been able, as did our Salem brethren, to drive them from the field "covered with shame, into the shades of obscurity." In but too many instances, which they well knew, our brethren have been outnumbered, and put to flight by the usurpers, as in the Cumberland and Elk-River, and others, and obliged to take shelter wherever they could find a refuge.

So much we thought it our duty to say for our beloved brother Gayle, and now a word, or two, for ourself.

Is it true, as asserted in this article, that brother Howell "has fixed upon some of the Churches, and especially, some of the most venerable Ministers of Salem Association the unjust imputation of sacrificing their own preferences to blind prejudices, and fear of persecutions, and (brother Howell too) affects to respect those awful sins." This is the first charge brought against us. We begin by denying it, wholly, and unequivocally. We certainly never made any such charge. And now to the proof.

Brethren, of the Salem Association, will you do us the favour to turn again to the September number of *The Baptist*, and read, once more, carefully through, the first article which is the only one referred to in these minutes. You will there find that we say, that "some our of brethren who are sincerely with us, in heart, have hitherto failed to attend our anniversaries, or take any part in our proceed-

ings." Bro. W. Martin, of this Association has always been a leader, and a noble one, in the Convention. In this statement we could not have referred to brother Lester, or brother Wiseman, because, if our memory is not greatly at fault, they have both, at least once, attended the Convention; and besides these we only mentioned two others in the Salem Association, brethren Bond, and Maddox. But neither could we, in this sentence have referred to them, or any other members, of the whole Salem Association, who have not attended our anniversaries, because they all say, in this reply which they here publish, that *they are not sincerely with us in heart*. Do they not observe:—"We expect never, either as an Association, or as Churches, to go out of the Church to do the work of the Churches by joining Conventions, or any other Institution not authorised by the Churches." By the way—this sentence is, we should think rather hard upon the members of that body, who are of the Convention; but let that pass. It is now proved, fully, and unquestionably, that in the remark—"Some of our brethren, who are sincerely with us in heart, &c." of whom we predicate all the other observations, of which any complaint is made, we did not mean either brother Bond or brother Maddox, and have not implicated any one "of the venerable Ministers of the Salem Association, much less any of the Churches of that body, to which, as will be seen, we have not, in any way, even alluded. What we said, as the article will show, was, in truth, simply this—that the brethren, the Fuquas, the Bonds, the Wisemans, the Lesters, Allen, Maddox, Gilbert &c." were either engaged in missionary work, in their Associations, as this article in the minutes declares the Salem brethren to be, and also in the Bible, Sabbath School and Temperance cause, or would not declare nonfellowship with us of the Convention, and therefore they had shamed the same treatment from the NEW TEST-MEN, with us, and were persecuted as well as ourselves, and nearly to the same extent. We alluded—for this fact was in our mind at the moment—to their being, some of them, in some instances, in company with brother Howell, and we were all together shut out of meeting houses, &c. If these are not facts, we hereby, instantly, withdraw them; if they are—and all the brethren know them to be such—when we are understood by them, we ask—whom

have we offended? No one, we sincerely believe. Then all that is said about "our dear old brethren"—and they are certainly dear to us too—"their broken down constitutions, shattered voices, and bleeding lungs, &c." we think, had much better never have been said.

We further stated—and this is the *second* charge brought against us by the Salem Association—that:—"Two causes, it is believed, have operated to deter them [those who are truly with us in heart—and the Salem brethren say they are not, from attending our anniversaries] both of which demonstrate the amiability of their feelings, and their anxiety, by all possible means, to preserve the harmony of the Churches. The former is their readiness to sacrifice their own preferences rather than excite even the blind prejudices of their brethren, if thereby any discord might arise in their Churches; and the latter is their fear of the bitter persecutions which they know will be waged against them by the cruelty of the *Antinomian* and *Parkerite* parties among them. We must say that we highly respect these feelings which have been so long and so amiably indulged by our brethren, etc."

We will just remark that when we penned this paragraph our thoughts never once reverted to the Salem Association, or any one connected with it. In fact we had in our mind three excellent brethren, two of whom reside in East Tennessee, and one lived then, but is now a citizen of another State, on the borders of Alabama, who being in Nashville on business, happened to be present at a meeting of the Convention, some years ago, and their names were mentioned in the minutes, but when the Clerk, at the close of the day's session, read over the proceedings, they besought that they should be stricken off, giving as a reason that, though sincerely with us in heart, it was as much as their fellowship in their own Churches was worth, to have their names, even as visitors, appear on our minutes. In this request they were gratified. This is the truth of the case, but mark the version which the Salem Association has given of our remark above. They say:—

"We are truly sorry that he (Howell) has prematurely gone to fix upon some of the Churches, and especially some of the most venerable Ministers of *Salem Association*, the unjust imputation of sacrificing their own preferences to

blind prejudices, and fear of persecutions, and those awful sins he affects to respect." They add:—"We cannot respect such unfaithfulness, etc."

We remark, in the first place, that we may be entirely wrong, but we never conceived of a very *awful sin* for brethren to sacrifice their mere preferences to the prejudices of their brethren, even if those prejudices were blind, nor to try to avoid persecution by such means. We again say, we may be wrong—The Salem Association says it is an *awful sin*. Well, be it so. Look at the article again and you will see that we never said we respected not affected to respect, these acts. We said we respected the feelings of the brethren—their *amiabl*: feelings—but no affectation—not a word is said of respect for the *acts*. They, too, in this very reply, say, in other words, that they have the same respect which we professed for the same feelings. Their language is this—"We have too much generosity to suffer us to place the halter around the necks of our brethren, or trample their consciences under the iron heel of *Papish* intolerance." In this fact we rejoice. But what is the difference between us and these beloved brethren? They have misconceived us, that is all, and upon erroneous conceptions of what we regard, as one of the most innocent articles we ever wrote, have unnecessarily joined issue with us, and defended themselves against what they have construed into grave charges, which, by the way, we never made against any one, and especially against them, we never thought of making.

If it is true that they have, and we know it to be true, done so much to promote "the Bible cause, the Sunday School, Temperance, and Missionary enterprises," as they state; how did it ever come into their heads to conceive that we had accused them of sacrificing their duty to God, in these very respects, to the prejudices of their brethren? And this, it will be seen, constitutes their *third* charge against us. We, in fact, only exhorted all our brethren not to make such a sacrifice—But we will extend these remarks no further. We are sure, by this time, all our Salem brethren are satisfied that they were wrong, and will deplore their haste in the matter before us, giving to the winds all their unkind feelings and, permitting the affair to go no further.

Brethren, of the Salem Association, we have not permitted an unbrotherly, emotion to disturb our bosom; if you have

we are sorry for it. We know "it is human to err." May the Lord forgive all our transgressions, sanctify us, all, wholly, give us, fully, and in all respects, "the unity of the spirit in the bond of peace," and as Ministers, and Churches, make us more holy, and useful, than we have ever been.

We have learned, by a personal interview, with our excellent brother John Wiseman, since the above was written, that the devotional exercises of the Association, in consequence of the promising prospects in the congregation, were continued, by several ministers, for a few days, and their labours were crowned with the happy conversion of some thirty persons.

HIWASSEE ASSOCIATION

The fifteenth annual session of this Association was held at Pond Creek Meeting House, Macmin County, commencing on Friday before the third Saturday in September 1838. John Tanner Moderator, and Chs. Taliaferro, Clerk. This body numbers 25 Churches, which contain 500 members. How many ministers they have we cannot learn from the minutes before us. The Churches report 26 baptized, 12 received by letter, 3 restored, and 12 enrolled—these we presume to be persons who have returned to the fellowship of the Churches from the Old School, and other factions, that have split off, at different times—making an increase of 53 members. They also report 36 dismissed by letter, 13 excluded, and 3 dead, diminishing the number 52, and leaving, for the year, a net increase of one member. Their circular letter is "a commentary on the 16th verse of the 5th chapter of Matthew. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The next annual meeting is appointed to be held with the Church at Sequatchee.

APPOINTMENTS.

Elder A. P. Bradley, of Vernon Mi. accompanied by our young brother James A. Ramer, of this vicinity, but more recently of Kentucky, will preach, on their way to Mississippi, providence permitting—On the fourth Lord's day in this month (23rd Dec.) at 10 o'clock, A. M. at the Baptist Church, in Paris, Henry co. Tenn. On the same evening, at candle-light, at the house of bro. Z. Noel. On Monday night, the 24th, at Huntingdon, Tuesday night, 25th, at Jackson. Wednesday night, 26th, at Bolivar. Thursday night, the 27th, at Lagrange. And, on Saturday, and Lord's day, the 29th, and 30th, at Holly Springs, Mi.