

THE BAPTIST.

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

VOL. IV.]

NASHVILLE, JUNE, 1838.

[NO. 6.

REV. WILLIAM GOSSITT.

It has become our melancholly duty to announce, to the Tennessee Church, and to his numerous friends and relatives in this region, the lamented death of our young brother Gossitt. How truly is it said that "the ways of God are inscrutable to mortals." Yet we are assured that Jehovah does all things well. To us, short sighted beings, it appeared that our little *Spartan Band* of ministers, was so small, and the field they must occupy so large, and inviting, that not one of their number could be spared, without material injury to the cause. But infinite wisdom saw otherwise; or, perhaps, he has brought upon us this affliction for our sins. One of the bravest, most youthful, and most thoroughly armed among us, has fallen in the very threshold of the battle. May the Lord raise up and send forth many others who shall more than supply his place. "The harvest, truly is plenteous, but the labourers are few." Brethren, "pray ye the Lord of the harvest that he would send forth more labourers into his harvest."

Brother Gossitt was about twenty-five years of age, possessed of a vigorous manly and healthy frame, a fine presence, and handsome elocution; he was deeply pious, and ardently devoted to the work of the ministry; he completed a regular course of Classical, and Theological studies, last autumn, in Richmond Va.; he married immediately after, in that vicinity, received, and accepted a call to the Pastorship of the interesting, and promising, little Church in Columbia, Maury county, in this state; and they were every day expecting his arrival to enter upon the duties of his profession, when tidings came that he was no more. The event is thus noticed in the *Religious Herald* of the 20th April:—

WILLIAM GOSSITT.—This young brother, who recently finished his studies at our Seminary, with credit to himself and to his instructors, has by the dispensation of Him who does all things right, been allowed a short space in which to avail himself of these advantages. After a lingering illness of several weeks, he closed his eyes in peace, on the 10th inst, at the residence of Mr. Green Wood, in Chesterfield county. He has left to mourn her loss, an afflicted widow, to whom he had been but a short time united, and many relatives in the west. His end was peaceful and serene, his mind being stayed on him on whom he placed his reliance for life and salvation. He was willing to depart, as he knew in whom he had believed, and trusted that to die, would be to him eternal gain.

Brother G. was a native of Tennessee; a member of the Church at Nashville under the pastoral care of brother R. B. C. Howell, formely of Norfolk. He was useful and acceptable as a preacher, and no doubt would have attained considerable eminence as a speaker and minister of the Gospel. His manners were bland and conciliatory. In Chesterfield county, during vacations, he had labored much, and with good acceptance, and his departure will be deeply regretted. He has been taken in the vigor of youth, amidst anticipations of long continued usefulness in his native State, to which he had intended to return in the Spring, to assume the pastoral care of a church. Let his departure admonish his fellow-students to labor with double diligence whilst they are permitted to sojourn here, seeing that they know not what a day may bring forth.

And we will add, let his departure excite the inquiry in the minds of many young brethren of Tennessee—Is it not my duty to make the sacrifice, and go into the Gospel field? We want under God leaders of the sacramental host, men who love Jesus Christ, and the souls of men, more than they do the gold or honors of this poor world; who are able, and not afraid, to declare the whole counsel of God, and who, if they must suffer for their faithfulness, will “count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.” Where are the intrepid warriors who will march up and close the broken column? Brethren to the field—Victory, and glory await you. Jesus Christ, the

great Captain, carries in his own hand the banner of salvation. Up, then, and let us follow to the high and successful contest.

LOUISVILLE COLLEGIATE INSTITUTE.

By the kindness of President Farnsworth we are in possession of the first annual catalogue of this young and flourishing seat of learning in our sister city, together with a programme of the studies pursued in the Institute. The origination and support of such a school speaks much in favor of the public spirit, and enlightened views of Louisville, whose constituted authorities have provided the requisite buildings, and, in addition to their tuition fees, appropriated two thousand dollars annually to sustain the Faculty. The course of studies is of a high grade, and very thorough, and extensive.

With the reputation of Rev. Benjamin F. Farnsworth, President and Professor of Intellectual and Moral Philosophy, and Political Economy, as a gentleman, scholar, and successful teacher, we have long been familiar. John H. Henry is Professor of Mathematics, Natural Science, and Civil Engineering. James Brown is Professor of Latin and Greek Languages and Literature; and Leonard Bliss is Professor of Belles Lettres and History. All these gentlemen were previously eminent in their several departments. The Professorships of Modern Languages and Literature, and of the History and Science of Commerce, Manufactures, Agriculture, and the Mechanic Arts, are yet to be filled. Henry F. Farnsworth is Tutor in the Preparatory Department.

The favorable locality of Louisville, the enterprise and intelligence of Kentucky, whose citizens look with so much interest on their great commercial emporium, and who will generally, no doubt, second, with spirit, this laudable movement, the eminent attainments, and high reputation of the Faculty, and the success which has attended the first year of their efforts, all point out the Louisville Collegiate Institute as destined to rank, in a few years, with the most renowned of our Universities.

HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.

The thirteenth annual report of the Society for Inquiry of this Seminary is before us. It is an interesting document. Such societies are well calculated from the character of their correspondence, essays, &c., to foster the spirit of expansive religious feeling among the students of our Colleges; to communicate a knowledge of the wants and woes of the human family, and to inspire an earnest desire to be as far as possible, instruments of their relief. That of Hamilton appears to be remarkable for the energy with which it is conducted, and the success with which it accomplishes its purposes. The interest we felt in a similar society, and the advantages we derived from its exercises, is, now, one of the happiest reminiscences of our College life.

MINISTERIAL UNION.

A sermon on this most important and interesting subject, recently delivered before the Ministers' Meeting, at Eaton, Ga., by Rev. Jesse Mercer D. D. and published by request of the meeting, has, by the kind attention of the author, been placed in our hands.

"Ministerial Union."—What is more vital to the interests of the Church, and the world, and consequently of more solemn obligation on all who exercise the sacred profession, than ministerial union. What schisms and divisions have ever agitated the Church, or destroyed the harmony, efficiency, and peace of the people of God, which were not fomented, and carried on, by the ministry? Has the Church ever been divided, when the ministry has been united and harmonious. When, under such circumstances, has the cause failed to advance with rapid strides. Would to God all the Baptist ministry of Tennessee, who have remaining in their hearts any portion of the Spirit of Christ, could either hear or read this sermon. Surely it would, with the blessing of God, induce them to act, and feel more in accordance with the prayer of the blessed Redeemer, offered for his Apostles, which forms the text of our venerable brother. (John 17: 11,) "Holy Father keep through thine own name, those whom thou hast given me, that they may be one as we are."

Dr. Mercer first proves, clearly, and satisfactorily, that, in this part of his prayer, Christ has exclusive reference to his Apostles. He bespeaks for them, and after them, in the subsequent portion of it, for all his true ministers, to secure their perfect and lasting union, the superintendence of divine providence, and grace. All true ministers are members of the same ministry. In this prayer he indicates his design, and our duty, in this behalf. He thus exhibits the model of ministerial union; it is the unity of the Trinity—"That they all may be one as we are." The Father and the Son are one in *nature*, one in the *Godhead*, one in *counsel*, one in *operation*, and one in *glory*; thus should all ministers be one. They must sympathise with each other, seek each others prosperity, be embodied, and work together. Then, & not till then, will they, with one mouth, and one heart, glorify God. The Doctor concludes by describing the disadvantages of a want of regard to this duty, and the great benefits of obedience.

We wish it was practicable for us to give a more full sketch of this admirable sermon, and make some extracts, but our space forbids. Brethren think of this subject; pray, and preach about it; and ponder, too, this inquiry.—*Why may we not have a Minister's meeting in Tennessee?* Would it not, properly conducted, probably be productive of great good to the cause of Christ?

BIGHATCHIEE.

The minutes of the last session of this Association, held at Russel's Spring Church, Haywood County, commencing Saturday before the first Lord's day in October 1837., have just come to hand. We are glad to perceive that it is a united and prosperous body of christians. Elder P. S. Gayle, Moderator, and brother Moses H. Prewett, Clerk.

The state of the Churches is as follows:—168 baptized, and 90 received by letter, making their whole increase 258, Dismissed by letter 52, excluded 6, dead 10, diminishing the number 68, and leaving the nett gain 190 members. Their whole number is 763. Connected with the Association are 20 Churches, and at that time they had 17 ministers.

We are pleased to see, that they passed resolutions urging the more zealous performance of family worship, atten-

tion to prayer meetings, Bible classes, &c. &c. They also recommend to their members and friends the patronage of the Baptist State Convention, and of this paper. The circular letter embraces several topics promotive of personal piety. Their next meeting is appointed to be held with the Church at Cane Creek, to commence Saturday before the fourth Lord's day, in Oct. 1838. Introductory sermon by Rev. P. S. Gayle.

S A L E M.

By the Minutes of the last session of Salem Association, just received, we learn that in the 31 Churches which compose that body, during last year, 135 were baptized, 125 rec'd by letter, and 26 restored, making their total additions 286, they dismissed by letter 181, excluded 78, and 32 were dead, making their total decrease 286, and leaving their number of members the same as last year. Elder James Bond, Moderator, and Eld. J. Lester, Clerk. At this session resolutions were passed in favor of the A. & F. B. Society, and upwards of \$130, were reported as collected by Elders Wiseman and J. Lester, \$71.50 of which had been paid over to brother Colgate, the Treasury, N. Y., for the circulation of faithful translations of the Bible in heathen lands. The meeting was disturbed in the early part of it, by a Mr Miles West, and some of his party, who made disorderly efforts to divide the Association, but he soon retired with his adherents, and left them in peace and harmony. Since the Association, the Lord has graciously poured out his spirit, and several hundred have been converted and added to the Churches. The next meeting of this body will be held with the Church at Sanders' Fork, Cannon County, and will commence Saturday before the first Lord's day in Oct. 1838.

O B I O N.

The tenth annual session of the Obion Association was held on the 7th, 8th & 9th days of October 1837, with the Church at Bloominggrove Weakly county. This body numbers 24 Churches, containing 679 members. They reported 16 baptized, 33 received by letter, 5 restored, and 4 received upon examination, making an aggregate increase of 88. They dismissed by letter 35, excluded 25, and 12

are dead, making 72, and leaving a nett increase of 16 members. The Churches we regret to say, appear to be in the utmost confusion. The minutes are occupied principally by reports of trials for alledged disorders, and personal defences of various kinds. Were it not that we feel a solemnity for the ignorance, folly, and crime, of many of their proceedings, we should be amused at the following, which forms the the 10th item in the document before us. We regret that such things were ever published, but as they have made them public to the world, the sentiments of the denomination in relation to them, ought to be known.

“We (the Obion Association) now not only say we are not of the Convention, but do declare a nonfellowship with the Tennessee Baptist Convention, and Conventions, of all the States, both Foreign and Domestic, and all their advocates, together with the Societies formed by them—the end of which we believe is money, as well as for the purpose of uniting the world and the Church.” Here we should think, in all conscience, the Obionites ought to have stopped. They had already gone greatly beyond truth and decency, but, it seems, they were determined to outrage common sense and complete the record of their own shame.—They continue—We declare nonfellowship with all the foregoing, *“together with all Seminaries of learning under their (the Baptists) care as a denomination; and we also believe it disorder in ANY of our body to aid in the erection of ANY Academy or College to be under their control, etc. etc.”*

Our friends will see, by these sage proceedings, that our Tennessee Solomons are not turned aside by trifles. All Academies and all other institutions of learning, primary, and collegiate, are criminal innovations, and like missions, Sabbath Schools, Bible Societies, etc., unauthorized by the Bible, destructive to religion, especially if taught by Baptists, and to encourage them, in any way, is ecclesiastical death by the law of the Obion Association. This is Tennessee anti-effortism. We will only say further, that we have learned verbally, by Elder Morphis, and others of the same neighborhood, and we are happy to state the fact to our readers, that all the intelligent, and pious, brethren, and Churches, who were present, were so thoroughly disgusted that they silently retired from the disgraceful scene, and will not longer be connected with such a pugnacious troop of ignorant fanatics.

BOARD OF THE CONVENTION.

Several ineffectual efforts have been made to obtain a meeting of the Executive Board of the Baptist State Convention, for the transaction of necessary business. We have not a quorum residing in Nashville, and the brethren from the country, not, probably, aware of this fact, and, except Father Whitsitt, who is always at his post, like a noble soldier, failing to come in, our attempts have been defeated. Brethren, this apathy will not do. Will you thus abandon your missionaries in the field of their labor? A word to the wise is sufficient.

We respectfully suggest that quarterly meetings of the Board be held, at different places, and that protracted meetings be conducted in connection with them. By this means we should secure, with the divine blessing *three* important ends. First—The attendance of the members of the Board. Secondly—The regular and timely transaction of the business requiring attention, and Thirdly—Make our meetings a benefit to the several neighborhoods in which we may convene. We trust we shall have an early session of the Board to decide on these and other pressing matters.

MINISTERIAL CONFERENCE.

Numerous brethren expressed much interest in the meeting we proposed in our No., for February, to consult and decide upon the requisite measures for the improvement of our ministry. But no one has said definitely, *when* or *where*, this meeting ought to be held. We respectfully suggest, that it take place in Columbia, and commence two days previous to the meeting of the State Convention in that town the coming Autumn. Brethren, if you think this is a good time, and place, please signify your assent, or the contrary. Let us know whether you will attend, and, meanwhile, make it a subject of much reflection and prayer.

REV. T. G. KEEN.

This young brother who has, during the winter and spring, preached so much to the satisfaction of the Church and community in Franklin, has accepted the place of Associate Principal in the Academy at Pulaski. He will also preach there, and in the neighborhood, in which barren

field, we trust his labours will be attended with the divine blessing. We bespeak for him the kindness of our brethren and friends in that region.

POSTAGE.

Mistakes have frequently been made, by Post-Masters, and others, with regard to the postage of *The Baptist*. As a specimen, we take the liberty to remark, that we received, a few days ago, a letter, from the Post Master at Sweet-Water, directing us to discontinue two subscribers, alleging, as a reason, that the postage was *twelve and a half cents* a number, (*one dollar and a half a year—half as much again as the original cost*) and that they refused to take the paper from the office!

We were utterly astonished to learn that such an amount of postage had been charged, and, forthwith, sent the letter with a copy of our paper, to Gen'l R. Armstrong, Post-Master in this city, with a request to be informed whether Mr. Johnson, the Post-Master at Sweet-Water was not labouring under a mistake. We received from the Gen'l the following in reply, which we have concluded to publish, for the benefit of all concerned. We trust our friends will notice the information it contains, and govern themselves accordingly.

P. O. NASHVILLE, 10th May, 1838.

Sir The Baptist you sent me consists of *two* printed sheets, thirty-two pages—sixteen pages to the sheet. The postage on the same is *two and a half cents*, over one hundred miles, per sheet (sixteen pages) or *five cents* for *The Baptist*. (May number.)

Truly your serv't,

R. ARMSTRONG.

REV. R. B. C. HOWELL.

A CALL TO MEMPHIS.

The destitution of Ministers of suitable qualifications, in the South West, is unspeakably distressing. May the Lord put it into the hearts of his servants to come to our aid. Taking up the *Memphis Gazette* of May 3rd, we met with the following appeal. Brethren, read and ponder it, and then if you can remain *anti-effort*; more than this, if you can rest satisfied with doing nothing for their relief, we shall loose all hope for you here, and we had almost said, hereafter. Read

it ye Ministers of the living God, and if you can still remain satisfied in your schools, and shops, then in our judgment, a dispensation of the Gospel is not committed to you.

TO THE BAPTIST CHURCH

The Methodist, the Presbyterian and the Episcopalian denominations are making the most laudable and praiseworthy efforts in Memphis to build Churches—to preach the Gospel; to shed light and truth and virtue on its citizens & they have nobly, generously and most willingly responded to all calls—will you not co-operate? Will you “stand idle, all the day long?” Will you not come bodily forward to the field of labour? Will you not send us a Minister? Will you not build a church? Will you not give us an opportunity to aid you? We are willing—we are ready—and now we need the force of example and precept in the conduct before us. Send us a Preacher—give us a call—unite your energies—ask our mite—unfurl your spotless banner, we will enlist. Where is old father Daniel of Paris? Where is Rev. R. B. C Howell of Nashville? Do you not see our destination? Will you neither aid us in person or send some efficient representative in your offices? We are not reproaches to reason, decency or love. Come amongst us—establish on the most favorable and needy point in the State a Church—we ask—reason asks—the church asks—and God commands it—and to you—to the Church—the members of the Church—to our citizens and to God we make this appeal—and will you not reply? Will you stop your ears? Will you say because we are without the pale of the Church, “go your way,” “we know ye not!”

A CITIZEN.

In reply to this truly spirited document, we sent to the Gazette, for publication, the following communication:

NASHVILLE, 14th May, 1838.

Mr. EDITOR:—Sir, I have read, with the deepest interest, an article in your paper, of May 3rd, addressed “to the Baptist Church,” and subscribed “A CITIZEN.” I am affected—agonisingly affected, by the earnestness, and evident sincerity, of the appeal.

Memphis is, already, an important town, and destined soon, to be one of the largest commercial marts in Tennessee. We ought to have, at that point, an able, pious, and

devoted, Minister of the Gospel, to advocate the simple, yet imposing, and obviously scriptural principles of our venerable and beloved Church. This has been, with us, frequently, a theme of conversation; we have long been desirous to see a Baptist Pastor settled there; he would, we doubt not, be, as to his pecuniary wants, well sustained; and, we trust, ably seconded in his arduous labours. We have, hitherto failed, because we have not the man, of suitable character, whose services can be commanded, for the station. But, I trust, the Lord will hear our prayers, and soon supply a labourer for this vineyard.

Father Daniel, and others, will, I hope, visit you as frequently as possible. My own engagements, however, are of such a nature, and so pressing, that I dare not flatter myself with the hope of seeing your town this summer. But allow me to assure "A Citizen," and all others interested, that his appeal shall not be forgotten. I most cheerfully promise that no exertion, which it may be in my power to make, shall be wanting, to fulfil their wishes, at the earliest possible moment.

May God, in his infinite mercy, by whatever instrumentality he may please to employ, send them a Minister, after his own heart, and abundantly bless him as the means of building up, and permanently establishing, his own holy cause in Memphis.

Accept assurances of my high regard, &c. &c.

R. B. C. HOWELL.

And now brethren, *in the ministry*, we appeal to you, in behalf of this interesting and destitute town, so favourably, and pleasantly, situated on the shores of the great Father of Waters. Where are all our old Virginia associates, many of whom of giant powers, because that field is so well occupied, are comparatively unemployed? Will none of you—will no other suitable ambassador of Christ, respond to this call? Address the editor of this paper, and any information in our possession on the subject, shall be cheerfully imparted.

WEEKLY PAPER AGAIN.

On this subject we have concluded to be governed for the present by the advice of our respected brother Smith in the following communication.

SMITHVILLE, April 17, 1838.

DEAR BROTHER:—I do sincerely hope The Baptist will be sustained for I consider it a very important adjunct to the Baptist denomination of Tennessee, and the dissemination of religious truth, and spread of correct evangelical faith.

With regard to making the Baptist a weekly paper, I will just say that I believe it would be as well patronized as it is at present; but would that answer to keep it up? I will go as far as prudence would justify in supporting a weekly paper, but it strikes me that the brethren and friends had better cogitate the matter this year, and at our next Conventional meeting in Nashville compare ideas, and see how the thing will stand, and we shall then, probably, be better able to form a correct decision about the matter. However, if it is thought most advisable to go immediately into the operation of a weekly establishment, which seems to be Bro. Hall's idea, you may set me down as one of the *forty-nine* responding affirmatively to his proposition to make up the deficiencies that might occur during the first years' publication.

Respectfully yours, in christian love.

NAT: G. SMITH.

REV. JOSHUA MARSHMAN.

This celebrated oriental scholar, and missionary, is dead. He expired at Serampore, on the 5th of December 1837, having been *thirty-eight* years in the missionary field, and done more, perhaps, than any other man, except Carey, in preaching Christ to the heathen world, and to give the Bible, faithfully translated, to the nations of the East. Several others of our Baptist missionaries, in Asia, besides those noticed in a former paper, have lately been called to their seats above. The report of the Triennial Convention, recently held in the city of New York, is expected soon to be printed. We will, when we receive it, give definite information on this, and other subjects connected with our foreign missions.

NEW ORLEANS.

We find in the Mobile Monitor, of the 27th April, the following article:

“Since our return from Natchez, we perceive by “The

Baptist," edited by Brother Howell, of Nashville, that about the time we wrote our articles in New-Orleans, in relation to Baptist matters in that city, the subject was eliciting his attention. We are gratified to see this, and hope the subject will continue to be agitated until a proper interest is felt in relation to that important place; and until effectual efforts are put forth for its moral and religious improvement.—We do not believe that there is more vice in New Orleans in proportion to its population, than in many other places in the United States; but we do believe that the number of evangelical Churches and ministers bears no proportion to the number of the inhabitants, and the importance of the place. Much, very much remains to be done there by professing christians, and on the Baptist denomination (in our humble opinion) it certainly devolves to make an effort at least, early in next autumn. Brother Howell intimates a willingness to visit the place in connection with other brethren, and hold a protracted meeting, collect the scattered members, and see what can be done towards putting things in a train for the formation of a Church, &c. This is a good idea; we hope he will come down:—We expect to be in New-Orleans several months next winter and spring; and it would afford us great pleasure to meet our brethren there, for the above-named purposes, at that time, if not before."

We too, are glad to perceive, from the extract quoted, that this matter is eliciting the attention of brother Heard. It is, in our judgment, essential to the success of the meeting proposed, and to any permanent advantage, absolutely vital, that some suitable minister, yes two if possible, three would be^r better, should accompany us to N. Orleans, with the design, if the prospect will justify it, to remain permanently, and labour as Pastors in that city. If such a brother or brethren can be found, and will go down, we will be, the Lord willing, ready at the time proposed, to fulfil our promise. But unless this arrangement can be made, we think the trip will not be worth the time and labour. Suppose we should go, preach a week or two, and disperse, leaving the sheep without an under shepherd again to scatter abroad, what advantage could we hope the cause would derive from all our sacrifices, and efforts? We trust brother Heard, and others, will interest themselves in this

important matter, and may the Lord conduct our united counsels and labours to a successful issue.

MEETINGS.

We learn from Eld L. H. Bethel, that he has attended, within a few weeks past, several meetings principally in Dyer county, where the prospects of revivals were very flattering, some conversions took place. The brethren Halliburtons, in that region, have a pleasant state of things in their Churches, and neighborhoods.

Brother John Morris, in a letter dated McMinn Co. 15th, April, says:—Fifteen months ago I subscribed and paid for six copies of the Baptist, for one year, to circulate among the anties. Scorn and bitterness was my reward, all of which I received with, I trust, a forgiving spirit. But I now begin to see the fruits. Our missionary ministers held a protracted meeting, which closed a few days ago, in the midst of these opposition men. The work of the Lord broke out, and increased from day to day. The anties could not, with all their bitterness, keep their children away from the house of God. By and by, some of the parents come in, and all who did, confessed it was the work of God, and declared they would no more oppose, but some would not approach, and, hearing of the conversion of their children, were even more enraged that they should give way, to what they considered, such a delusion as to pretend to be converted among missionaries.”

“Zion-Hill, which was considered one of the strongest anti-Churches in the Sweet-Water Association, has not now, I think I am safe in saying, more than five or six, members who do not attend our meetings with pleasure. This Church will, I think, return, and represent herself in our next Association. This is the way it works where The Baptist circulates, and missionary ministers preach. Cannot arrangements be made for more of both?

“I went to the meeting of the anties, some days after, only one mile from the seat of the revival. Many of our young converts, and mourners were there. All was paleness and silence; scarcely any one could sing. A door was opened, and converts invited, but none would join them; mourners

were called, but none would present themselves. A motion was made that the Church rescind her test, and nonfellowship acts, and immediately a strong effort was made to exclude the brother who made the motion, but the Moderator so managed the matter that nothing was put to vote. This week, we, the missionary side, have held another meeting, received *seven* for baptism, and have every prospect of numerous additions very soon."

GENERAL ASSOCIATION.

It will be seen, by the report and resolutions appended, of "the first Section of the Salem Association," that a *General Association*, to take the place of the Baptist State Convention of Tennessee, is strongly recommended. This subject has frequently formed the topic of remark in private circles, and, has occasionally, been touched by correspondents, in this paper. We have refrained from expressing our own preferences in the case, because we are anxious that, in the matter of organization, the brethren, to as great an extent as possible, shall be satisfied. If another arrangement, equally scriptural, and more efficient than the Convention, can be devised, we shall be in favor of adopting it, and dissolving the Convention. We should take care, however, not to fall into a spirit of vacillation and change. More depends, after all, upon prayerful, efficient, and persevering action, than upon the form of organization.

Virginia, Indiana, Kentucky, and some other states, have formed *General Associations*. The principle thing in which they differ from ordinary district Associations when well conducted, is that they embrace the whole of their respective States, and are composed of delegates from *Associations* as well as Churches. It is common for district Associations to undertake to supply the destitution within their own borders; a *General Association* does the same thing for the whole state, for which the Churches &c., are sedulous to supply them with the requisite means.

If a *General Association* for Tennessee is to be formed, it will be necessary for the several district Associations to pass resolutions in favor of the project, and appoint delegates to meet at some time and place to consult, and enter into the proper organization; after which they can make such a proposition to the Convention as they may think proper with

regard to a general union. We shall, when we see what the brethren intend to do, express ourselves fully on this subject.

REPORT, &c.

SMITH Co. Ten.

The "First Section" of Salem Association, convened at Dixon's Creek, Meeting House, on Saturday the 5th day of May, 1838., (seven Churches being represented by their messengers) for the purpose of advising and consulting, as to the best means of promoting the interests of the Redeemer's Kingdom; and the Union, peace, and harmony of the United Baptists in Tennessee:

Brother John Weatherhead Deacon, from Bledsoe's Creek, submitted the following, which was received and read, and

On motion, referred to a committee of five brethren, who are requested to report thereon, to the section, on Monday next, viz:

"That we propose to the several Churches and Associations in this state, the propriety and expediency of a General Association, to be composed of Delegates from the different Associations in the State, so as to concentrate the energies of the United Baptists—to give increased facilities to the preaching of the Gospel, and of supplying the destitute neighborhoods with the means of grace. And,

Thereupon, the committee, to which the above was referred, Report,

"That they have given the proposition, that serious attention and consideration, demanded by the magnitude, and importance of the subjects, embraced therein, and; that from the developments of divine providence, which are too obvious to all, here to be enumerated; and from the whole scope and bearing of the sacred oracles of divine truth, which speak in language too plain, not to be understood,—

"We do most earnestly and prayerfully commend to the different Churches, and Associations in the state of Tennessee, the adoption of the foregoing 'proposition,' in the cheering hope, and pleasing anticipation, that the whole Baptist denomination, will meet and unite on this, as common ground; and that henceforth, schisms and discords, be heard among our dear brethren, no more."

Which Report was unanimously adopted.

On motion, ordered that the foregoing proceedings be published in "The Baptist."

JOHN WISEMAN, *Moderator.*

EDWARD B. HAYNIE, *Clerk.*

HONESTY.

The following communication we admit to our pages, against our rule, which requires that we shall have on file the real name of every writer, whose productions we publish.— We have not the remotest intimation who Aquila is, but he touches several homely, but important, points, with the strong hand of a man who is master of his subject. These are matters that ought to engage the solemn attention of our Ministers and Churches, and we, therefore, not only publish them with cheerfulness, but shall be glad to receive from the same writer other articles on the same subject.

We append our brief answers, to the inquiries of Aquila, in notes at the foot of the pages. We hope our correspondents will answer them at large.

WESTERN DISTRICT, Tenn., May 1, 1838.

BROTHER HOWELL:—I see in the 3rd No. of *The Baptist*, page 69, the following question asked:—"Whose fault is it that the Ministry in the Baptist denomination is not supported?"

A thought came into my head this morning, while at work in my field, that I would ask you a few questions on the same subject, which I hope you will answer, or lay before your readers, and ask some of them who are expert in all questions and customs among our denomination, to answer. *We want information.*

In what light are we to view those promises, either verbal or written, made by Churches to Ministers whose services they wish to obtain, and never comply with their promises?(a)

(a) In the light of a fraudulent transaction, and the sin rests upon every member individually, just as if he had employed a man to work in his farm, and after the work was done refused to pay him for his labor. James 5: 4. Behold the hire of your labourers, which have reaped down your fields, which is by you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Can a

'Tis true, sometimes, a very small amount of what had been promised is handed to the minister; and this long after it should have been handed him.

Now, if the Church failed only once in seven years, or only one church in seven; we would suppose it an unintentional failure; but it is far otherwise. As far as our acquaintance extends among the Baptist Churches, not one in fifty fulfils her whole promise; and I believe that there are many promises made to Baptist Ministers and not the first cent paid towards its fulfilment:—Are these white lies? or what are they?(b)

We will suppose a case:—A minister lives at a distance from the Church who calls him to serve *her*. He has a family, and their support depends on his labor. The church, and congregation, where he is called to attend, are wealthy—his clothing is not suitable to appear in the pulpit before them. The church promises him money sufficient to hire a hand to work in his farm, and to buy him a suit of clothes. Accordingly he goes in debt; hires a hand to work in his place in the farm; goes to the merchant and buys on a credit a suit of clothes, &c. &c. He promises to pay these debts on the faith of the church's subscription. The church fails, as usual, to pay her subscription—now whose fault is it that the minister fails to pay those debts? The name of the Pastor is evil spoken of, on account of this failure, and consequently the weight of his ministerial character is lessened, and in a corresponding degree his ability to do good. He is met in the streets with a cold and moral grin, and, perhaps, even by the members of his church, to whom the debt is due, is accosted *with a how do you do Parson!!!!* Such

Church or community, thus lying under a crime, which, if it was a civil transaction, would blast their character as *honest* men, expect to prosper as a religious community? Will not this fact, alone, account for all the miseries that afflict the Baptist Church in Tennessee?

(b) We should not call them "white lies" at all. If to promise a man to do a thing which duty requires, and then, without any reason, to refuse to do it, is a *black lie*, this, we think, is very black; and its dark colour is rendered deeper by being done under *religious* pretensions.

things make a highminded honorable Christian "weep between the porch and the Altar."

Aye and the Baptists say for his comfort, "He is a bad manager, he ought not to go in debt." (c)

This reminds me of the old fable, "A wolf got a bone in his throat and could not get it out. He called on the Crane to put her long bill down his throat and pull out the bone, and promised her a reward for the labor when performed. Accordingly the Crane put her long neck and bill down his throat and drew out the bone, she then called on the wolf to fulfil his promise, he ordered her to *begone*. You may be thankful said the wolf I did not bite off your head when it was in my mouth."

Is it not a sin, for a Baptist Minister to go in debt on the faith of a subscription of a Baptist Church when he knows they are not in the habit of paying their subscription for ministerial support? (d)

Permit me to tell you an anecdote. There was once a storm at sea, and the ship's crew was likely to perish. A Roman Catholic sailor fell on his knees, and prayed to the Virgin Mary to plead with *her Son* to save him, and promised if she would save him to give her a wax-candle as large as the main mast. Another sailor heard him, and

(c) It is entirely the Church's fault that the Minister does not pay such debts, unless he really is imprudent, and goes in debt beyond his apparent means of payment. For this no man is excusable, or should be excused. Our plan is different, however, We insist, that the Church if she does not put the money into the possession of the minister beforehand, shall, herself, hire the laborer, buy the clothes &c., and leave no responsibility, whatever, on the Pastor. Then, if there is any reproach it will fall in the right place. We earnestly recommend this plan to all our ministering brethren. If the Church will not assume a debt to the merchant, and instruct such merchant to look to them and to them only for payment, be assured they will not pay you, and you ought not to assume it on the faith of their promise. If without it you cannot preach to them, why, you had better not preach to them, than, by doing so, to assume debts you cannot pay.

(d) Undoubtedly it is. We would not do it. We have already advised our brethren to require the Church to buy whatever is wanting, and assume to pay the merchant, laborer, or other creditor, as the case may be.

said: Jack, that is a lie, for you know you will not do it. Hush—hush—you fool, cried Jack, I was only coaxing of her. Is this like the proceedings of any of our churches.

You know the commandment is "lie not one to another." Do inform us what must be done when a minister promises a member \$50 for a horse and fails to pay it, there is a good deal of complaint made about it. We think the rule ought to work both ways.(e)

The time of Sacrament comes, and what do we see? Those very brethren who never pay their subscription, as well as those who think they have done a great deal for the preacher, when they voted for him to be called, and that the Church should raise a subscription for his support, and all those who, forsooth—are conscience bound against subscribing, but must give what they have to give in the way of alms—but take care never to give a cent—these all sit down lovingly at the Lord's Table, and partake of the Supper with as good a grace as if they had never acted the hypocrite in their lives! These are the crimes of the Church. The minister in turn, commits his follies. In order to court the smiles of those covetous members, he will preach flaming sermons against ministers preaching for a salary. The members will flatter him, and tell him he is a much greater preacher than *Brother such-an-one*. He, poor dupe, swallows the sweet morsel, and well pleased goes on. His brethren are very loving. Oh, he can't displease them so much as to point out the error into which the Church has fallen. Thus all are rocked to sleep in their sins together.

It is remarkable that such ministers seldom speak well of other ministers. Did you ever notice this fact brother Editor? On the contrary their chief fear seems to be *rivalship!* They deal out detraction, against their brethren of the Pulpit, with the disjunctive "*but.*" Now pray tell us who ought to be dealt with first, and how must we proceed?(f)

(e)The Church ought to do with the minister for not paying his debts, just what the minister ought to do with the Church for not paying her debts. The man who will not pay his debts has no right to claim to be a christian, and the Church that will not pay its debts has no right to claim to be a christian church. The rule works both ways. If Christians would treat them as they ought in these matters, they would all soon come to their senses.

(f)Such a Church is an unfaithful Steward; and such a min-

Moral philosophers teach us, that a mother should never tell her children that raw head and bloody bones will take them if they do mischief, or that the *buggar* will catch them, &c. This is teaching the child a falsehood, and it will soon learn to doubt its mother's word. Indeed it is learning the little one to believe the foolish, and dangerous absurdity that it is no harm to tell a *white lie* to accomplish a good end! In like manner the Church has taught her children to doubt her word, and that it is no harm to deceive a minister about his support, seeing we get more preaching by it. Does the Bible say, brother Editor, that we must do evil that good may come?

Once more and we have done for the present. What ought a minister to do, when he is called and urged by a church and congregation to attend them; and knows at the same time that unless the Church assists him that his family must suffer: also, knows by experience, that the Church will fail to meet all she promises?^(g)

Now be it said to the glory of God, and the praise of all good men; that there are some Baptists in almost every church who are exceptions to what we have stated above. Christians, indeed, who are ever ready, their hearts are open, their hands are open, ready and willing to do all they can. These are the salt of our Churches, and for their sakes, I doubt not, God continues his grace and mercy to many corrupt churches.

Yours in Christian love,

AQUILA.

ister is a backbiter. They bite and slander one another, and will not fail to receive their reward. They are soon destroyed one of another. So God has ordained to punish them; and so we see it coming to pass all around us. On this point we feel strongly inclined to say much, but, for the present, we forbear.

(g) He ought frankly to tell them he cannot serve them, and he ought to have christian candor enough, without fear of consequences, to tell them the reason why he cannot.

S. M. NOEL, D. D.—In a letter to the Editor this indefatigable brother says—"Since September last I have laboured in revivals at various points. The whole number baptized at the different places, and the adjacent neighborhoods is not less than two thousand.

FOR THE BAPTIST.

FIRST DAY OF THE WEEK.

St. John 1: 10, I was in the spirit on the Lord's day. This beloved disciple was always in the spirit, and especially on the Lord's day partook more abundantly of the spirit of his Lord and master. Now friendly reader, except we have the spirit of Christ we are none of his.

John 20: 19. The first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith unto them, peace *be* unto you. John 14: 27. Peace I leave with you, my peace I give to you: not as the world giveth. This peace will not fall away. It is a fountain of living water springing up into everlasting life. The spirit of this world is opposed to the grace of God, that bringeth salvation to his people. There is an undivided peace given to God's people on the Lord's day, that the world knoweth nothing of. Now shall the Lord's people be harrassed, on the Lord's day, with contentious sermons. O no saith a pious sister. Amen say I, I have seen about 72 years, but have never seen any good done on the Lord's day by contentious sermons. It is a day of rest, especially ought it to be to the people of God, from all turmoil, to the end of the world. Contention is a disputed thing. The Lord's people will, by the grace of God, put to rest disputes on the Lords day. Then we shall see the fruits of the spirit shine forth as the morning, and sinners will be converted to God. Gal. 5: 22, 23. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness faith; meekness, temperance: (25) If we live in the spirit, let us also walk in the spirit. Psalms 89: 15. Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance: (16) In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. The word of God is truth, and the spirit of the Lord Jesus ever liveth to defend the truth.

JACOB CARL.

Leapers Fork, May, 1838.

PROTRACTED MEETING.

A protracted meeting will be held at the McLamoresville Baptist Church, commencing on Friday before the 5th Sunday in July next. Brethren E. Collins, Martin, Center,

Morphis, Lumpkin, Gayle, Dodson, and all other brethren that can make it convenient, are respectfully invited to attend.

BAYLOR WALKER.

FOR THE BAPTIST.

GREENBOROUGH, Ala., April 12th, 1838.

DEAR BROTHER HOWELL:—In the April number of your periodical, you call my attention to a paragraph, copied from the "Primitive Baptist," said to be written by Sherrod Harris, of Pickens county, Ala. This article states that I promised the people of this county, if they would elect me to the Legislature, I would exert my influence to divide the State into districts, and to establish a theological school in each at the State's expense.

Had you not called on me to confirm or deny this statement, I should have disregarded it. Sherrod Harris, of whom I know nothing, introduces this statement with these words, "It is said;" and his taste and piety, may allow him to attack character upon such testimony, and the conscience of the Primitive Baptist may be accommodating enough to propagate the slander. I have long since learned to neglect accusations coming from irresponsible sources. I carry on none but civilized warfare, leaving him who hides, safe in his ambush.

To you, therefore, I reply, that when seeking the suffrages of the people, I never said one word directly or indirectly upon the subject of theological schools. I have always thought that Christianity, unaided by legislative enactments, possessed native energy sufficient to carry it forward to universal conquest.

The subject of Education was agitated among us. I promised my aid to the promotion of Common Schools; and being a Trustee of our State University, I explained the proceedings of the Board. I now, with much satisfaction, remember that I aided in increasing the income of our University, and in promoting the interest of our Common Schools.

I deprecate no manly opposition. Some, however, seem unscrupulous about the means of attack. The game is up, and hearing the whoop and halloo of the huntsman and the cry of the pack, they bark amidst the general uproar, altho' nature has denied them the sagacity requisite to follow the game. Had the Primitive Baptist applied to me for reports,

I could have furnished him with several, altogether as true as the one from his Pickens correspondent, and far more plausible:

With much esteem,

D. P. BESTOR.

PARIS, April 28, 1838.

MY DEAR BROTHER:—I returned yesterday from a tour of 43 days. I travelled 450 miles, and preached 48 times, and collected the following sums of money for the American Baptist Home Missionary Society, beginning March 18, Montgomery, Tenn.

Public collections at West Fork M. H. \$11 25; do. funeral at Mrs. Trice's 2 25; do. at Clarksville 13 87 1-2; Private at br. Pollard's, Whitfield Killebrew 1; Elizabeth Killebrew 50 cts; Catharine W. Killebrew 50 cts; Elizabeth Osburn 50 cts; John Pollard and wife Rebecca 2; Martha Pegram 25 cts; Noble Osburn 50 cts; Allatha Donaldson 25 cts; Nace Trice Esq. 1; Dr. Charles Meriweather and Lady 10; Rev. Wm. Tandy and Lady 5; Rev. Reuben Ross 1; Collected at Bethel, Christian County, Ky., 16 50; do. at Elkton, Ky. 3; do. at Russelville, Ky. 10; do. at Pleasant Grove, Ky. 8; Rev. Robert Rutherford 1; Rebecca Williams 25 cts; Collection at Shelton's M. H. 87 1-2 cts; also by br. Shelton 25 cts; Collection at Hopewell, Logan county, Ky. 12 56 1-4; do. at Gallatin, Tenn. 9 62 1-2; Mrs. Maria Williams 1; Collection at Hopewell, Sumner, Tenn. 7 75; do. at Second creek 3 12 1-2; do. at Hartsville 5 43 3-4; do. at Dixon's creek 7 37; Col. William Martin 5; Mrs. Susan Martin 2; Mrs. Elizabeth Williams 50 cts; Miss E. H. Williams, her daughter, 50 cts; Collection at Goose creek 7 12 1-2; do. at Mount Tabor 1; John Knight 1; sister Elizabeth Gillum 1; Rev. Edward B. Haynie 1; Collection at Peyton's creek 15 87 1-2; do. at Carthage 7 37 1-2; Mitchel High 1; Nathan Ward 50 cts; Federick Jones 50 cts; Collection at Plunket's creek 3 75; Rev. William Flowers 1; Collection at Nob spring 6; do. at Cedar creek 4 62 1-2; do. at Lebanon, 39 12; of the above amount \$4 50 condemned. You will please to publish the above in the next Baptist.

This money was given by the Churches in Bethel and Salem Association. During my late tour I found no opposer

of the mission. These Churches are all of the real missionary spirit, and their ministers pious and active in the good work. The congregations were large in most places, and solemnly attentive. Much fine feeling among the brethren. May the Lord prosper those active ministers and churches, and fire the bosom of the Tennessee baptists, and all over the world with the same ardour.

I design (if permitted) to start again in the morning.— And altho' my head has blossomed for the grave, I expect to spend my whole time this year in the good cause. The field is the world—and there is yet much land to possess. The harvest is great and the labourers are few: I have no interest now in the world, but the cause of Christ; I desire that the prosperity of Zion may be my greatest interest—the will of God, in all things, my pleasure—studies on his goodness my recreation—prayer my conversation, and the hope of eternal glory my consolation.

Although I have travelled 60,000 miles in the missionary field: preached 5,000 times: baptised 1,500 persons; yet I am not weary of the work, but weary in the work, and blush when I think how little I have done for the Lord.

For the encouragement of young ministers I have said some things on this sheet, and I will thank you to correct the language, and say something in your editorial remarks, that might induce Editors of the Herald and Biblical Recorder to send this out in their papers, that my Carolina and Virginia friends may know my movements.

Your br. and fellow labourer in the gospel,

ROBERT T. DANIEL.

FOR THE BAPTIST.

CLINTON, La. April 22, 1836.

MY DEAR FRIEND:—I was much pleased, as well as edified, with the number of *The Baptist*, which contained your views upon the subject of "ministeral improvement," and I fully concur with you *in your views*. It is certainly an important subject, and demands, imperatively, the attention, and united efforts, not of the Baptists, *only*, but of the entire religious community, at least those who profess a belief in the *spirituality*, as well as the *reality* of religion.

Upon the subject of religion, it seems to me that there is a *Scylla*, and a *Charybdis*, through which the world must

pass,—*superstition* on the one hand, and *unbelief* upon the other—and unfortunately for the cause of religion, the line which separates them is not always as clearly defined as it should be. It is, therefore, of the highest importance, that those who take upon themselves the responsibility of teaching should be well acquainted with that which they, as disciples of Christ, are authorised to teach, and to know to what doctrines they are *justifiable*, in challenging the belief or unbelief of others.

There is another circumstance which greatly increases the necessity of elevating the ministers of the gospel, (of all denominations) high in the scale of intelligence and intellectual acquirement. It is the universal and irresistible tendency of the world to identify the *man* with the *cause* which he advocates. From this circumstance, it not unfrequently happens, that the professor of religion is compelled to hang his head in his own church, or is ready to turn Peter, and swear that he, “knows not the man.”

In some one of your former numbers, you treated, at some length, the doctrine of election. According to my understanding of your views, you consider that doctrine as extending to the *means* of salvation, and *not* to those who are to be saved. In other words, the means by which man is to be saved, were appointed by God, and not those who may be saved by those means. Was I correct?*

Let me hear from you upon this subject.

Respectfully, your friend and humble serv't.

JAMES H. MUSE.

*My friend has reference, I presume, to my letters last year to br. Rushing, but he has entirely mistaken my views on the subject of election &c. I have not room at present, but will, in compliance with his request, most cheerfully, take the earliest opportunity to express my opinion somewhat at large.—EDITOR.

FOR THE BAPTIST.

ANTI-DOCTRINE.

When Jesus Christ commanded, that the gospel should be *preached to every creature*, he meant every, *new creature*. The following reading is designed to elustrate this: “Go ye into all the world, and preach the gospel to every *new creature*. He that believeth and is baptized, shall be saved; but *the*

new creature, that believeth not shall be damned;" Mark, 16: 15, 16. "That repentance and remission of sins should be preached in his name among all nations, *to new creatures,* beginning at Jerusalem;" Luke, 24: 47. "Then Paul and Barnabas became bold, and said, it was necessary that the word of God should be first spoken to you: *'new creatures,'* but seeing ye reject it, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;" Acts, 13: 46. "And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading *'the new creatures,'* concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not;" Acts, 28: 23, 24.

Admitting this doctrine true, and that the word of God has no agency in the regeneration of the soul, and that the elect of God will be saved any how; what does all that avail against positive laws, when it is admitted, that the commission was carried out by the first Church, to the full extent? If it was necessary that the elect, *then*, in every part of the world, should hear the gospel and believe, is it not equally as necessary now? Let men's opinions be what they may, the command preach the gospel to every creature, has been, is now, and ever will be the law of Jesus Christ.

If, indeed, the gospel was preached in every place, of the then known world, by the church, *a solemn and an awful truth*, the like has never taken place, in any age since. Is it any wonder then, that God should have suffered ten general persecutions, to take place, in the ages succeeding the apostles, which lasted almost three hundred years, until the dragon was red with the blood of the Saints? Is it any wonder, that God should have suffered the Saracens to torment men, for one hundred and fifty years, until they devastated a great part of Christendom, and in many places extinguished the last spark of Christianity, and established an empire of Mahometans over a large part of the world? Is it any wonder, that God should have suffered the beast to rise over and worry the saints, until the earth and rivers were stained with their blood? How, otherwise, is this reconcilable with that beneficence, which "does not willingly grieve, nor afflict the children of men?" Look at the Jews,

once famous and prosperous, but now scattered and peaked—a by-word and taunt—among all nations, because they rejected the gospel.

Look at the Protestants, torn to shinders and left a wreck. God hath sent the spirit of division among them, that they may be their own tormentors, because they neglected the gospel. Presses and pulpits are teeming against the spread of the gospel, enough to sink the nation, were the Lord to mark it to its full extent. If we would keep our money, or food and raiment from the preachers, we might all live in peace. This sin can meet with no palliation, for the command to preach the gospel to every creature is *positive*, and the neglect of it has never gone unpunished.

JAMES WHITSITT.

Solitude, May 22, 1838.

FOR THE BAPTIST.

ALTON, Benton County, May 15, 1838.

MY DEAR BROTHER HOWELL:—The 4th annual meeting of the Baptist Home Missionary Society, at Paris, closed on Monday last; it was a meeting of some interest. The business was passed through with despatch and unanimity of sentiment. The preaching was feeling and energetic. The missionary sermon, by elder R. T. Daniel, was exceedingly interesting. At the close of the business of the Society the following resolution was unanimously adopted:

Resolved, That our Secretary be requested to open a correspondence with the Board of the American Baptist Home Missionary Society, soliciting their aid and co-operation in supplying and sustaining missionaries in the destitute parts of our district.

After the business of the Society was closed, the Executive Committee of the Baptist District Education Society convened, having invited the Board of Trustees, of the Paris College, to attend and witness their deliberations—A preamble and resolutions was submitted, rejecting the charter passed by the Legislature, and recommending plans for future operations—all of which was referred to the annual meeting at Sommerville. The Board of Trustees called a meeting, and agreed to send a delegate to the meeting of the Society, at Sommerville, to lay before that meeting their views with regard to further movements. We feel deter-

ained not to give up the ship; and hope that our brethren will think much on this subject till the annual meeting; that we may be prepared to act efficiently.

Will br. Howell give us his views? We wish all the light that can be obtained upon the subject, that we may be the better prepared to act. We are not discouraged, though our Legislature refused us a charter; but we look forward to the wisdom and patriotism of some future legislature, who will appreciate our motives and our efforts, and grant us such encouragement as is desirable.

In hope of eternal life, I subscribe myself your brother.

T. B. ALTOM.

NOTICES OF MEETINGS.

There will be a Baptist Camp-Meeting, at the Union Camp-ground, 7 miles Northwest of Paris, Henry County, commencing on Friday before the 4th Sabbath in September next. Brethren in the ministry are affectionately invited to attend.

May 15th, 1838.

J. B.

There will be a protracted meeting, commencing on Friday before the 5th Sunday in July, on the stage road leading from Camden to Huntingdon, near the Hollow Rock M. H., Carroll county, Tenn. Ministers are invited. It may be convenient for those from Middle Tennessee, on their way to the Convention.

May 15th, 1838.

J. B.

A protracted meeting will commence at Little Cedar Lick, on Friday before the 3rd Lord's day in August next. Brethren and friends, generally, are invited to attend. Brethren in the ministry, are more particularly requested to be present.

The Baptists have appointed a protracted meeting at the Lake Spring meeting-house, which is 4 miles from Franklin, Simpson county, Ky.: The meeting is to commence on Friday before the 5th Lord's day in July next. Bro. Howell, we wish you to come to this meeting. We have appointed it on the 5th Lord's day in order to secure the aid of our preaching brethren.

O. H. MORROW.

A protracted meeting will commence at Spring-Hill, Gibson county, on Friday preceding the 4th Lord's day in July. Bro. John Mays is to be ordained at that time. We most earnestly solicit our brethren in the ministry to attend, and all others who feel disposed.

L. H. BETHELL.

A Camp-meeting will be held at the head of Agency creek, in the vicinity of Pisgah church, at the Baptist camp-ground, Meigs county, E. Ten., commencing (the notice does not say what day) in June. All the Baptist ministry, and others friendly to the cause, will please attend.

JOHN FARMER.

DIED—At the residence of her son-in-law, Mr. Cameron, in this city, of a lingering disease, which preyed upon her frame for nine months and two weeks, aged sixty years, **Mrs. MARY A. MOREHEAD.** She left, to lament her loss, five sons, and five daughters, residing in the States of Kentucky, Tennessee, Alabama, Louisiana, and Missouri, besides numerous endeared relatives. But they sorrow not for her as those without hope. She had been long a professing christian, and about twenty years a member of the Baptist church, formerly at Bowling-Green, Ky., and the last three years, of Nashville. Her life was marked with deep and fervent piety, and her death with complete triumph. "Blessed are the dead that die in the Lord."

We were distressed beyond measure with the following intelligence, in relation to our old friend and dear brother, the Editor of the Christian Review, contained in the Christian Watchman, of the 11th May. We would say something on the subject, but words are inadequate to express our feelings.

SUDDEN DEATH OF REV. PROF. J. D. KNOWLES.

"I am distressed—my brother—

Very pleasant has thou been unto me."

WEDNESDAY EVENING, AT TWILIGHT.

While we were engaged in closing our columns for this paper, the solemn and overwhelming tidings reached us, thro' a hurried friend, that this luminous light, which, from the consecrated height of Newton, as well as the sacred pulpit,

so purely shed its sanctified and classic, and editorial rays upon community, upon the church, upon our religious enterprises, and especially upon the minds of our pious students, sunk into its socket this afternoon, (the 9th) at 3 o'clock.— We are entirely unprepared for such a shock; every thing around wears a gloomy aspect; and, amid our heart-throbs and grief-tears, we find it difficult to state to our readers the solemn and affecting fact. Our *Friend* was taken sick on Monday last, and probably contracted his fatal disorder, while he was absent from home, to attend the late anniversaries in New-York, which he aided by his counsels and animated by his voice. He reached his home on Thursday last, apparently in good health. Who can estimate the loss which has fallen upon us? May Heaven's best blessings ever rest upon his dear family, and his special influences now assuage their sorrows.—*Ch. Watchman.*

HON. JOAB LAWLER, member of Congress from the Tuscaloosa district, Alabama, died at Washington City on the 8th day of May. In the death of brother Lawler, the Baptist church has lost one of her most able and useful members.

PRAYER MEETINGS.

He who goes to an assembly only when a stranger, or one of more than common eloquence, makes his appearance there, and who neglects the duty when none but the humble and simple attend, cannot be said to be spiritually minded. If each of you could bring with you to those meetings a spirit of prayer and meditation, the Lord would be in the midst of you. Your assembly would be blessed as that of the first disciples was, when they met together in the upper room on that day of the out-pouring of the Holy Spirit, and on that other day, when the Apostles returned from the council, rejoicing that they had been permitted to suffer for the name of Jesus Christ.—Acts 4.

The arguments in favor of social prayer meetings may be comprised under four distinct heads.

1st. They promote christian love and fellowship. In these meetings christians can unburthen their souls to each other. They can enter into each others feelings, and "bear one another's burdens." They can strengthen each other by their prayers, and encourage one another by their pious

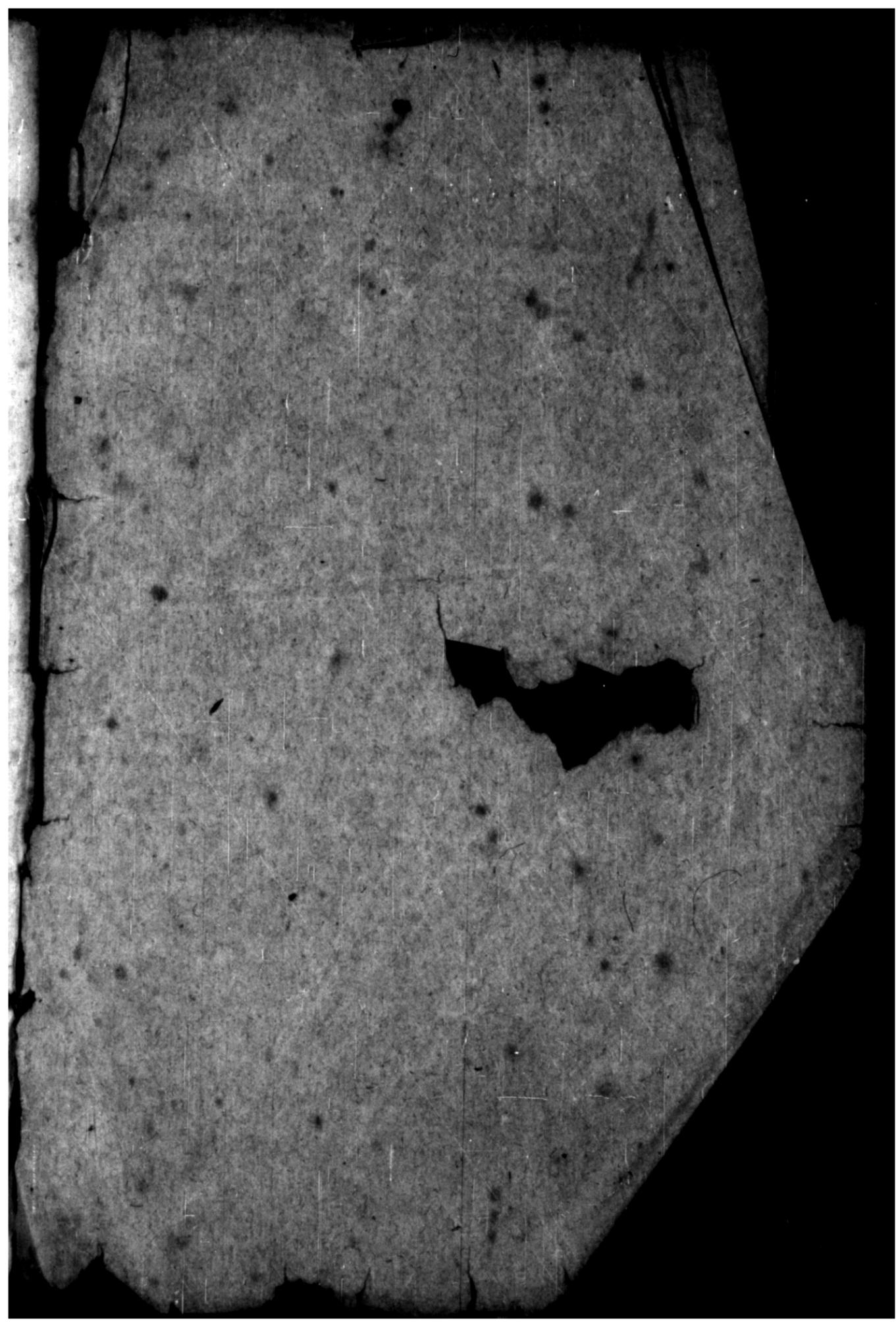
counsel. As they speak to one another about heavenly things, a holy flame of divine love is enkindled in each bosom. They find their difficulties and trials, doubts and fears, joys and consolations, to be the same. This produces a oneness of feeling, and unites them together as a band of brethren.

2nd. These meetings are encouraged by special promise. "If two of you shall agree as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." "For where two or three are gathered together in my name, there I am in the midst of them." "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." Here are three most precious promises, which apply directly to social prayer meetings. 1. That the christians agree together to pray for a particular object, which they know to be agreeable to the will of God, their prayer will be answered. 2. That when christians meet together in the name of Jesus, he always meets with them. 3. That when christians talk together about the affairs of Christ's kingdom, the Lord condescends to listen to what they say, and to write it in a book of remembrance.

3rd. Prayer meetings were held by the first christians. One hundred and twenty of the original disciples of Christ, held a *ten days' prayer meeting* before the day of Pentecost—Acts, 1: 14. Another prayer meeting was held after the Apostles had been brought before the council, and discharged—Acts, 4: 24. When Peter was imprisoned by Herod, the church at Jerusalem held a prayer meeting in the night,—Acts, 12: 5. And we also read of a place by the river side where christians used to meet for prayer—Acts, 16: 13.

4th. So far as we have any knowledge on the subject, no remarkable out-pouring of the Holy Spirit has ever taken place without prayer meetings. As already mentioned, such a meeting was held ten days before the wonderful revival of religion which took place on the day of Pentecost. These meetings have been the delight of true christians in every age. We never hear of a revival of religion, at the present time, where these are neglected.—*S. W. C. Advocate.*

BLOUNT.



RECEIPTS.

The following persons have paid up to the dates affixed to their names.

E. Sanders, Wm J McRobertson, Wm Newsam, Wm B Moore, Wm J Campbell, J. Griffin, Jno Givans, Wm R Rutledge, J Newbeurn, Rev C Johnson, B Jarrell, 1st May 1838.—B Smith, S Dougin, Polly Fitzparot, Wm Willis, J Miles, Jno Sanders, J Selvidge, Mr Selvidge will please act as agent, Thos Helm, J Caldwell, E Wright, J Ford, Jas Newsam, Sarah Newsam, Eld B Wilkins, S Gilbert, Eld T S Thomas, H G Smith, Jno H Taylor, Jno Holden, Mrs Bryan, Wm Massa, Wm Furguson, W B Towson, Mr T will please act as agent for our paper, N G Carter, W F McDaniel, Thos Stone, C T Thornton, L Chapman, Wm Hale, to 1st June 1839.—J H Muse, Jas Wren, Mrs. Theus, to 1st June 1840.—Jas Lamb, Jno Mills, to 1st Aug. 1838.—Mrs. Sam'l Peay, to 1st Dec. 1838.—E Scruggs, R Martin, John Grimes, to 1st March 1838.—Thos A Jones, to 1st July 1839.—S. A Raymond, to 1st Aug. 1839.—B Turner, E Arnold, to 1st April 1839.—Eld J Morris, J B Knowles, M Beaver, to 1st Jan. 1840.—W M Williford \$1, sent by S D Whitsitt, J H Byrn, to 1st Jan. 1838.—S Harrell, B F Jones, J O Pope, Nancy Purnell, Wm Stovall, Wm Prewett, C C Jones, H Halcombe, Wm Moss, Jno B Graham, Jno Dearman, W T Dickinson, Geo Dill, Jno Bond, Jno B Smith, Lewis Reneau, Mrs Mary Isler, J B Jones, J C Hansborough, S Jenson, to 1st Jan. 1839.—Geo Herender, S Giles, Jno Cupp, Feb. 1839.—Jno Richards, Jno Fox, to 1st Jan. 1837.—at wh Jordan, Jno Martin, R Hillsman, to 1st

with the affairs of the church, we adopted the plan of publishing receipts

in Oct., 1836, thro' Bro. Lewis Reneau, seven dollars in payment of the subscriptions of John Randle, David McGrosky, John Hatcher, Ely Roberts, Jos. Atehly, S. P. Rogers, Wm Ellis and Wm Hodges, all of Sevier Co. Ten. for The Baptist one year, commencing 1st July 1836. And three dollars for the subscriptions of McCampbell Atchley and Martin Haggard in partnership, Elijah Rogers and Lewis Reneau, of the afore mentioned county, for The Baptist one year commencing 1st October, 1836. Three dollars for the subscriptions of Sterling Camp, John Morris and Peter Blackwell, of McMinn county, Ten.

☞ All our back numbers are exhausted. We cannot therefore supply our new subscribers with them. We regret that it is so but cannot help it.

☞ We have occasionally received from our distant subscribers skin-plasters that are of no use to us. Only those will pass here which are issued in the city, and neighboring villages thirty or forty miles round. Our friends who owe small amounts will please get a sufficient number of subscribers, or unite with them, and send us a five or ten dollar bill.

Rec'd, thro' Mr Towers, \$1,50 cts of Rev Wm Billue, & \$1 of Rich, which pays their subscription to 1st Jan. 1839.