

THE BAPTIST.

VOL. V.] NASHVILLE, FEBRUARY 1839. [NO. 2.

ASSOCIATIONAL RECORD.

BIG HATCHEE.

The annual session, for 1838, of the Big Hatchee Association, was held with the Church at Cane Creek, Madison County Tennessee, 27th 8th and 9th, of October. Rev. P. S. Gayle, Moderator, and brother Nat G. Smith, Clerk.— This body numbers 15 Churches, 27 ministers and 1334 members. Baptized during the year 375, received, by letter 105, and 4 restored, making a gross increase of 414, from which we subtract 64 dismissed by letter, 13 excluded, and 1 dead, and find left a nett gain of 336 members. They received, at this session, 3 new Churches. The circular letter, prepared by Elder Finlay, of Jackson, is on "the distinctive appellations of Jesus Christ." It is an able document, which we would, did space permit, gladly transfer to our pages. The next annual session is to be held with the Church at Philadelphia, Fayette County. We notice, among the proceedings the following interesting items.

Your committee whom you appointed to inquire into, and report, on the state of religion within the bounds of this Association, beg leave to report, that they take great pleasure in saying that the moral and religious state of society is very much improved in our country within the last few years past. Some seven years ago our denomination resembled a vessel on a smooth tide constantly tending down stream by its own weight, but we have reason to thank God that a spirit of enquiry was awakened among us, and many of the servants of the Lord Jesus were induced to believe that there were too little activity and effort manifest. We succeeded in establishing the Convention, (and thereby brought into requisition the latent energies of many pious Christians.)—

one branch of which we have been favoured with in this section of country. It has had two good effects, The first is, through its instrumentality many destitute corners have been favoured with the word of life. The second is, it has caused many persons, perhaps thousands, to read the Word and enquire whether these things are so. The result has been that many were brought to the foot of the Cross, and to trust in the living God. The appointment of a Ministers Meeting within the bounds of our Association has contributed no little to promote unity and good feeling among the Heralds of the Cross. This has had a salutary effect on the Churches, but we think nothing has contributed more eminently to promote vital piety, than the resolutions entered into by our last Association, requesting each family to attend strictly to family worship, and the Churches to institute prayer meetings and to give their support to religious Periodicals, Sunday Schools, and Bible Classes. With the blessing of God we can say in truth, there is generally a state of high religious feeling in the Churches that compose our Association; vital piety is cultivated and the additions to our churches, are larger than any preceding year; knowledge is increasing and we trust that every christian whose heart has felt the love of God, will come up to the help of the Lord against the mighty.

14th. On motion of brother Nat. G. Smith, the following resolutions were adopted.

Resolved, That the success which has heretofore attended our Foreign Missionary operations encourages us to go on in the good work.

Resolved, That the present embarrassed state of our Foreign Missionary fund calls for active exertion, on the part of our denomination, throughout the United States. After a few remarks by the mover and moderator, a collection was taken up amounting to one hundred and fifty dollars. Which money was handed over to Elder Gayle, with a request that he would forward it to the Hon. Heman Lincoln, Treasurer of the Baptist Board of Foreign Missions at Boston, for the use of said Mission. The names of those who contributed, were ordered by the Association to be published with these minutes, with the several sums given appended to each name.

Ordained Preachers of this Association, John Finlay, Peter S. Gayle, Obadiah Dotson, Levi C. Roberts, George Stovall, Ethan Parrott, Nevill M. Lumpkin, Allen Hill, Thomas Owen, Jeremiah Burns, C. C. Conner, George Williams, —Hicks, —Nutt, John Lea.

Licentiates.—J. J. Smith, John Blackwell, Saml. Rodger, Henry L. Pettis, Alexander Blain, —Askew, —Ragan, Joseph Borum, Martin Hodges, Wm. Wateredge.

SWEET WATER ASSOCIATION No 1.

The eighth annual session of the Sweet Water Association was held with the Church at Ocoee, on Friday before the second Saturday in September 1838. Alfred King, Moderator, and Clemmons Sanders, Clerk. This Association numbers twenty four Churches, eight hundred and fifty eight members, and nineteen ministers, thirteen of whom are ordained, as follows Obed Patty, F. Ward, J. Simmons, E. E. Cosper, Robert Gregory, A. King, S. Hill, Jason Matlock, William Hunt, James Taylor, C. Saunders, J. Givins, and James A Matthews; and six are licensed, *ie* J. Newton, J. Couch, E. Clayton, Z. Johnson, Jesse Lemmons, and Simon Dilday. During the year 28 have been baptized, 67 received by letter, and 3 restored, making 98 increase:—The decrease is as follows—227 excluded, 9 dead, and 127 dismissed by letter, amounting to 363, and showing a nett loss of 265 members.

SWEET WATER ASSOCIATION No 2.

We find before us another minute of the eighth annual session of the Sweet Water Association, held with the Church at Fork Creek, commencing on Friday before the second Saturday in September 1838, the same time with the other. George Snider Moderator, and John Scruggs, Clerk. This Association numbers sixteen Churches, five or six of which we perceive are on the list of Number 1, nine hundred and eighty members, about a hundred and fifty more than the other, and precisely the same number of ministers, thirteen ordained, and six licentiates, E. Cleaveland, R. Snead, R. H. Taliaferro, George Snider, A. W. Chambliss, J. Courtney, R. Simpson, Wilson Chapman, Achilles Stapp, R. Wilson, L. Brewer, and J. Dodson, ordained, and G. Grimmit, J. Calloway, W. H. Montgomery, John Bor-

ing, I. D. Tipton, and John Scruggs, licentiates. It is mentioned, as a remarkable fact, that Elder J. Dodson is *eighty six* years of age. These Churches report 58 baptized 21 received by letter, 8 enrolled, and 4 restored, making 61 increase; 56 dismissed by letter, 56 withdrawn 37 excluded, and 7 dead, making 156 decrease, and showing a nett loss of 65 members. The next session of this Association is to be held with the Church at Eastanallee, Macminn county, to commence on Friday before the second Saturday in September 1839, the Association sermon to be preached by R. Billue, brother Cleaveland his alternate.

Relative Position.

The relative position of these two Associations may be seen by some extracts from their minutes. Sweet Water Number 1, has the following—15th item—*we publish verbatim.*

“From the committee—Will the Association take notice of those churches which failed to represent themselves in this association? Decided that they would. And takes the protest against the doings of our association in 1837; and their failing to represent themselves this year at this association, as evidence why they should be noticed, viz: Hope-well, Sweet Water, Tellico, Madisonville, Chestua, Hi-wassee, Salem, Ebenezer, and Six-Mile Churches, with the Ordained ministers belonging to them. Therefore, we notify the world, and churches particularly, that they no more belong to our UNION. Further, we advise any member or members belonging to any of the above named churches, standing upon the principles upon which they were constituted as a church, and unfellowship the B. S. Convention with all its auxiliaries, to call assistance from any church or churches being in our Union to set with them in a church capacity to enable those distressed brethren, if any, to disengage themselves from them.”

“9th. Invited foreign ministers to seats with us who unfellowship the Baptist State Convention with all its auxiliaries and advocate the cause.”

“Sweet Water Number 2 in giving some advice which the Churches had requested, says:—

“The Association has no power, other than that given her by the Churches, the Churches should look to the Bible [not the Association] for their government. This Association disclaims all right to dictate to the Churches or inter-

“With regard to the manner of receiving members who are excluded from the withdrawing Churches on account of their refusal to acknowledge the validity of their new tests of fellowship, we advise the Churches, as such persons cannot, in justice, be considered as expelled, that, on application, they enroll their names as members provided they are otherwise orderly christians—We further advise our brethren not to allow their differences of opinion, as to the benevolent efforts of the day, to mar their feelings for, or christian intercourse with, each other; but, in all these things, bear each other's burdens, and so fulfil the law of Christ; and that every one do all he can, according to his own sense of duty, to advance the Redeemer's kingdom, that the whole earth may be full of the glory of the Lord.”

The following preamble, and resolution were passed.

“Whereas, there is, and has been, for two or three years past, a general declension of religion in this Association, which has been attributed, by different persons, to different, and very dissimilar causes, and, Whereas, the public mind, as well as the mind of many members of the Churches, seems yet unsettled on the subject therefore.

“Resolved That it is the deliberate opinion of this Association that our religious dearth is, mainly attributable—*First* to the incorrect views which were taken by many of our brethren, of the objects, and motives, of the East Tennessee General Association, and the Baptist State Convention of Tennessee, and to the party warfare which grew out of the general misunderstanding. Jealousy, doubt, and distrust, sprung up, between brethren, ministers, and Churches, and instead of singing praises to God, engaging in prayer, and exhorting one another to love and good works, their time was occupied in criminating, and recriminating each other. And *Secondly* that our coldness in religion has been continued by the unauthorised, and unscriptural tests of fellowship set up by some Churches, and by a part of the Sweet Water Association, at their last session; by the usurped authority of that part of the Association and individual members of Churches, and by the railings backbitings, and misrepresentations indulged in by the brethren; by a failure in the freedom of religious intercourse with each other, and in the duties of the closet, and family circle.”

“Resolved That we adopt towards our new test brethren,

a mild and christian course; that we meet, and converse with them, in the spirit of meekness, and charity, returning, by no means, railing for railing; and, for the purpose of encouraging vital, heartfelt, piety, that we advise our brethren not to neglect the assembling of themselves together for social worship; that they attend, punctually, their Church meetings, and, more generally, the sacramental meetings of the different Churches, that they read and study the Scriptures more thoroughly, pray with and for each other; pay attention to private and family devotion; and that our ministering brethren be encouraged more frequently to visit and preach in the different Churches and neighbourhoods."

We have only to remark that with the proceedings of Sweet Water Association Number 1, we can feel but little sympathy; the advice, however, and resolutions of Number 2, are scriptural, and excellent. (May the brethren observe them, and may the mercy of God render them a blessing to his people.

A name.—The name given by the Sweet Water Association number 2, to the anti-missionaries is the most appropriate we have yet seen—*New Test men*. We propose that the self-styled *Old School*, be hereafter called *New Test*. What say you brethren? It is not reproachful, and conveys the exact description of those brethren and Churches, who have done so much evil by introducing a *new test* of fellowship, that is, making friendship to the Convention a crime for which they will exclude a member, and enmity the ground of his reception.

TENNESSEE ASSOCIATION.

The last annual session of this body, the minutes of which have been received, was held with the Church at Beaverdam Creek, Knox county, commencing on Friday before the first Saturday in October 1838, Elder Elijah, Rodgers Moderator and William Ballue, Clerk.

This Association numbers 32 Churches, how many ministers, we cannot determine and 1973 members, Baptized 65, received by letter 80, and 8 restored, making the whole addition 153. Dismissed by letter 169, excluded 47, and 17 deceased, making the decrease 233, and showing for the year a nett loss of 80 members.

The spirit and activity of the Tennessee Association may

be seen by the 5th and 7th items of the minutes before us. The former, is an answer to the inquiry:—"It is right to fellowship the Baptist State Convention, or Home Missionary, and Temperance Societies," proposed by the Church at Zion.—The Association answers:—"As an Association we have no jurisdiction over these bodies; and we advise our Churches not to make the joining, or not joining such institutions a test of fellowship, but, in all cases of discipline, to adhere, strictly, to our constitutional principles, and the word of God." In the latter it is stated that the Association collected, and transmitted to the American and Foreign Bible Society \$191-04½ to aid in "printing, and distributing, the Burman Bible."

CONCORD ASSOCIATION OF SEPARATE BAPTISTS.

The last annual meeting of this body of brethren was held with the Church at Spring Creek, Robertson county "on Saturday the 22nd September 1838, and two days following," Elder Wilson L. Groves, Moderator, and Ralph A. Blair, Clerk.

The minutes contain no enumeration of the ministers attached to the Association. They number 14 Churches, and 604 members. Baptized 54, and 7 received by letter, making 61, from which number we subtract 11 dismissed by letter, 6 excluded, and 4 dead, diminishing the number 21, and leaving for the year a nett increase of 40 members.

We hail with delight the following proceedings of this small but zealous little body of christians:—"This Association recommended to the Churches to take into consideration the propriety of sustaining two travelling preachers to ride through the Association next year, and, if they approve the course, they are requested to send, it in their letters, to our next Association, and say what they are willing to give." Our brethren, it seems, have resolved to commence officially, the work of missions. They also propose, for this purpose, an organization, which we understand to be not unlike that suggested by Salem Association, as follows:—"The Association recommended to the Churches [to consider] the propriety of a Central Association, to be acted on in our next Associations." Their next annual session is appointed to be held with the Church at Bethel, Rutherford county, to commence Friday before the fourth Lord's day in September 1839.

Miscellaneous.

Our thanks are due, and are hereby offered, to Professor Cole, for a copy of the minutes of the late session of the Columbus Association, Ohio; to Elder W. Leigh, for those of the Muscle Shoals Association, to brother Halcombe for the proceedings of the Alabama State Convention, to brother Vaughn for those of Mississippi, to bro. J. C. Jordan for the proceedings of the Virginia Anniversaries, and to brethren Hume and Shirwood for copies of the last session of the Virginia Portsmouth Association.

We have received, from brother Solomon Kimzy, a pamphlet containing the "Constitution &c. of the Separate Baptist Association," formed the 17th, &c. of October 1835, in Gray county Missouri, with a letter requesting our opinion of the scriptural character of the body. We have examined with some attention the declaration of faith. We do not understand, exactly, the twelfth article. If it pleads for what is usually termed *free or open communion*, we do not agree with it. The main features, in other respects, of the document, appear to us orthodox.

The Minutes of Elk River, and Bethel Associations for the last year we have not yet received. Of the former Eld. Brame, of Bedford, says:—"The late resolution of Elk River Association will not be submitted to by the Churches, because it proposes to bind the consciences of those who are, to say the least, as honest as those who oppose missions."—This resolution we have not seen, and do not know, exactly, its import.

Brother Brame continues:—"All ought to know that the, true principles of christian charity, never did, nor never will bind the consciences of the people of God. Since the last session, of the Flint River Association, at which they followed the cruel, and proscriptive, example of Elk River, the brethren have appointed a meeting at Enon, Madison county Alabama, which will take place in a few days, for the purpose of forming an Association which will not make the missionary question a test of fellowship. The new Association will be composed of Churches in North Alabama, and South Middle Tennessee. It will form a rallying point for the oppressed in all that region, and revive the fainting courage of the friends of Christ.

for with their internal rights."

Of the Bethel, brother William S. Perry of Pleasant Retreat writes:—"We had a delightful time at the Association. The Lord was pleased to display his favour in the conversion of mourning souls, and the conviction of sinners."—"The Bethel is one of the ablest, most pious, intelligent, and efficient, of our Associations.

MUSCLE SHOALS ASSOCIATION ALA.

The last session of this body for the Minutes of which we are indebted to Eld. W. Leigh, was held with the Church at Mount Pleasant, Lawrance county Ala. commencing on Friday the 21th September 1838. Sylvanus Gibson, Moderator, and Geo. D. Clear, Clerk. This is an intelligent, active, and pious, body of Christians, numbering 21 Churches, and 270 white, and 206 coloured communicants in all 582. baptized during the year 216. We notice, in the minutes, the name of 11 ordained ministers.—Thos. Moss, T. Skinner, Josiah Barker, John Leigh, David Borden, John L. Towns, W. Leigh, H. W. Hodes, E. Thompson, T. Briscoe, and S. Gibson. The circular letter, by bro. Towns, is an able, and well timed document, on the nature, privileges, and duties, of the Church. The next Association is to be held with the Church at Russells Valley, Franklin Co. Ala. commencing on Friday before the fourth Lord's day in September 1839.

UNION ASSOCIATION MISS.

The last annual meeting of this body was held with the Church at New Salem: Hynds Co, Miss. the 27th 8th & 9th days of October 1838. Elders N. R. Granberry, Moderator; and Samuel Thigpen, Clerk. Three new Churches were received during the session, and three reported as dissolved. The circular letter, a well written article, is on "*christian duty*" by brother N. R. Granberry. The next meeting, the time of which is changed to the Saturday before the second Lord's day in October, is to be held with the Church at Antioch, Warren County Miss. 88 have been baptized during the year. The number of Churches is 26, and of communicants 702. We offer our thanks to brother W. J. Denson for the minutes from which we derived the above information.

FLINT RIVER ASSOCIATION Ala.

For the minutes of the last session of this body we are indebted to bro. M. Lyon of Huntsville. It was held at "Bethel on Flint, Madison County Ala. on Saturday the 6th day of October 1838, and two days following. The Flint River Association then numbered 23 Churches and 119 members—we say, *then*, because since that time, several Churches, and a respectable portion of her members, in consequence of a proscriptive preamble, and persecuting resolutions, adopted by them, have withdrawn, and formed themselves into a new Association which, to commemorate the object they sought in the withdrawal, they have named *Liberty*—of which more anon. As a very flattering specimen of similar proceedings, and for the sake of adding a few words of comment we lay before our readers this *Flinty* document.

"Whereas various difficulties are existing among our churches, which is in consequence of the unscriptural doctrine and practice of some of the brethren belonging to this Association, who have joined themselves to some one of the auxiliary branches of that great (so called) benevolent institution, [which is of modern origin,] the Missionary Society, membership into which can alone be secured, and maintained by an annual contribution to its funds, [Constitution of the A. B. H. M. S. art. 3:] which society has for its object, [as they say] the conversion of the world, and this glorious object is to be effected by the union of ministerial effort, and this effort will be in proportion to the contributions received. Hence we may fairly infer that all the auxiliaries when combined under the control of the mother institution, may be and are considered by them, an auxiliary to the plan of God's operation, *the Bible*. Hence some of our brethren belonging to those institutions, charge all those who will not contribute to those measures, of throwing all their weight and influence in the scale of wicked men and devils, to prevent the salvation of sinners. We, therefore, under a deep sense, and full conviction, of the truth, that the merits of Christ alone are sufficient for the salvation of sinners, unaided by human effort, and believing that the above named institution is a departure from the constitutional principles of this Association, both as regards doctrine and practice, and that the deleterious influence of which

has destroyed the peace and harmony of the brethren, throughout the union, we in view of all those circumstances feel it an imperious duty that we owe to God, to our brethren, and to posterity, to enter this our solemn protest against each and every such proceeding.

Resolved, therefore, by this Association, that she declares non-fellowship with the Missionary Society and all its auxiliaries, together with all and every person who are joined with, or in any wise connected to, any of those institutions; and that all those churches, parts of churches, minorities or otherwise, within her chartered limits* who shall adhere to the principles of their constitution, in connexion with the Association, will be regarded by her as members of her body, and that she will sustain and defend all those rights and privileges, secured to them by their respective church covenants, so far as an associational compact is concerned."

The sophistry of this preamble cannot, surely, escape the attention of any thinking man. What are its premises?—"The conversion of the world is to be effected by the union of ministerial effort"—rather, we should say, by the instrumentality, mainly, of preaching the Gospel—Well, this is true. "And this ministerial effort will be in proportion to the contributions received"—In other words, in proportion as ministers are more or less supported, without their own attention, in the same proportion will they be able to preach more or less extensively. Very good. This, also, is true—If ministers do not get something to eat, and wear they cannot preach extensively. Now what do the Flint River brethren conclude from this? Why, that all this is an addition to God's plan, revealed in the Bible, of saving sinners! This they say they fairly conclude; and they add, "the merits of Christ, alone, are sufficient for the salvation of sinners, unaided by human efforts." What reasoning have we here!

Our Flint River brethren say they have some members who believe that sinners will, with the blessing of God, be extensively converted in proportion as the Gospel is extensively preached; and, therefore, to enable ministers to preach more among the destitute, they united to aid in supplying as many as they can with food and raiment, while they preach the Gospel. This the Association pronounces "unscriptural doctrine, and practice." Unscriptural! How?

*What do they mean by CHARTERED limits?

In what? It is, say they—"An an auxiliary to the plan of God's operation—the Bible." Auxiliary—How?—It is to maintain that the merits of Christ are insufficient for the salvation of sinners without the addition of human effort! Who does not see the folly of pretending to draw such conclusions from such premises. Any child can detect the sophistry of the whole argument, especially as soon as it is divested of the multitude of long words in which it is wrapped up, such as Convention, Auxiliary, Constitution, circumstances, posterity, solemn protest, Contributions, Missionary Branches &c, &c, all of which is extraneous. And yet this is the ground upon which they Resolve as above! Oh for shame—for shame.

We, too, enter our protest against some of the opinions &c, attributed to us by these Flint brethren. Such as that we believe those who do not contribute to Societies throw all their weight, and influence, in the scale of wicked men and devils." We never saw or heard of any one, who believes any such thing. That they do many things injurious to the cause, and their own reputation, however, is proved by the above proceedings. They say—"We may fairly infer that all the auxiliaries when combined under the control of the mother institution, may be, and are considered, by them, an auxiliary to the plan of God's operation the Bible." No brethren, if you please, not quite so fast—"The truth is we don't consider, or believe, any such thing—They say—"The merits of Christ alone are sufficient for the salvation of sinners, unaided by human efforts"—and they charge us with not believing it. Again we say—Not quite so fast. What we do believe, on this subject, is well enough expressed by Paul Eph 2:8-9 10 "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship created, in Christ Jesus, unto good works, which God hath before ordained that we should walk in them."

LIBERTY ASSOCIATION.

On Friday November 2nd 1838, the representatives of six Churches, formerly members of Flint River Association, assembled at Enon, Madison County Ala, and formed a new Association called Liberty. These six Churches number

230 communicants. Jesse Seale, Moderator, and G. L. Sandidge Clerk. The Constitution, Rules of Order, &c, are the same with all the others in the South West, except the 17th Article of the Constitution, which says—"This Association may correspond with any benevolent institution it may think proper; but shall, in no case, make it a test of fellowship for giving or withholding" This Association is to hold its next annual meeting at The Forks of Mulberry, Lincoln County, Tenn. commencing the Friday before the third Lord's day in May, proximo. We hope to have the pleasure of seeing them at that time.

COLUMBUS ASSOCIATION MISS.

By the kindness of our Rev. brother, and friend, George Tucker, we are in possession of "the minutes, constitution, articles of faith, and rules of decorum," all of which are very excellent, of the Columbus Baptist Association, which was constituted by a Convention of delegates, at what place it is not stated, near Columbus, we presume, November 22 1838. Ten Churches entered the compact, which contain 831 members. The next annual meeting is appointed to be held with the Church at Providence, Pickens County, Ala. to commence on Saturday before the first Lord's day in September 1839. The report of one of the committees, which we subjoin, will show the character of this Association.

Your committee, appointed to state the reasons, why we withdrew by a letter of dismission from the Buttahatchee Association, beg leave to report:

1st. Because, the territorial limits of the Association were too extended for the delegates to meet together with convenience.

Second. Because, the Churches were unequally represented: each church being entitled to send three delegates, without regard to the number of its members; consequently, the Churches in the southern part of the Association having a large majority of members' perceived that they did not occupy equal ground, but that the minority churches had a controlling influence, which we could not conceive was equitable.

Third, Because, a regular Baptist church, petitioning for membership, was rejected, on account of claiming the

right of having a Sunday School, or joining a Temperance Society, if she chose so to do. This appeared too much like destroying the independence of the churches, and taking away their keys.

Fourth. Because, it was apparent that a diversity of sentiment prevailed, tending to destroy that harmony of feeling which is essential to the happiness and prosperity of associated christians.

Fifth. Because in the formation of a new association, we had in view still to follow the old land marks of the Baptist denomination as regards one faith, and to be liberal in our views in regard to the missionary efforts of the day.

Sixth. Because, we could not conceive that it was in accordance with the republican principles of our denomination, for each church, regardless of the number of its members, to be represented by the same number of delegates, thereby enabling the minority to govern the majority.

Your committee would beg leave further to remark, that they feel satisfied it is but an act of justice, both to this and the Buttahatchee Association, for us to assign the reasons of our withdrawal. Erroneous impressions have arisen and may possibly increase, unless a correct statement of facts be given; which is the chief cause of the foregoing explanations. It is not intended to wound the feelings or impugn the motives of any person; nor do we feel less christian regard for the churches from which we have withdrawn, than we formerly felt. Taking the example of those eminent servants of God, Paul, and Barnabas, we thought it better to part in peace and fellowship. We are persuaded that, when churches differ about what we term, "nonessentials," it is advisable to separate, and let each pursue that course which he honestly believes to be in accordance with the sacred scriptures; and whilst we acknowledge christian fellowship for our brethren who entertain an honest difference of opinion, we think that justice, apart from any other consideration, will accord to us a like sentiment and feeling.

PERSECUTIONS FOR RIGHTEOUSNESS' SAKE.

The following letter is from Elder Jesse Allen Sen'r. It well recounts its own story. We rejoice to see the firmness of our aged brother. We would say to this venerable minister—"Be ye stedfast, unmovable, always abound-

ing in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." And, dear brethren in the ministry, visit him, preach with him, cheer him with your presence, and affectionate intercourse. We will certainly embrace the first opportunity that offers to see him, and the brethren and Churches in that region.

Allen's Ferry, Nov. 5th, 1838.

Dear Sir.

Once more I trouble you with a few lines. My feelings are exceedingly depressed, and God only knows when, if ever, I shall be delivered from my distress.

The Caney Fork Association at her late session, (in September last) appointed twelve of her members a Committee to visit our Church, the New Hope, and investigate her condition. They were led to this act from seeing my letter to you in March last. On the 3rd instant all the members of the Association's committee appeared at our meeting at New Hope. Among the numerous questions they proposed to the Church, and to myself, with our answers, were the following, and, as well as I remember, in the following, or words of similar import.—

Question by the Committee to the Church—We understand you are all in fellowship—Do you approbate the letter written by Allen to Howell of Nashville in its spirit and meaning?

Answer, by the Church—We do not. But brother Allen gave us full satisfaction on that letter.

Question, by the Committee to Allen—Did you write this letter?

Answer, I did, and am truly sorry, dear brethren, that in doing so I hurt your feelings. I did not intend to hurt your feelings. But I am not sorry I wrote the letter; it was a relief to my feelings,

Question, to Allen. Did you not enter into a compact, at the head of Collins' River, with us, to enter into nonfellowship with the Tennessee Baptist State Convention?

Answer. I did.

Question. Why did you depart from that Covenant?

Answer. Because I was in error, and did wrong.

Question. Do you believe that we who hold and stand to that Covenant do wrong?

Answer. I do. And when you obtain correct information as I hope I have, on the subject, you will change as I have.

Question. Do you think you did no violence to our feelings when you separated from us?

Answer. Whenever I have been convinced that, by any of my acts, I have wronged any persons, either in relation to their property, or character, I have ever believed that the principles of honor and religion required me to confess my faults, and, as far as possible, repair the injury. These were the principles that governed me, and impelled me to write the letter in question to Howell.

I then moved that the Moderator put the question to the Church (New-Hope,) whether she was now in fellowship with J. Allen, but the committee would not suffer it. Several attempts were made to get this question, but they all failed. I saw no other course was open to me, and I pursued the following. I said to my beloved Church;—Brethren, and Sisters, I will walk to the door, and take my stand there; as many of you as feel that you are in full fellowship and union with me, follow me. I walked to the door, and every individual member of the Church instantly arose, came to me, and offered the right hand in taken, not of fellowship restored, but of fellowship retained. Some members of sister Churches also, who were present, did the same. Tears flowed, profusely, from all our eyes. We wept for joy to find ourselves still all united as brethren; and we wept for sorrow, too, to see the disorganising efforts that were in progress, by the Caney Fork Association, which body was organised professedly to preserve union and harmony, but which was now doing all she could to rend asunder brethren who for twenty seven years had continued of one heart and of one soul, bound together in the tenderest ties. Brother Howell, the members of New Hope Church are my spiritual children, and they feel for me a filial regard. Well, then, might some of them, as they did, cry out, addressing me in the language of Ruth to Naomi—My brother—Where you go, I will go &c. The scene was tender, and affecting beyond description. So you see my dear little spiritual family which God has graciously given me is yet undivided, and I am still with them, for how could I leave those I love as my own soul. But we are cut off from the sister Churches all around us. Their doors will be shut against us.—

We feel lonesome; not only forsaken, but opposed by our brethren, for no fault; but, blessed be God, we feel secure. His grace is our bulwark, and his love in Jesus Christ our salvation. These will enable us to bear the many persecutions yet to come upon us, as we have, without shrinking, those we have already passed through. We trust in him who holds in his hands all power in heaven and on earth. He has promised that no weapon that is formed against us shall prosper, and that every tongue that shall rise in judgment against us we shall condemn. We lean upon him for support in every hour of trial.

The report of the Committee to be made to the Association next fall is written out, and I herewith send you a copy, as follows:—

“First Saturday in November 1838, pursuant to appointment of the Caney Fork Association, the Committee attended at New Hope M. H. White Co. Tennessee, and, after examining the Church—Question, whether they, the Church, did fellowship the letter that Allen wrote to Howell of Nashville, and the Church answered they did not, but that J. Allen acknowledged that he was sorry that he had hurt the feelings of the brethren, but was not sorry that he wrote the letter, and that he also stated that the resolution adopted by the Association at the head of Collins’ River against the Baptist State Convention was wrong. Then said Allen walked to the door, and invited all who were in fellowship with him to make it known by following him, and the Church all followed him. The Committee all attended.”

A true copy. JESSEE STEWART, Moderator.
V. ANDERSON, Clerk.”

In almost every family there are some mischief makers, and others hard to be controlled, so it is sometimes among the Churches. Some men, if you do not let them be king, will be nothing. I had as soon live under the government of the Roman Pontiff, as the Monarch of an Antinomean heresy. I am now excluded. It is painful to be so. My bounds are narrowed to the smallest limits. But in my own little family (the Church) I live in love, union, and peace. I prefer this to connection with the Association. When will all Baptist professors see the full light of truth, and rejoice in its brightness, cast off all pride, learn each to esteem oth-

ers better themselves, be ready to bear one another's burdens, and cherish meekness and humility? May God almighty hasten the happy day.

May the great Shepherd of the Sheep guide you my brother, bestow upon you every needed good, and endow you with every qualification requisite to enable you to fill your station with usefulness, and honour.

We number about thirty members. My house is open; New Hope Meeting House, I have no doubt, will be open. Our meetings are the first Saturday and Lord's day in every month. Will you come and pay us one visit? I will accompany you to Sparta, and all your meetings within reach of me.

Affectionately &c.

J. ALLEN, Sen'r,

CONVENTIONAL RECORD.

MICHIGAN BAPTIST CONVENTION

The Michigan Observer gives a brief abstract of the proceedings of the convention, which was held at Ann Harbour, Sept. 1838. Eight missionaries have been in the employ of this Convention the past year, whose labors have been attended with encouraging success. In addition to these, the Convention has a General Agent in the field (Eld. Powell,) whose duty it is to visit and preach to the churches, form auxilliary societies, and solicit contributions.

Eld. J. Mitchell, of Saline, is Corresponding Sec. of the Board of Directors, and Mr. W. A. Crocker, of Detroit, Treasurer.

The N. Y. Baptist Convention have employed the past year between 60 and 70 Missionaries, who have been permitted to baptize one thousand and four persons; and five hundred others have been happily brought to the Saviour by their instrumentality. The receipts for the year have been upwards of \$13,000.

PENNSYLVANIA BAPTIST CONVENTION.

The Baptist Record states that this body convened according to previous appointment, at Milton, Northumberland county, 68 miles above Harrisburg. Introductory

sermon by Eld. Wm. Shadrach, of Philadelphia. Eight or nine Associations were represented more or less fully, together with several churches and Missionary Societies. The semi-annual Reports of the Board and Treasurer, indicate that the great work of supplying the destitute in that State is, at least, hopefully begun. The cordial union now felt in that object, in almost every part of the State, is considered as an auspicious omen of decided prosperity. Perfect harmony existed throughout the deliberations. The next annual meeting of this Convention will be held in Philadelphia, the last week in April next, when the general anniversaries of our Bible, Tract, and Foreign, and Home Mission Societies will be held. It was also agreed that the annual meetings should hereafter be held once in three years, west of the mountains.

In New Jersey, the number of communicants in the Baptist Church has doubled, within seven years, and the contributions to benevolent societies increased fifty fold within the same time. Fifteen hundred persons have been baptized the past year in that State, making the whole number nearly nine thousand. Of the eighty Baptist Meeting-houses in that State, 34 have been rebuilt, enlarged, or finished, within eight years; several of them are entirely new churches.

ILLINOIS BAPTIST CONVENTION.

The Pioneer of Nov. 5, contains the Minutes of this body, which met at Jacksonville, Oct. 11, 1838. Delegates were present from seven Associations and fourteen Churches. Committees were appointed and reports presented on Shurtliff College, Alton Theological Seminary, and Ministerial and General Education; on Home Missions; on Foreign Missions; on the Pioneer, and on Protracted meetings. The intelligence concerning the present state of religion, and the progress of the good cause in the several parts of the State, as connected with our denomination was, for the most part, of a very cheering and interesting character.— The General Agent, Rev. J. M. Peck, is still confined by severe illness.

NORTH CAROLINA STATE CONVENTION.—This body held its eighth annual session, according to appointment, at Brown's M. H., Sampson county, commencing on Friday the second, and adjourned on Monday the fifth of the present month. The representation was respectable, the report of the Board was encouraging, and the deliberations singularly harmonious and pleasant. Nothing occurred during the meeting to check the zeal, or to mar the peace and good feeling which prevailed. On the contrary, if we may judge from appearances, the impression generally made was in favor of mutual confidence, and of increased effort in behalf of the good cause.

In the Domestic Mission Department the Convention has made arrangements which, it is hoped, will prove more effective than those of any preceding year. Instead of leaving their missionaries to go at large over the state at discretion, as heretofore, they have concluded to try the experiment of restricting them to given circuits; over which they shall be required to pass and preach at least once a month.

The Education Department has, for several years, received far less attention than its claims justified. The failure, however, has been mainly owing to a want of funds.—In consequence of a deficiency in this respect, the Board has had it in its power to do almost nothing. At present but a single beneficiary is under the Convention's patronage. The attention of our churches and our liberal brethren in general, ought to be directed to this point much more than heretofore.

The Foreign Mission Department has been sustained better than either of the others. There is, however, an unusual demand for increased attention to this quarter.—The Report of the Board of the Gen. Convention, assures us that either the F. Mission fund must be increased, or missionaries must be recalled from their fields of labor. Under these circumstances the denomination in the United States are called on to make extra efforts, in order to meet the exigencies of the times. It need not be added, that the Baptists of N. C. will be expected to do their proportional part. It should be observed, however, that what is done in this particular, should be done soon.

Biblical Recorder.

SOUTH CAROLINA STATE CONVENTION.

The annual meeting of the State Convention of the Baptist Denomination in South Carolina, was held for the present year at Bethel church, Spartanburgh District, in this State. The body was organized by the election of Rev. W. B. Johnson, D. D. President; Rev. J. Davis, Vice President; Rev. J. M. Chiles, Secretary; Col. A. J. Lawton, Treasurer. Three new bodies were added to the Convention, as constituent members. The meeting was harmonious.

The Rev. Mr. McGinnis, who had been elected Professor in the Theological Department, of the Furman Institute, having declined to fill the office, the Board of Trustees not being prepared to elect another in his place, authorized the Executive Committee to provide an Assistant Teacher, till such election shall be made.

The Rev. Mr. Hodges, as Rector of the English and Classical School, on the manual labor plan, and Rev. Mr. Hammond, as Steward and Farmer, will enter upon the duties of their respective offices in January, according to the notice already given. It is confidently hoped, that under the administration of these excellent men, the institution will prosper.

The next meeting of the Convention will be held with the Black Swamp church at Robertville, in the District of Beaufort.

VIRGINIA BAPTIST EDUCATION SOCIETY.

This institution has already sent forth several young men, who are filling, acceptably, the pastoral office in our own, and in adjoining states. Our country churches are thus, to a considerable extent, reaping the benefits of this institution. If they continue to extend towards it their fostering care, it will continue to furnish our many destitute churches with competent instructors. We trust that the cause of ministerial improvement has lost none of its interest with our brethren generally, but that it is still viewed as essential to our present welfare, and the future success of the Baptists in this state. Other denominations are vigorously striving to improve their ministry, and we must follow their example, or lose our influence in the community. The advanced state of education in the great body of the people, compared with what it was at the commencement of the

present century, renders it necessary that a corresponding degree of improvement should take place in that of the ministry.—*Rel Her.*

CHINA MISSION.

The Board of the Roberts Fund, and China Mission Society, of the Mississippi Valley, propose to publish a monthly periodical, in Louisville, to advocate the claims of the mission over which they preside, to be called the *China Mission Advocate*. It is to be of the size form &c. of *The Baptist*, edited by bro. J. L. Waller, and sent to subscribers at a dollar and a half a year.

SOUTHERN HOME MISSION SOCIETY.

We find the following article in the South Western Monitor (Mobile) of the 7th January. We have not been consulted on the subject, and know nothing of the designs of the brethren, except what the article announces.

IMPORTANT TO THE BAPTISTS IN THE SOUTH.

After a full interchange of views between Elder Robert T. Daniel, an agent for the American Baptist Home Mission Society, and the Baptists in and round Columbus, as well as those in other parts of Miss. and Tenn. in relation to the propriety of forming a Southern Home Mission Society, auxiliary to the American Baptist Home Mission Society, it was generally agreed that the interests of the South required that such a society should be formed with as little delay as the nature of the case would admit of. Elder Daniel, having travelled extensively and consulted the Baptists generally, declared his conviction not only that the object was desirable, but that the south would cooperate readily and efficiently in the undertaking; and furthermore, that Columbus was perhaps as favorable a point to meet as could be selected.

Therefore, notice is hereby given that, if Providence permit, a Convention will be held with the Baptist Church at Columbus, Miss. commencing on Thursday before the 3d Lord's day in May 1839 to form a Southern Baptist Home Mission Society, auxiliary to the American Baptist Home Mission Society.

The geographical limits of the Society remain to be settled by the Convention; though it is hoped that delegates will attend at least from all the States South of the paral-

lel of latitude, which divides Tennessee from Kentucky.

A communication on this subject from Elder Daniel, may be expected soon to appear.

Baptist papers generally will please copy this notice.

J. S. WALTHALL."

TO CORRESPONDENTS.

We have on file numerous excellent communications from several correspondents, some of which have been waiting for insertion for months. If we close our paper they will be returned, if the writers desire it; otherwise, we shall, perhaps, after a while, find room for them.

BAPTISMS.

Elder P. S. Gayle has baptized *thirty* candidates since October last. Elder John C. Martin baptized, the third Lord's day in July last, *twenty one* persons, at Pisgah, Henderson county, among whom was a Father with his *son*, and *five daughters*. He had, up to the close of September last, in addition to these, baptized at the same place, *twenty eight* persons. He adds, in a letter, that in the four years last past, he has immersed *three hundred persons*; a *hundred and forty seven* of them into the fellowship of one Church.—By a letter from bro W. J. Morris we learn that the Church in Middleton Mi. which was constituted with eleven members, on the 15 April 1837, now numbers 140 members, 124 of whom have joined by baptism. We learn from bro. Joel L. Worley, whose letter we wish to publish, that his Church is flourishing, and has been blessed with a revival ever since it cast off antyism and was reorganised about a year ago. Bro. Jonathan Wiseman writes us good news from Hopewell, Sumner Co.

A FREE MEETING.

A protracted meeting, by divine permission, will be held with the Church at Friendship, five miles South West of Winchester, Franklin co. Tenn., on the Huntsville road, to commence on Friday before the second Saturday in May 1839. Ministers generally are earnestly solicited to be present, and especially Elder James Whitsitt. He was denied by the Elk River Association, the privilege, when it was solicited, of speaking in that body. Some of us felt that this was oppression, and resolved to give him some oppor-

tunity to be heard. It is, also hereby made known that Elder Noah Cate, will preach at Friendship, hereafter, regularly, once a month, which will be on the second saturday, & sunday in each month. Come, brethren, friends of missions, attend our protracted meeting, and be with brother Cate at his meetings here as often as possible.

Jas. Woods,

LAST WORDS.

Brethren, we have now arrived at a crisis which bids us pause, and once more, and finally, ask you the question—**SHALL THIS PAPER LIVE, OR SHALL IT, NOW DIE?** And we are constrained to wait to hear your answer before we issue another number. *Speak now—speak quickly*—or it will be useless to speak at all. While you hesitate, the paper dies, and, we apprehend, you will then, be unable to resurrect the lifeless remains.

If you wish this paper to live, one of two things must be done. Either it must be reduced to half its present size, and the price remain the same—and, then, you would have a larger amount of matter for one dollar, than any similar publication in the West affords—or else you must double the number of paying subscribers. Which do you choose? It is demonstrated that **The Baptist** in its present form, and size, with its present number of paying subscribers, and at its present price, **CANNOT BE SUSTAINED.** The argument is this—Last year, as you have already seen, by an article in the January paper, we sunk four hundred and forty seven dollars and thirty seven and a half cents. On the January number of this year we sunk fifty seven dollars. This number we reduced one fourth in size—for you will see, if you examine it, that it contains but twenty four, instead of, as formerly, thirty two pages—and still it sinks us considerably, as will be seen by reference to the receipts.

We count the moneys received in each month, as the data of our argument; and this argument of dollars, and cents, cannot be refuted. We contribute all our labour gratuitously; we *feel*, in our heart, anxious, for many reasons, that **The Baptist** should continue, the present year, as it is; but cannot help *feeling in our pocket too*; and this last—the pocket emotion—decides that something must be done—some change must be, instantly, effected. What shall it be? *Speak, brethren—speak quickly*—Let us hear your decision.