

pursuits, and, amidst all the toils of his professional life, found time to keep pace with the current literature of the day. His opinions whilst a member of the Supreme Court—and during his Judicial career not a few vexed questions of the utmost importance were then settled and have never since been disturbed—evinced great industry and ability. Bred a lawyer during the last century, it is not astonishing that he had a great reverence for the old authorities, and from reading his opinions as printed in the Reports it is very apparent that he did not much favor innovations upon the common law. His style is plain and perspicuous—no attempt at ornament or useless declamation. He also possessed the happy faculty of confining his remarks to the point under consideration. His conduct in private life as well as in public life was marked by the highest sense of honor. Kind to every one with whom he had any intercourse, we suppose no man was more respected during his life or died more regretted by those who knew him. As a testimony of respect for the memory of the deceased the following resolutions are offered.

Resolved, That we deeply sympathize with the numerous friends and kindred of the late Judge Whyte in the loss sustained by the death of one so amiable and excellent in all the relations of life.

Resolved, That as members of the legal profession which was adorned by the talents, learning, and integrity of the deceased, we lament his death with feelings and sentiments, appropriately due to one who labored so successfully to build up and sustain the system of Tennessee Jurisprudence.

Resolved, That as a mark of respect, we wear for thirty days the usual badge of mourning.

On motion of Thomas H. Fletcher Esq., the Resolutions were entered on the minutes and copies furnished for publication in the papers of the city.

The Court then adjourned.

DEATH.

Died on the 13th October, 1844, of congestive Fever, aged two years, eight months, and six days, Christiana Caroline, second daughter of our Rev. brother Wm. H. Grinnett. We assure our dear brother and sister of our sincerest sympathy in their afflictions. The Lord sanctify all his providences to their benefit.

RECEIPTS.

For the 1st volume of the Baptist during the past week—W. Newton, Mary French, Joseph H. Marshall, James Nerfleet, Sarah Allen.

ALMANAC & BAPTIST REGISTER, FOR THE YEAR 1845,

Just received, and for sale at the Depository, North corner of the Square, New York, Tennessee.

Also, a free supply of
JAMES THOMAS, Librarian.
November 16, 1844.—Ew.

NOTICE.

THE next meeting of the Baptist Ministerial Conference of Middle Tennessee, will be held at the Enon Church, Rutherford county, on Wednesday January 15, at 10 o'clock A. M. Sermon by Rev. J. A. Bullard, of Lebanon, or Rev. Dr. Howell, of Nashville. A punctual attendance of the members is requested.

SUBJECTS FOR DISSERTATIONS.

JOHN BOND—The Importance of greater efforts in Domestic Mission in Middle Tennessee.
J. H. LARON—The Scripture Doctrine of Election.
J. C. HOLT—The improvement of the gifts of the Church.
P. F. NORFLEET—The duty of effort by private Christians for the salvation of souls.
R. B. C. HOWELL—On the Millennium.
R. W. JANUARY—Have we positive proof from Scripture, that it is wrong to use wine and other fermented liquors as a beverage.
W. S. PERRY—What is the design of the Lord's Supper, and who are suitable communicants.
T. B. RILEY—On Ministerial intercourse with each other.
M. HILLSMAN—The duty of the Baptist denomination in Tennessee to sustain the Union University.
JOHN HARRIS—The importance of united and concentrated action to the success of the Baptist denomination in Tenn.
JOHN RICHMOND—What constitutes human depravity.
C. K. WINSTON—What was the polity of the Apostolic Church.
B. KIMMOUN—Dissertation on John 3: 5.
J. A. BULLARD—The importance of a systematic study of Theology.

JOHN C. HOLT, Cor. Sec.

Shelbyville, Nov. 12, 1844.

BAPTIST BOOK DEPOSITORY,

NORTH CORNER OF THE PUBLIC SQUARE,
NASHVILLE, AT THE SADDLER SHOP OF
JAMES THOMAS.

NEW on hand and for sale very low, a well selected assortment of Books, among them are—
Bibles, large and small in various bindings.
Testaments, large, with the Book of Psalms annexed.
Testaments, large and small without Psalms.
The Psalms, the new Hymn Book published by the A. M. Baptist Publication Society of various sizes and bindings, some of them very elegant.
Howell on Communion.
Hinton's history of Baptism.
Ripley's Notes on the Gospels—do, do, on Acts.
Jewett on Baptism.
Pembilly's Scripture guide to Baptism.
Church Members' Guide.
Church Discipline, a new and valuable work.
Karen Apostle, or memoir of the first Karen convert, with notices concerning his Nation, with maps and plates, a new work.
Memoir of Mrs. Jackson, a very interesting and valuable Book—a new edition.
Memoir of George D. Boardman, embellished with a likeness.
Malcolm's Travels in South East Asia—sixth edition.
Memoir of William Carey, D. D., forty years missionary in India.
Memoir of Roger Williams, by Rev. James D. Knowles.
Malcolm's Bible Dictionary.
Wayland's Moral Science, large and small.
"Political Economy," do.
Bunyan's Pilgrims Progress.
Marriage Ring, Case of four Jewels, Bible and Closet, and a great variety of other Books suitable for all ages, from Six and a Fourth Cents to Five Dollars.

JAMES THOMAS, Librarian.

Oct. 12, 1844.

A CARD.

N. J. PEGRAM, H. H. BRYAN.
PEGRAM & BRYAN,
TOLUAC AND COTTON FACTORS,
AND GENERAL COMMISSION MERCHANTS.
New Orleans.

Refer to
Rev. Dr. Howell, } Nashville.
Matthew Watson, Esq. }
Rev. H. F. Beaman, } Clarksville, Tenn.
Aug. 31, 1844.

Will be published weekly, on a large superroyal sheet in octavo form, at \$2 per annum, in advance.

THE BAPTIST.

Published for the Tennessee Baptist Education Society—C. K. Winston J. H. Shepherd, J. H. Marshall, Committee.

R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. 1.

NASHVILLE, NOVEMBER 23, 1844.

No. 14.

BACK NUMBERS.

All the copies of the *first number* of this paper have been, some time since, exhausted. We can supply our subscribers with all the back numbers except the first. This we have not, and, therefore, cannot send to our friends.

MINISTER'S MEETING.

We earnestly solicit the attention of our brethren to the Minister's Meeting, announced in last week's paper, to take place at Enon, Rutherford county, on Wednesday, the 15th of January. Brethren, will you attend punctually, prepared to discharge the duties assigned you?

HOME MISSIONS.

We learn by a slip from the Corresponding Secretary, Rev. B. M. Hill, that the Home Mission Society has recently appointed three missionaries. One in Iowa Territory, one in Missouri, and one in Indiana. It also appears that some Associations in Indiana which appointed missionaries made no provisions to meet their engagements, so that after the brethren had given their time and labors to them, they were left, without any compensation, to suffer irreparably! We have known some Associations in other places to act somewhat similarly. We hope the day is past when religious bodies, Churches as well as associations, will think themselves justified in disregarding their solemn obligations to pay, and when they are fully able to do so, what they have religiously promised.

FOREIGN MISSIONS.

The most cheering intelligence has within a few days, been received from our missionaries in the east. The Baptist Advocate of the 7th inst. says—"The Lord has poured out his Spirit upon the Baptist mission stations among

the Burmese and Karens, and most numerous conversions are reported. Such a work is said to be unparalleled in the history of Asiatic missions. The converts number from one to two thousand."

RELIGION IN FRANCE.

Mons. Armand Courtois, in a letter to the American Tract Society, dated Toulouse, August, 1844, says—"Many new doors open before us. We have much cause to be thankful, for evidently good is doing; the late bull of the pope is a proof of it. Yet we have much opposition to encounter. The efforts of the Jesuits to stop our labors are incredible: they shame those who are so languid in defending a better cause.

You have probably heard of what is going on in Saintonge. About 40 communes (townships) are turning from popery to the Gospel. Near Limoges a great work is going on. From many quarters we have demands for assistance. Laborers are wanting to second in this amiable work, which reminds of the outpouring of the Holy Spirit at the time of the reformation. Our Committee have voted to send two colporteurs to Saintonge to evangelize and to sell our books. We have also made grants to that very interesting country. If our means allowed it we should send a greater number of colporteurs, but as yet we are not able to afford the expense.

You have probably heard that our excellent friend, the Abbe MAURETTE, who has published *The Farewell to Rome*, has been condemned to one year's imprisonment and 600 francs fine, because he has attempted to attack a religion acknowledged by the State. His appeal has been rejected, and he is now in prison suffering for the cause of his Saviour with a patience and resignation which inspires our respect. We expect other events of this kind, but they will all tend to advance

the cause of our Redeemer. Such violence does more harm to popery than can be imagined. We recommend M. Maurette to your prayers. He justly claims your christian interest; he came back from Geneva to have himself tried, when he could have escaped without dishonor. He is a very devoted and disinterested man.

We are about to publish a very remarkable work written by Professor De Felice, which has gained the prize our Society had founded. Its subject is *The Duty of Reading the Bible*. It is a popular work, full of anecdote and very interesting. Chapter 1, What is the Bible? 2, Have you the Bible? 3, Do you read the Bible? 4, How do you read the Bible? 5, Do you spread the Bible? &c. It also refutes very ably the popular objections against the Bible."

ASSOCIATIONS.

The minutes of the twenty fifth annual session of the Muscleshoals Association, Ala., held last month, are before us. This body numbers 30 Churches, 19 ministers, and 2743 members, of whom 773 are colored persons, and 1874 whites. Sylvanus Gibson, Mod. A. L. Stovall, clerk, baptised during the last year 232, received by letter 112, restored 12, dismissed by letter 209, excluded 48, dead 23—nett increase 76. Their Circular Letter, by brother Towns is a most interesting miniature history of the several Churches that compose the body. Our thanks are due to this Association for the following resolution:

"Resolved, That we recommend The Baptist, published at Nashville, by brother Howell, to the cordial support of the Baptist denomination."

NOLACHUCKEE, TENNESSEE.

The minutes of the 17th anniversary of this Association held in September last, have been received. Connected with it are 15 Churches, 19 ministers, and 1599 members, baptised during the year 173, received by letter 34, restored 9, dismissed by letter 77, excommunicated 34, dead 13—nett increase 92. Hughes W. Taylor, Moderator, J. Lane, Clerk; Post office of the Moderator, Morristown, Tenn., (that of the Clerk is not stated.) Appointed delegates to the next session of the East Tennessee General Association as follows—Elihu Millikin, J. Hale, S. J. Newman, James R. Haggard, W. C. Newman.

SALEM, TENNESSEE.

The minutes of the 21st annual session of this body also are before us, D. Smith, Moderator, Wm. Dale, Clerk. Post office, Alexandria. This Association numbers 31 Churches, 21 ministers, and 2974 members—baptised during the year 343, received by letter 66, restored 16, dismissed by letter 66, excommunicated 38, dead 41—nett increase 230. The Association elected two missionaries. Elders E. W. Haile and Daniel Smith, to preach to the destitute, and to feeble churches, within their district, for six months each; they took up a subscription to aid in sustaining them, amounting to \$137; and they appointed brother W. Martin, Jno. Weatherhead, H. Bates, J. Ragland, and E. Chambers, their Board to superintend and direct their missionary labors.

We insert the following "Obituary Notices of the Ministers, and Deacons deceased since last Association:"

1. Elder Joshua Lester, departed this life, February 8th, 1844, in the 63rd year of his age. He was born in Halifax county, Virginia, September 6th, 1781. His last affliction were lingering, and painful in the extreme; but he bore it with a patience well worthy the religion he professed. He seemed confident on leaving the confines of earth that he, by the righteousness of his Saviour, would obtain the joys of Heaven.

For many years he was the devoted and faithful Pastor of Smith's Fork Church. The fond recollections of their beloved Pastor, will have a place in their affections, that will never be erased while we are connected with mortality; and we know not but they may abide us through the annals of eternity. In the death of this much esteemed Minister, his surviving family have lost their protector, the church its guardian, and the community one of its worthiest citizens. But while we are paying the last tribute of respect to his memory on earth, we trust that he is mingling his voice with celestial spirits in the melody of heaven.

2. Resolved by this Association, that we as a body sympathize with the church at Cedar creek, in view of the death of her much beloved Pastor, Elder John Borum; who, after many years of indefatigable labor in the ministry, departed this life in peace and much assurance, on the 26th day of June, 1844. Brother Borum was eminently useful as a minister of the gospel of Jesus Christ. No man, perhaps, ever gave greater evidence of love to God and the souls of men, than Elder John Borum. But he is gone to enjoy that rest that remains for the people of God; while his usefulness and worth live, and are cherished in the memory of all who were acquainted with him.

3. Resolved also, that we sympathize with the church at E. F. Goose creek, in consequence

quence of the death of our worthy and promising young brother, Thomas D. Johnson, who in the morning of life, and amidst prosperity and promise of great usefulness, both as a citizen of the world and minister of the gospel, was summoned on the 7th day of June, 1844, to leave the church Militant, and join the church Triumphant. In the death of this young minister, the church has doubtless sustained a great loss, having had their minds placed upon him as one destined for much usefulness. How mysterious to short sighted man are the ways of Providence! May the good Lord be a husband to protect his surviving companion, and a father to provide for his dear children.

Resolved further, that we give a demonstration of respect and Christian affection for the following brethren Deacons, deceased since last Association.

1. Brother Jeremiah Stubblefield, Deacon of the church at Second creek, departed this life on June the 17th day, 1844, aged about 75 years, and a member of the Baptist church more than 40. We are authorized to say, his Christian character stood fair, and his death much lamented by all who knew him. He left testimony behind, that he is gone from a world of trouble to a world of glory.

2. Brother Green Bond, (son of Elder Jas. Bond,) Deacon of the church at Fallingcreek died on the 11th day of September, 1844. He was born in Wilson c'ty, Tennessee, April the 28th day, 1811; professed religion November, 1841, and ordained to the office of deacon, August, 1844. He has left a widow and 5 children, and numerous friends, to mourn his loss. He left satisfactory evidence in his last illness, that he possessed a hope full of immortality.

3. Brother Dabney Cooper, Deacon of Liberty church, in Macon county, Tennessee, who departed this life, February, 1844, much beloved in life and much lamented in death, by all that knew him.

4. Brother T. S. Taylor, Deacon of Peyton's creek church, who departed this life in the month of February, 1844, leaving testimony behind of a blest immortality beyond the grave.

5. Brother Jacob S. Johnson, Deacon of the church at E. F. Goose creek, who left this world on the 15th June, 1844, in the triumphs of a living faith. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Dear brethren, let these notices admonish us all, of the shortness of time and the certainty of death; and may we thereby be stimulated to live, (as our deceased brethren have done,) the life of the righteous, that we may die the death of the same.

We tender our sincere thanks to the Association for the following resolution—

"Resolved, That this Association recommend The Baptist, a newspaper published at Nashville, Tenn., edited by R. B. C. Howell, D. D. and William C. Crane, A. M., as

worthy of the patronage of all the brethren, and friends generally."

THE BANNER OF PEACE.

Our friend and brother Cossitt, in his paper of the 7th inst., entirely mistakes our position regarding his controversy with Philo. We admitted to our columns Philo's article, and Dr. Cossitt's reply, both in full. We also stated, as a matter of courtesy, what we had understood to be the facts about the "tract distribution," and what had been said with reference to it in the Banner, &c., as our reasons for publishing it. These reasons may have been competent, or not. At any rate, they were our reasons, and that is sufficient. If Dr. C. will himself state the facts of the case we shall be better able to determine whether they were good reasons. He understands us as endorsing Philo, and makes at us, with the declaration that we are his opponent, and that we must break a lance with him! Hold good brother, if you please. We are not exactly in the humor for a contest just now. Unless Philo, brother Bullard, or some one else, shall take up the glove, you positively must content yourself to stand, for the present, without any opponent. *Dizi.*

LORD TEYNHAM.

A late English paper says that, "On the evening of the 13th October, Lord Teynham, late the Right Hon. R. Curzon, preached at the new Baptist meeting house, corner of Myrtle and Hope st., London, of which the Rev. James Lister is the minister, to a congregation densely crowded. The paper adds: "His Lordship is a distinguished preacher among the Baptists, and is on his way to Ireland." It is still true as in apostolic times, that, although some do, not many great, not many noble enter the kingdom of Christ.

REV. CYRUS SMITH.

Another soldier has fallen! He was noble and brave, and we loved him much. Never did a more exalted or generous heart beat in a human breast. That heart is now still in death! The light of science and literature irradiated his brow; the love of Christ burned in his bosom; in every act of his life he exhibited the christian, and the minister. The softness of youth was yet upon his cheek when the spoiler came. Our beloved brother Cyrus Smith is gone! Well has it been said—

"The good die first, but those whose hearts
Are dry as summer's dust, burn to the socket."

During several years he was a member of the Church under our charge; when he was united in marriage to her, the youthful and confiding partner who now survives to lament his early and sad departure, we administered the marriage vow; and when he was set apart to the holy work of the Gospel ministry we presided in the Council, and addressed to him the solemn charge. We looked forward, with delightful anticipation, to many years of associated labor in the rich fields of the South West. He entered upon his work, with a spirit and zeal which only such a man can feel and understand. The arduousness of his toils soon made inroads upon his health and rendered it necessary that he should enjoy a season of relaxation. For this purpose, about a year since, with his wife and infant son, he set out on a visit to his friends in the east, intending soon to return to his chosen field.

Two or three letters were received from him; then an ominous silence ensued; a few days since the Christian Watchman, Boston, of October 11th, was placed in our hands, by a friend, containing the following announcement:

REV. CYRUS SMITH, LATE OF SHELBURNE FALLS.

The subject of this notice deserves a deep place in the memory of those who love the friends of Zion. His career, when measured by a human standard would be pronounced short, but far otherwise would no doubt be the decision of one who could (if it were possible) look at the results of his labors as they will be developed in a future world. Though he died at the early age of 28 years, he had performed the labors—the arduous labors—of many years.

Brother Smith was a native of Wilmington, Vt., where his father, Mr. Azor Smith now resides. At the age of 15 he was hopefully converted, and was immediately impressed with a conviction that it was his duty to preach the gospel, and commenced on the work of preparation. He graduated at Union College at about the age of 24, and during his whole course he performed a large amount of labor, besides pursuing his college studies. For a considerable part of his course, he was engaged in teaching from three to five hours each day, besides preaching on the Sabbath; still he held a high rank in his class for his literary attainments. The Baptist Church in Schenectady were anxious to secure him as their pastor at the close of his collegiate course, but an appointment to a professorship in a college which then was supposed to be about to go into operation in Murfrees-

borough, Tennessee, with the consideration that a Southern climate might be favorable to his health, led him to go South.

During his stay at the South, of about three years, though his duties as a teacher were laborious, he frequently engaged in the work, which seemed truly his delightful work—preaching the gospel, and many Christian hearts can testify to the great delight they felt in hearing the gospel from his lips, and his warm heart.

His medical advisers admonished him of the necessity of leaving the southern climate, and he returned to Shelburne Falls, about one year since, reduced to a most feeble condition of body. Under a successful medical treatment he apparently regained his health in the early part of the present year, and then felt it to be his duty to devote himself exclusively to the work of the ministry, as his strength should allow.

Besides a few discourses preached to the neighboring churches, he preached during the Spring, to the church at Shelburne Falls, several Sabbaths, and received from them a unanimous and cordial invitation to become their pastor; but at the time this request was made, he had closed his public labors on earth. From that time his bodily vigor wasted, and for several months he lay apparently at the very gate of the grave—now hope, and now fear predominating with his friends. In this condition he was, the third time, attacked with *influenza*, which, to his physician, was no doubtful indication of approaching dissolution. His symptoms soon assumed a marked and alarming character, and when his physician announced to him that the Lord was about to take him, he received the announcement with the utmost composure, and replied—"The will of the Lord be done." He then conversed freely upon the subject, and also conversed faithfully with his friends and relatives, endeavoring to impart consolation to his wife, and commending her and a little son, now eighteen months old, to God. His physician remarked to him that he wished, if it were possible, that he would give a signal to his friends, as he began to catch a glimpse of the heavenly vision; to which he assented.

He requested his friends to sing the verse commencing,

"Oh land of rest, for thee I sigh."

and at its close responded to the sentiment. After this he commenced singing, himself, the verse

"Oh! when shall I see Jesus, and reign with him above
And from that flowing fountain drink everlasting love?"

Before pronouncing the word "love," he hesitated, then, having spoken it, he gave (as was supposed) the signal agreed upon, and closed his intercourse with mortals.

The heavenly temper of his mind, in his last moments, with his unshaken reliance on Jesus Christ for strength and salvation, the conversation in which he engaged, and the fervent prayers he offered, all conspired to make a deep impression on the minds of those

who were with him, and to give additional proof to the genuineness of the Christian religion. In his death, the cause of literature, the Christian Church, a large circle of dear friends, and relatives, and especially a wife to whom he had been married about three years, and who has a son less than two years old; all are called to mourn over a heavy bereavement.

The character of brother Smith was briefly summed up in the following language, in the funeral discourse preached by brother Gray, pastor of the Baptist Church at Shelburne Falls: "As a man he was mild, affable, and amiable; as a Christian, tender and affectionate; as a minister, winning and attractive;—a minister everywhere respected, a pastor everywhere beloved. To describe his character in a sentence, I would say, he was a man whose hand was on the Bible, whose eye was on the cross, whose heart was in heaven!"

W. C.—N.

REASONS WHY I AM NOT A CHURCHMAN.

A very handsome pamphlet, with this title, of 35 pages, duodecimo, from the press of H. K. Ellyson, Richmond, Va., has been kindly sent us, by our old friend and dear brother, Rev. H. Keeling. The work is anonymous, but understood to be the production of a distinguished scholar and divine. It is marked in every page by consummate ability, learning, and piety. It can hardly be read by any intelligent Christian, without producing some good results.

The writer gives six reasons for not being a Churchman, as follows:

1. "Because the Episcopal Church has brought out with her from the Popish Church, and perpetuates practices and doctrines repugnant to scripture and to common sense."
2. "Because the Episcopal Church has entirely abolished the popular form of government instituted by Christ and his Apostles, and introduced one which is aristocratical."
3. "Because the Church, as instituted by the authority of the New Testament, had only two classes of officers, Presbyters, (viz: Elders) and Deacons; and the third class, styled in England, Lord Bishops, and in this country, misnamed Bishops, is the creation of Spiritual ambition, and condemned both by the spirit and letter of the Bible."
4. Because the Episcopal Church, to maintain its ground, is obliged to base itself upon the contradictory, and apocryphal, writings of the Fathers, and attach to them an authority not much inferior to that given to the word of God.

5. Because "to be Churchmen would be to lend our influence and contributions to support all these abuses, and others growing out of them."

6. Under this head numerous "minor reasons" are given—"As, for instance, the Popish observance of days; the formalities of worship; Priestly and Episcopal vestments, Gowns, and Surplices, and their changes, so unlike the simplicity of Apostolic customs; the appellation "Priests" applied to Pastors, an abuse condemned by the New Testament, in which Christ is the only Priest, and which betrays its Romish origin by squinting hardly at the impieties of the mass."

Each of these propositions is sustained by elaborate, and unanswerable proofs.

We earnestly recommend this little work to the careful study of our friends.

BETHEL, TENN. AND KY.

This Association held its twentieth annual session in September last, with the minutes of which we have been kindly favored. M. Ross, Clarksville, Tenn., Moderator, R. L. Anderson, Garrettsburg, Ky., Clerk. 45 Churches, number of ministers not stated, and 5,322 members—baptised during the year 332, received by letter 107, restored 8, dismissed by letter 268, excommunicated 57, dead 52, nett increase 70. We note the following proceedings—

"7. Attended to the subject of appointing missionaries, and on a suggestion of the committee of arrangements, to change the plan of missionary effort, in order to more economy, and to assist weak churches in sustaining their Pastors, brother R. Williams offered the following resolution:

"Resolved, That we appoint five brethren, living convenient to the different destitute regions, to labor a part of their time, in proportion to the amount of funds raised, and that we offer them one dollar per day; which was approved, and the following brethren appointed as missionaries, viz: R. W. Nixon, J. Mallory, W. S. Baldry, W. D. Baldwin, J. Lamb

"8. Missionary contributions were then received—from the churches, \$389 25, and \$30 in missionary labor. An opportunity was offered to the messengers, and they pledged \$115 in money and \$110 in labor.

"9. Appointed brethren Morton, Grubbs, and Hail, a committee to nominate the missionary board. They reported R. Ross, J. M. Fannleroy, R. Williams, D. Haddox, S. Baker, R. T. Anderson; O. H. Morrow, S. S. Mallory, T. G. Keen, D. Hail, J. P. Campbell, T. Felts, and W. I. Morton was added by motion of R. Williams. The nomination was then approved.

"10. Appointed next Association at Russellville, to commence on Saturday before the 4th Lord's day in September, 1845, at 10 o'clock, A. M. Ministers' and Deacons' meeting at Hopewell, Tenn., to commence on Friday before the 5th Lord's day in June, 1845, and a Ministers' meeting at Clarksville, to commence on Friday before the 5th Lord's day in August, 1845.

"13. The Report of the Depository Agent of the Bethel Publication Society was read and received, viz: Laid out \$370 76 in books—sold to the amount of \$263 99—books on hand \$106 77. Of last year's subscription \$170 collected—\$32 still due."

The Association contributed to the Indian Mission Association \$145, and the contributions to the American and Foreign Bible Society were \$352 72½. Whole amount paid this year for all purposes \$1,426 77. The summary of the Missionaries' reports is as follows:

SUMMARY OF THE MISSIONARIES' REPORTS.

"O. H. Morrow's—The Lord had blessed him with health to labor daily. Notwithstanding the general coldness, he had witnessed some precious refreshings from the Lord. He had delivered 315 sermons—90 exhortations—baptised 51 converts—witnessed 73 hopeful conversions—attended 7 protracted meetings—delivered one temperance sermon, and obtained 17 pledges—Aided in the constitution of two Churches—the ordination of five Deacons. Travelled 3,365 miles.

"J. Lamb's—He says, 'We have received additions to the churches by baptism, 102—Delivered 233 sermons—116 exhortations—aided in the ordination of six Deacons—travelled 2,500 miles—been detained by sickness in family two weeks—his own health has been good—had great cause for thankfulness to the Lord.'"

The Pastoral Letter by brother S. Baker, is practical, and well written. We may soon perhaps find room for it in *The Baptist*.

BETHANY BAPTIST ASSOCIATION, MISSISSIPPI.

This body was formed by a Convention which was held at New Bethel Church, Lenke Co., on 24th, 25th and 26th of August, 1844. The proceedings of the Convention and Association, appear in due form, on the first page of the "Eastern Clarion," published at Paulding. This Association is thoroughly Anti-Missionary, and presents "Reasons and an Appeal" for withdrawing from the Mount Pisgah Association, based upon various quotations taken from the Reports of the Mississippi State Convention, the American Baptist Home Mission Society, and the American

and Foreign Bible Society. These reasons all revolve around the "money argument," which the appeal alleges, is assumed to be a "*sine qua non*" to the success of the gospel, by the advocates of the benevolent institutions of the day. The "Constitution" is a good one, except the article requiring churches to present satisfactory evidence of opposition "to all Modern Missionary schemes." The "Articles of Faith," in the main are unexceptionable. There are some doctrines, which we would have expressed in different words. Rev. E. Wilbanks, was Moderator, and Rev. Jesse G. Crecelius, Clerk. The number of churches is 7. The number of members in fellowship 159. The most numerous church contains 35 communicants, and the least numerous church 12 communicants. C.

THE RELIGION OF BENJAMIN FRANKLIN.

Of the religious sentiments of one of the greatest philosophers and statesmen, whom this country has produced, the October No. of "the North American Review," holds the following language:—"The ethical doctrines of Franklin must be compared with the speculations of Socrates and Cicero, of Hobbes and Hume, of Paley and Bentham, and not with the teachings of our Saviour. And here it may be as well to remark of his religious belief, that it contained a recognition of all the truths of natural religion, including the doctrines of immortality and a future retribution, and, so far as we can perceive, a faith in the Divine Mission of the Saviour. It coincided in most respects with the opinions of the Unitarians of the present day, and if religion was not as solemn and earnest a thing with him, as with many of that sect, the misfortune must be ascribed in part to the coldness of his temperament." This is not placing a very high estimate upon the religion of Franklin. C.

THE TRUE SCHOLAR.

Who is he? Not the man who is always parading before your mind the elements of knowledge, but he who gives you the results of knowledge. Not he who boasts constantly of his erudition, but he who shows it by his manner of private conversation, public address, and the skill displayed in handling strong and effective arguments. Mark it, the true scholar is no braggart. C.

EPISCOPACY.

Rev. Francis L. Hawks, D. D., of Holly Springs, is confirmed in his appointment as Bishop of Mississippi. Rev. Carlton Case, has recently become Bishop of New Hampshire, and Rev. Nicholas H. Cobb, Bishop of Alabama. Four new Missionary Bishops were appointed by the recent "General Convention of the Protestant Episcopal Church; one on the Western coast of Africa, to be under the Episcopal charge of Rev. Alexander Glennie; one for Turkey, under that of Rev. Horatio Southgate; one for China, under that of the Rev. Wm. J. Boone, and one for Arkansas and Texas, under the charge of Dr. G. W. Freeman." We gather the above information from "The New Mirror." C.

"Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." John iii: 5 v.

In the 13th verse of the 1st chapter of John, it is said, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The natural birth is here traced to the element of blood and the existence is assumed to spring from a human being. The sixth verse which comes after the above cited passage is of the same import with the one we have first quoted. "While then to be born of blood means to be born of a human being, with all the corrupt propensities of human nature; to be born of water, means to commence a holy existence, originated from a pure and holy source." Christ designed to give Nicodemus a just and complete view of this birth. "A man must experience, not a natural birth, but a spiritual one; a birth originating not from an element of impurity, but from a pure source. Water appears to have been here mentioned by our Saviour as indicating a pure source of new Spiritual life in man, whose sole author was the Holy Spirit.

This is the view which is given by Prof. Ripley, in his "Notes on the Gospel."

Almost to the same point, speaks Albert Barnes in his "Notes on the Gospel." "*Be born of water.*" By water here is evidently signified Baptism. Thus the word is used; Eph. v: 26; Titus, iii: 5. Baptism was practised by the Jews in receiving a Gentile as a proselyte. It was practised by John among the Jews. And Jesus here says that it is an

ordinance of his religion, and the sign and seal of the renewing influences of his spirit. So he said, (Mark xvi: 16,) he that believeth *and is baptised*, shall be saved. It is clear from these places, and from the example of the Apostles, (Acts ii: 38-41: viii: 12, 13, 36, 38: ix: 18: x: 47-48: xvi: 15-33: xviii: 8: xxii: 16. Galatians, iii: 27,) that they considered this ordinance as binding on all who professed to love the Lord Jesus. And though it cannot be said that none who are not baptised can be saved, yet Jesus meant undoubtedly to be understood as affirming that this was to be the regular and uniform way of entering into his Church; that this was the appropriate mode of making a profession of religion; and that a man who neglected this, when the duty was made known to him, neglected a plain command of God. It is clear also, that any other command of God might as well be neglected or violated as this, and that it is the duty of every one not only to love the Saviour, but to make an acknowledgement of that love, by being baptised and devoted to his service. But lest Nicodemus should suppose that this was all that was meant, he added that it was necessary that he should *be born of the spirit also*. That the *new birth* is uniformly ascribed in Scripture to the Holy Spirit. *Vide*, Titus, iii ch. 5 v. 1 Thessalonians, i c. 6 v. Romans, v c. 5 v. 1 Peter, i c. 22 v. Upon this passage, Dr. Gill remarks: "By water is meant in a figurative and metaphorical sense, *the grace of God*, as it is elsewhere: see Ezekiel, xxxvi: John, iv: 14: which is the moving cause of this new birth; and according to which, God begets men again to a living hope, and that by which it is effected: for it is by the grace of God, and not by the power of man's free will, that any are regenerated or made new creatures." Ripley, Barnes and Gill, each, deny that *water* is the agent or cause of regeneration. It is the blood of Christ which cleanseth us from all sin. C.

ABERDEEN, MONROE Co., Mr.

Having just returned from this growing place, we are pleased to say to our readers, that the brethren of the Baptist Church are taking measures for the erection of a new and commodious house of worship. At present, our denomination are without one, and our brethren rent a dilapidated building from the Cumberland Presbyterians. The cause demands activity in this enterprise. C.

PROCEEDINGS OF THE EXECUTIVE BOARD OF THE GENERAL ASSOCIATION.

The Executive Board of the General Association met pursuant to adjournment, with the Second Baptist Church of Nashville, November 8th, 1844.

PRESENT.

Jno McIntosh, Sr., J H Marshall, James Thomas, C K Winston, Alex Simmons, Benj F Jones, N H McFadden, S. Lindsey, J H Shepherd.

James Thomas was called to the chair, and, after prayer by Dr. Babcock, proceeded to business. Brethren present were requested to take seats with us, and aid in the deliberations of the Board.

The Board then proceeded to divide Middle Tennessee into two missionary districts according to the instruction of the General Association.

The first district, to be known as the Northern, includes the counties of Fentress, White, Smith, Macon, Overton, Jackson, Wilson, Sumner, Davidson, Robertson, Montgomery, Dickson, Stewart, Humphreys, Cannon and DeKalb.

The second district, to be known as the Southern, includes the counties of Coffee, Marshall, Van Buren, Warren, Franklin, Lincoln, Bedford, Giles, Lawrence, Maury, Wayne, Hickman, Hardin, Williamson and Rutherford.

Moved and carried that Missionaries, having families, be allowed compensation at the rates of \$200 per annum, and that those who have no families at the rates of \$150 per annum.

Resolved, That each Missionary be required to keep a minute Book, in which shall be recorded the place and labor of each day, and report quarterly to the Board, and that they be notified, that they will be settled with according to the accounts contained in said books.

Brethren Selvidge and Bass, were assigned to the first district, and brethren Bond and Luck to the second. The former are required to spend the greater part of their time in the most destitute portions of the Western part of the first district; and the latter are required to spend the most of their time West of the Franklin Turnpike Road in the second district. Brethren N. M. Green and Sherrill, were assigned to the Eastern part of the first district, and brother Rushing was assigned to the Eastern part of the second district.

Resolved, That the Missionaries be furnished with a list of the annual contributors of last year, who have not paid in their subscription, and that they be authorized to collect and receipt for the same and report to the Board; and that they receive such donations as may be offered, and report.

The communication of the Second Baptist Church of Nashville, submitted to the Board by the General Association, was read.

And the Missionaries were thereupon authorized to preach to said church as often as possible in passing.

The Missionaries were required to keep a copy of the Minutes of the General Association and strive to carry out its provisions and resolutions in every possible gospel manner.

Resolved, That the Corresponding Secretary inform brother Rushing that so soon as the six months for which he has been appointed, shall have expired, the Board will continue his appointment other three months, the time for which brother Harris was appointed and which he did not accept.

Ordered that the post offices of the Missionaries and Cor. Sec'y and Treasurer be recorded.

W F Luck, P. O. Ruralhill, Wilson c'ty; Jno Bond, Huddleston's Roads, Wilson co; Jno Selvidge, Cainsville, Wilson co; A Bass, Liberty, De Kalb co; Jno Rushing, Northfork, Bedford co; N M Green, Huddleston's Roads, Wilson co; J T S Sherrill, Manchester, Coffee co; C K Winston, Cor. Sec'y, Nashville, Tenn.; J H Shepherd, Treasurer, Nashville, Tenn.

Ordered that these minutes be published in The Baptist. Adjourned to meet with the Church at Mill Creek, Davidson county, Tenn., the Friday before the third Lord's day in January, 1845.

JAS. THOMAS, Pres.

C. K. WINSTON, Cor. Sec'y.

For The Baptist.

CUDDYHUNK, MI., Oct. 28, 1844.

Dear Brother Howell:—As I am a subscriber to The Baptist, and finding an article in No. 1, requesting the brethren to write to you upon such subjects as may interest themselves; and feeling my inability to write any thing remarkable, you will please insert the following obituary, in your most excellent paper.

DIED—Near Cuddyhunk, Yalobusha county, Mi., MARTIN MAULDIN, son of Joah and Judith Mauldin, on the 6th day of July, in his 19th year, of malignant congestive fever. Although his case had unremitted medical attention, of a high order, yet his disease did not yield to medical attention, but continued with unabating tendency to death; until nature being unable longer to sustain itself, he expired after an affliction of only a few days. Thus are forever buried the fond expectations of his indulgent parents.

The writer of this humble notice, having though but recently made the acquaintance of this truly amiable young man, can say without fear of contradiction, that he possessed many amiable qualities, and as much generosity, mingled with goodness of heart, as any youth he has ever had the good fortune to meet with. He was an affectionate and obedient son, being at all times, and in all of his conduct, governed by the advice of his parents, he had thereby acquired a strong hold on their affections, such as time alone can eradicate.

S. W. C. A. please copy.

REV. DOCT. HOWELL—

Dear Brother: By request, I submit for publication in your very useful and well conducted paper, THE BAPTIST, the substance of the Discourse I preached in the Church of which you are pastor, on Lord's day morning, November 3d, 1844. If it has the effect, in any measure, to induce our denomination in this State to carry out more enlarged and systematic efforts, for the promotion of the Redeemer's Kingdom, and the supply of the whole population with ample means of religious instruction, my labors will be rewarded. I have deemed it expedient to divide the discourse into parts, as more likely to gain for it an attentive reading, than if published in continuous paragraphs. If more convenient to the printer, you can insert it in successive numbers.

I avail myself of this opportunity to express my very grateful acknowledgements for the kind attentions and hospitality of those brethren I have had the privilege of meeting in Middle Tennessee; regretting exceedingly that the short time allotted to my visit in this State, has prevented me from extending my tour; and from visiting either the Eastern or Western Districts of this great State.

Respectfully yours,

J. M. PECK.

Nashville, Nov. 11, 1844.

THE DUTY WE OWE TO OUR DENOMINATION.

Or the Religious Condition and Prospects of our country.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel."—1 TIM. v: 8.

The duty enjoined in the connection is that of providing for the wants of poor relatives, especially infirm widows. And the Apostle enjoins this duty on the obvious principle that the head of the family is bound to provide for the wants of his own household.

The heathen (denoted here by the term Infidel) were taught and directed by the impulses of nature to provide for their poor and aged parents. Historians and poets have illustrated this manifestation of filial affection. The daughter of Cymon gave her ancient father the breast and thus nourished him in prison. Aeneas is represented as having snatched his aged father from the flames of Troy, and borne him from its burning ruins on his shoulders.

Common sense, which is but an innate sense of propriety and justice, universally maintains the same principle. If a man professes great regard for other people, makes large claims to philanthropy and benevolence, and at the same time neglects his own family, and those around him, we give him no credit for his professions. Hence the Apostle regarded the professor of christianity as having forfeited all claim to the christian profession, who should neglect to pro-

vide for the wants of his own household. He had practically denied the faith and was worse than an infidel.

The domestic circle, or household, is the first step in the scale of social organization, and most simple of all. It was instituted by God himself in the connection of the first human pair—recognized again as the germ of organized society in the family of Noah, and will for ever remain as the germinating principle from which the clan,—the tribe—the State—and the Nation are formed.

The same analogy is seen in spiritual affairs. The Family or household is the natural and most simple state for giving religious instruction. The Sunday School ought never be made a substitute for family instruction. It was originally intended as a charitable provision for a numerous class, who from parental neglect, or from being orphans were unprovided with religious instruction and training. The household, then, has the first and strongest claim on the disciples of Christ. The principle contained in the text involves this duty. If any provide not for his own and especially for those of his own house, he hath denied the faith.

Next is the Church, or the particular and separate religious congregation to which, in covenant relation, we belong and with whose interest and sympathies, it is presumed, we are most familiar. What should we think of that member or minister, who should manifest great sympathy with those who are afar off, and cared nothing for the interests of the community with which he stood in direct covenant relation?

OUR OWN DENOMINATION.

The next claim is from our own denomination. I will not here inquire why christians are divided into sects, or parties. This is an existing fact, and we must deal with facts as they are. All efforts made to amalgamate christian sects into one have issued either in defeat, or in the production of a new sect. A leader in such an enterprise, may be a benevolent and kind hearted man—may deplore unfeignedly the schisms of former generations, and with great disinterestedness and zeal may attempt to melt down the walls of separation and bring into one brotherhood the disciples of a common Saviour, yet the attempt as yet, has proved singularly unsuccessful. If he has the requisite talents, energy, perseverance and popular influence, he will succeed in the production of a new sect; or if he lack in those qualifications his labors will end in a series of harmless efforts.

I trust we are BAPTISTS, because we think our doctrines, measures, and organization are in the new Testament. A Baptist assumes to take that Book, and that alone, as his standard in christian ordinances and Church organization.

We claim a "Thus saith the Lord" for all we teach and do in matters of religion. If we are mistaken the error lies in our misconceptions of the teachings of the word of God, and not from having adopted principles, and

modes in past time, which we now find necessary and expedient to continue, for our preservation as a distinct sect.

Hence, it is expected that Baptists will manifest a deeper interest in the prosperity of their own denomination than that of any other, inasmuch as all the churches of our order profess to act on the same great principle, "Thus saith the Lord" for all they teach and practice.

It follows, then, that Baptist churches, must provide for the spiritual wants of Baptist churches. They constitute one household of faith. The great principle in the text should be carried out in our denomination. If we do not provide adequate means of religious instruction who will?

BAPTIST STATISTICS.

We learn from the returns of our churches and associations throughout the United States that in proportion to the number of churches and of communicants, the Baptist denomination is more deficient in the ordinary means of instruction than any other religious sect. That is, we have a smaller number of ministers to the number of our churches and communicants.

Including the two classes of Baptists—those in General Union—and those who have broken off from the Union by declarations of nonfellowship with missionary and other organized benevolent institutions, and we have in the United States, from the returns of 1843, 9230 churches, or organized congregations, and 707,942 communicants. For the instruction of this host we have only 5373 ordained ministers, and 1604 licentiates. Our increase is about equal to ten per cent. annually, or in the ratio of doubling in ten years.

Assuming that our ministry, in proportion to numbers, are as talented, efficient, pious and devoted to the work as that of other denominations, this deficiency in numbers places us at a serious disadvantage. But another fact deserves notice.

Our ministers are very unequally distributed over the United States, and amongst our churches. Let us divide the Union into sections.

1. The New England States

There are 389 churches, 834 ordained and licensed preachers, and 98,831 communicants. In this section, a very large proportion of the churches have pastors who are wholly devoted to the work of the ministry, and who preach to the same congregation, on an average of three times in a week, besides discharging other pastoral duties.

2. The Middle States—including New York, New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia. In this section there are 1287 churches, 1257 preachers (ordained and licensed) and 143,000 communicants. Here, as in New England, a very large proportion of the churches are supplied with pastors who are sustained by the churches and are entirely devoted to the work. [In these two sections the anti-

mission class number only 92 churches, 54 preachers, and 3264 communicants.]

3. The Southern States—including Virginia, North and South Carolina, Georgia, Florida and Alabama. 3074 churches, 1764 preachers (ordained and licensed) and 246,258 communicants.

4. The Great Western Valley—including Michigan, the Territories of Wisconsin and Iowa, Ohio, Indiana, Illinois, Missouri, Arkansas, Kentucky, Tennessee, Mississippi, and Louisiana—has 4012 churches, 2535 ministers and 225,000 communicants.

Hence we see the relative deficiency in the number of preachers in the Southern and Western States. And in these sections a large proportion of our ministers are engaged in secular affairs, and can appropriate only a limited portion of their time to the duties of the Gospel ministry.

Let us compare the Baptist denomination with some other prominent sects in our country.

METHODISTS.

There are six religious communities in the United States, that from affinity in doctrines, discipline, order and modes of operation may be classed as Methodists.

The Methodist Episcopal Church, according to their Conference returns of 1843, had 4147 preachers in the "Travelling Connection," 8299 local preachers, and 1,157,249 members.

The Methodist Protestant Church has 1300 travelling and local preachers, and 60,000 members.

The Reformed Methodist Church has 75 preachers and 3000 members.

The United Brethren, (German Methodists) have 1800 congregations, 500 preachers, and 15,000 members.

The Wesleyan Methodist Church has 300 travelling, and 300 local preachers and 20,000 members.

The Evangelical Association, (another sect of German Methodists, called by some, *Albrights*) have 250 preachers, and 15,000 members.

Here, then, is a class of religionists who have an aggregate of One Million, and sixty thousand, two hundred and fifty members, and yet have fifteen thousand, one hundred and seventy ministers.

PRESBYTERIAN AND CONGREGATIONALISTS.

There are nine classes, or sects in the United States, quite similar in doctrines and usages.

1. Orthodox Congregationalists of the Northern States.—1420 churches, 1275 ministers, and 202,250 communicants.

2. Old School Presbyterians.—2156 churches, 1523 ministers and 166,487 communicants.

3. New School Presbyterians.—1496 churches, 1263 ministers, and 120,645 communicants.

4. Cumberland Presbyterians.—570 churches, 300 preachers and 60,000 communicants.

5. Dutch Reformed.—279 churches, 271 ministers, and 31,214 communicants.

6. German Reformed.—750 churches, 191 ministers, and 75,000 communicants.

Three other sects of Presbyterians number 530 churches, 293 ministers and 45,500 communicants.

These statistical facts show that our denomination have fewer ministers in proportion to population than other sects, and impress on us the necessity of providing by special efforts more amply the bread of life. Other instrumentalities, than preaching and pastoral supervision must be brought into requisition to provide for our numerous host adequate religious instruction.

1. Measures should be adopted and provision made to bring into the field of active gospel labor ALL THE MEN THAT GOD HAS CALLED AND THE CHURCHES HAVE SET APART TO THE WORK OF THE GOSPEL MINISTRY. It is time the preposterous and unscriptural dogmas, that God calls and the churches set apart a class of men to the ministry of the Gospel, and yet that they can innocently appropriate the greater portion of their time to secular affairs, should be repudiated, and the ministry sustained in their proper work.

2. Measures should be adopted and means employed to bring into the ministry every young man on whose mind the divine impression has been made and who has the gifts of nature and grace that fit him to the work, and to provide a regular course of literary and biblical instruction.

If by a process of mental discipline we can increase a young minister's usefulness two fold, we have done the same in effect as if we had created another minister. The thorough education of our ministers is a subject that claims our anxious thoughts and to which the energies of the Church should be prominently directed. The day has gone by when ignorance, folly and presumption can commend a minister to the attention of the people.

And, though, we have in our churches many worthy men of God who commenced the ministry under most unfavorable circumstances with no kind Priscilla and Aquilla to teach them the way of the Lord more perfectly, yet these men will have the confidence and respect of the churches in just that degree as they countenance and aid their young brethren in those literary and theological preparations, that the advancing intelligence of the community manifestly requires.

3. The facts exhibited enforce in a most impressive form the value and importance of HOME MISSIONS. The destitution of an efficient ministry in the Southern and Western States points to the missionary system as an efficient and economical mode of supplying the waste places of this great field, and building up what are now feeble and inefficient churches in many of the towns and villages.

4. The Publication Society and the Colporteur system furnish an indispensable part of our moral machinery. Without the ex-

tensive circulation of religious books and tracts, and the cultivation of habits of religious reading, our numerous churches cannot be supplied with adequate means of religious instruction. The third branch of the great Commission, "teaching them all things whatsoever I have commanded," cannot be carried out to its proper extent by the living voice of the living teacher. Books and the power of the press must be employed as a substitute. The injunction of the Apostle "give attendance to reading," must be enforced to its utmost extent.

[TO BE CONTINUED.]

For The Baptist.

REMINISCENCES OF NATHAN STANCI, ESQ.

Nathan Stancil was a native of North Carolina; baptised by Elder Joseph Biggs, in 1801; married Mrs. Elizabeth Mayo; served in the General Assembly of that State, in or about the year 1807; served in the office of Magistrate about seven years; was chosen to fill the office of Deacon, and recommended by a church of the Kehukee Association, for having used the office of Deacon well. He removed to Tennessee in 1811, and joined Concord Church, which continued him in the office of Deacon until he died.

I was sent for to his funeral; the text reads—"Know ye not, that there is a prince and a great man fallen this day in Israel," 2 Sam. iii: 38. The congregation was large and solemn; neither do I believe there was one who thought the text inappropriate; we all felt the loss of our brother and neighbor, but we did not mourn as those that have no hope.

Nathan Stancil was deservedly popular wherever he was known; he had learned to govern himself; this, together with his good sense, gave him great weight in deliberative bodies; he was a good disciplinarian, and was seldom otherwise than right. His heart was kind to sympathize with, and relieve the distressed. His person was tall, well featured, and of comely port, and a good singer, in which he and others had much pleasure. When his physician informed him that he could not live, he received the tidings with as much composure as he would have received a neighbor. His venerable widow still lives in the Concord Church, much respected.

Mr. Stancil was one of the founders of "the West Tennessee Missionary Society," the first of the kind formed in the State. Public notice of the intention was sent on to Jones's meeting house, in Wilson county. Brethren Stancil, Foster and myself went, where we met Elders Hiram Casey and John Jones, and these five drew up the Constitution, appointed the officers, whether present or absent, appointed the time and place of the next meeting, and adjourned to it.

Nathan Stancil was a self made man, raised rough, turned off poor, his education limited, but he labored hard in the day, and read at night, and in this way improved his mind.

J. WHITSITT.

SKETCH OF AN ORATION,
COMMEMORATIVE OF THE SETTLEMENT OF
THE CUMBERLAND VALLEY; DELIVERED
AT THE WHITE'S CREEK 4TH JULY
CELEBRATION, DAVIDSON COUN-
TY, 1844.

BY MILTON A. HAYNES, ESQ.

(Concluded from No. 8 of this paper.)

No. IV.

The scenes and incidents connected with the early settlement of the Valley of the Cumberland were not, perhaps, less important in other points of view, than in the effects which they have had upon the spirit and manners of the people of Tennessee. For when we look back upon the fifteen years, which immediately succeeded the arrival of the emigrants at the Bluff, under Robertson, Rains and Buchanan, in 1780, it would be difficult to point out a single colony in the history of our country, in which its earliest settlements were surrounded by so many dangers, and trials, and hardships. We have already witnessed this little colony of 500, struggling, unaided and alone, against a powerful savage foe, while their friends within the States were struggling against the armies of G. Britain.

But even after the close of the revolutionary war, though looking to the new government for protection against the incursions of the Indians, they found themselves from day to day, and from year to year involved in conflicts, in battles, and in ambuscades with their barbarous neighbors, who were ever prowling around the "Stations" in the Cumberland Valley.

We are in the habit of referring to the seven years war of the revolution, as a long period of suffering and danger; but when we compare that period, long, and fraught with danger, as it was, to the fifteen years of Indian warfare in the Cumberland Valley, we cannot but wonder that so little has been said of the heroes of that perilous era.

Then it was that every man became a soldier; not mercenary, nor for glory, nor for honor, nor for the applause of the multitude; but in defence of his home, his wife and his children. The rifle and the dagger, or hunter's knife, were always in the hands of the pioneer; and he resolutely ventured into the forest, in the dangerous pursuit of wildgame, or of Indian aggressor, equally pleased with the dangers of the one, and the other. Distinction followed personal prowess. He, who could venture farthest in pursuit of the retreating parties of Indians who infested the Valley; he who could bear down the foe, in battle; he who was first in the onset, and last in retreat, was sure in these early times, to win the greatest honor. Nor was it a slight distinction to be ranked as a leader, amongst such soldiers: amongst soldiers, each of whom regarded himself, and had often proved himself equal to half a dozen Indian foes.

More than one hundred of the men of 1780, out-lived this long protracted border warfare. But of these, alas! how many now linger

amongst us? Of the men and leaders of that period, how many yet live? Not one. A new generation has arisen, and another is fast taking the place of that.

Where now are Capt. Rains, and John Buchanan, and Ridley, and Flood, and Cockrill, and Smith, and Castleman, and Donaldson, and Overall, and De Mumbrane, and Wilson, and Stump, and Wells, and Bosley, and Spencer; those mighty men of old; those bold old pioneers of pith and substance; of iron nerves and sinews of brass; who led their sons and neighbors to meet the savage foe; who met that foe on many a field of blood; who fought and bled, that we might enjoy this beautiful land of ours? Did I say that they were all gone? No. They have not entirely departed: although the clouds of Cumberland Valley have long since rested on their heads: they yet live. They live in their descendants: in their children and their children's children; who stand around and amongst us, as "thick as autumnal leaves in Vallambrosa."

Conspicuous, perhaps, above the dauntless and undaunted heroes of 1780, stood General James Robertson. The first to adventure into the Valley of the Cumberland; the first to fix upon the Bluff at Nashville, as the seat of a new colony; the first to turn the tide of emigration, and to conduct the wayworn emigrant through the wilderness to the beautiful Valley, which he had discovered in the West, it would be but justice to his memory to speak of his public services and his brilliant character, as would be worthy the Father of Cumberland Valley.

Descended from humble parentage, and with but little education, he left his native county of Wake, in N. Carolina, in 1770, six years before the commencement of the war of the revolution, and penetrated into East Tennessee, and was one of the earliest settlers in the beautiful Valley of the Watauga. For ten years he mingled in all the dangers of the border warfare, which was waged against that settlement by the Cherokee Indians, and which was often waged so fiercely against these bold pioneers, that it was doubtful whether they would not be overpowered by the superior Indian force. Such was the vigor and fierceness of the Indian marauding excursions, during this time, that the hardy sons of East Tennessee, during the first four years of the Revolution, were scarcely able to cope with the Indian warriors, much less could they leave their homes, to mingle with their brothers in the contest for liberty over the mountains.

Having been inured to toil and hardships; having been taught in the school of adversity and danger; he had roamed over the forests, and had met danger in every form, and felt when he turned his thoughts upon himself, that he had been taught the "discipline of noble hearts," whose strength is equal to any emergency in which they may be called upon to act.

Hence it was, when the Pilgrims of the Bluff had assembled in the Cumberland, Gen. Robertson, though far younger than many others

of the pioneers, was immediately looked up to as the founder of the colony; as the father and protector of the settlement. And under all circumstances, he showed himself worthy the honor which was conferred upon him. Others have arrived at such honors, by appointment from higher powers, or by conquest; he attained it by the common consent of the people over whom he ruled. Though not formally Governor of the Colony, for there was not for a long time, any law in the Valley of Cumberland, save that of public opinion and the law of nature. Gen. Robertson was emphatically looked upon as the head, as the Governor and father of the Colony. And well did he sustain that character! A bold and intrepid warrior; calm and collected in danger; cool and cautious in council, but prompt and energetic in action; in all dangers; in all struggles; in every reverse and disaster, he was always the same; unwavering; unflinching; moving on in the calm and dignified career of one who felt, that he was engaged in the great work of establishing a colony, which was destined to become a great and powerful empire of free-men!

In his correspondence with Baron de Carondelet, the Spanish Governor at New Orleans; with the Spanish Governor at New Madrid and Pensacola, he showed himself an able and successful statesman and diplomatist. His conduct towards Piomingo and Colbert, the friendly Chiefs of the Chickasaws, when they generously became the allies and defenders of the people of the Cumberland Valley, against the barbarous Creek marauders, exhibit him as a warm and generous friend to the Indians, who were faithful to their professions of friendship; while the terrible vengeance which he caused to be visited upon the heads of the faithless and insidious Creeks and Cherokees, at Nickajack and Cold Water, exhibit him as an able and skillful leader, penetrating the design, of the enemy, and falling upon them, ere they had time to prosecute their plans of hostility.

As a General and as a Pioneer, he showed himself ready to give to his country his service, and to assume the responsibility and the dangers which belonged to his station.

Had he been the founder of such a colony in New England, his name would have been immortal. It was his misfortune to be entirely surrounded by men, like himself, more devoted to deeds than to words, and to actions than to letters. But few of them had the means, the leisure, or the ability to chronicle the scenes and incidents of the times. Amongst them all, there was none who could, or did become the historian of the Colony. Clergymen, who are generally men of letters, and excused from the toils and dangers of war, were not exempt, nor did they desire to be, in the Cumberland Valley; and hence they did not, like Roger Williams and Cotton Mather, become the chroniclers of the deeds of their fellow men. Perhaps the only letters and papers which form any thing like a perfect chronicle of these events,

which have survived the wreck of these early times, and which may be considered as a sort of auto-biography of their own times, were those of Gen. Robertson himself. They have never yet been used in the preparation of a history of the Cumberland Valley; but it is to be hoped, that some skillful hand will yet be employed in gathering from these letters and the traditions, which may yet linger amongst the old men, a faithful account of the early settlements of Cumberland Valley. Then, and not till then, will full and ample justice be done to the memory of Gen. James Robertson, and those brave old men, who first roamed over the hills, and through the deep, dark forests of Cumberland Valley. Of them it may be truly said, as it was said of others,

"The free-born forest found and kept them free,
And fresh as is a torrent or a tree,
And tall, and strong, and swift of foot were they,
Beyond the dwarfing city's pale abortions,
Because their thoughts had never been the prey
Of care, or gain; the green woods were their portions;
No sinking spirits told them, they grew gray,
No fashion made them apes of her distortions;
Simple they were, not savage; and their rifles;
Though very true, were not yet used for trifles."
"Motion was in their days, rest in their slumbers,
And cheerfulness the handmaid of their toil,
Serene, not sullen, were the solitudes
Of this unsighing people of the woods."

The history of Cumberland Valley exhibits a great moral lesson to us all. No where, perhaps, has nature and climate blessed a country so profusely; no where, and, perhaps, in no age, has the progress of society, and learning, and morality, and religion, and wealth, and population advanced with so steady and so rapid strides.

In 1776, Thomas Sharpe Spencer, a giant in form, as well as in soul, roamed in all the solitary pride and lordliness of an emperor over the hills and valleys of Middle Tennessee! He alone, held dominion over the regions West of the Cumberland Mountains; for three long years, its only denizen, keeping his lordly state over his great empire, in the cavity of a hollow tree, near Bledsoe's Lick, in Sumner county, where he nightly reposed, secure from the intrusions of Indian foes. Picture to yourself this wild denizen of the woods, roaming through the dark brown forests. To him the follies and fashions, and blandishments of society had no charms. Instead of the voice of music, or of friendship, or the bright smiles of love and affection, he was wont to hear the scream of the Eagle, the howl of the wolf or the panther, or the shout of the savage huntsman, as he pursued the bear or the buffalo. To him, at least, nature had become

"A more familiar face,
Than that of man."

But once, during his solitary sojourn, was his profound seclusion from all human society broken by the intrusion of a visitor. A man by the name of Holiday, having wandered South from Boon's Station, reached the

hunting grounds of Spencer, and they hunted together for several months; but whether, because there were too many or too few in the Cumberland Valley, Holliday longed to return to the Valley of the Kentucky. But here a difficulty arose. During their hunting excursions, Holliday had lost his knife, and it being almost impossible for him to return without one, he insisted on taking Spencer's. Unable to gratify the wishes of his visitor, Spencer travelled part of the way home with him, and when they parted, giving way to the generous emotions of his heart, he broke his last and only knife in two, and giving half of it to his friend, each one set out on his journey; Holliday to Boon's Station, and Spencer, to his "hollow-tree," an instance of generosity, which cannot be fully appreciated, without the reflection, that Spencer could not again supply his wants, West of the Cumberland Mountain.

It was during the reign of Spencer, that that gallant old Frenchman, Capt. De Mumbrane, penetrated into the Cumberland Valley from the South, and leaving one of his countrymen to hunt, proceeded to the French settlements on the Wabash. But this follower of De Mumbrane, while hunting in the woods, unconscious that any other white man was in the Valley, saw in the sand the huge tracks of Spencer, and supposing that the country was infested by Giants, he swam the Cumberland and fled with the utmost precipitation to the North, never stopping until he had put the Ohio between himself and this huge monster of the Cumberland forests. Such was the Cumberland Valley in 1780, when Gen. Robertson landed at the Bluff at Nashville!

In 1790, the first wagon was brought across the Mountains by Capt. Wilson and his eight brothers, and a large number of their relatives, from South Carolina. They came in an armed body through the Cherokee nation to Davidson (now Wilson) county.

About 31st July, 1795, a wagon road was opened from Knoxville to Nashville, and a tide of emigration soon began to flow into the Cumberland Valley from all the Atlantic States; and in the following year the population of Tennessee amounted to 60,000, about one-third of which was West of the Cumberland Mountains; and Tennessee became a member of the Union.

Since that time the population of the so called "Cumberland Settlement," under the name of Middle Tennessee, has expanded to nearly 500,000, with resources almost unequalled in the world.

The exports of Middle Tennessee for the last year, were not less than,

Cotton, 100,000 bales, 5c.	\$2,000,000
Tobacco, 6,000 hhds.	180,000
Iron,	500,000
Corn and live stock,	1,000,000
Other articles not named,	500,000
	<hr/> \$5,180,000

Add to this, that schools, and Academies, and Colleges have been established and cherished in this happy land of ours, and that our

people have grown up an industrious and religious people, and we can, perhaps, appreciate the mighty change which has been wrought in Cumberland Valley, within the last sixty-eight years.

Sixty-eight years have now rolled over the Valley of the Cumberland; and what a change? Where then the giant *Spencer* roamed in solitary pride, the only denizen of the free born forests, now live in all the majesty of American freemen, 500,000 human beings; where then there was nothing but the hill and the valley, the woods and the forests, and the wild and desolate mountains; there now are the fields, and the flocks, and the herds, and the joyous laugh of the happy husbandman, as he gathers the abundant harvest; and there too are the humble cottage and the splendid mansion; the town and the village; roads and bridges, and the swift-flying steamer, as she bears away our commerce upon our rivers; and here too are cities, crowded with the commerce of the world, and the whole scene,

"Is populous with human life."

What a change? If Spencer, after a sleep of sixty years, could suddenly emerge to day, from the dim twilight of his dusky home in the dark brown forest, and behold the splendor and attractions of this anniversary, if it were permitted to the good and great, who have lived in bygone days, to revisit the scenes of their youth; and the brave old patriarchs of 1780; the bold hunters and pioneers of the Cumberland Valley, whose feet first trod the "free-born forests" of the West; if the gallant old Capt. De Mumbrane, and the brave old Frederick Stump, and Amos Eaton, and Drake, and Capt. Smith, and the lion-hearted Buchanan, and the fearless old Capt. Rams, and the renowned and honored Father of Cumberland Valley, Gen. Robertson—if they could this day be permitted to look down from their bright abodes upon this vast assemblage of their children; upon the faces of the happy and the free; upon the smiles and graces of youthful loveliness; upon the chaste and happy countenances which speak of the bliss and joy of so many a happy domestic circle; upon the dignity and courage, and intelligence and honor, which beam from so many manly brows, the upon venerable forms and grey hairs of a few old men, who still linger, thanks to a kind Providence, which still prolongs their days, as a connecting link between the heroes of 1780, and the present age, how would not their noble and generous souls swell into rapture, in thanks to that God who guided them into the deep wilderness, to lay the foundation of so great an empire of freemen? To them, old things would have passed away, and lo! all things have become new; and if it were permitted to them, in contemplation of such a scene, to address an admonition to us, their descendants, we might almost imagine that we could hear them say:

"Our children! If the past has revealed so much of change since the year 1780, be admonished that change is still written upon all human institutions. Generations spring

into life, and pass away: laws and governments change; manners and customs, and civil institutions change; man and all his works change, and civil society, silently and slowly, yet certainly moves forward in one continued and unceasing change.

"You are no longer called upon to scour the wilderness, nor to endure the toils and hardships of 1780; other toils, and labors, and duties are yours.

"You inherit a country won by our blood and toils. We created in it a Temple dedicated to Liberty, Religion and Laws. We left you that as your birth right, as your inheritance. Let the vestal fires never go out upon its altars. Above all things, be true to the State which gave you birth. Teach your children to love and to venerate her constitution and her laws. Cherish the glorious Union of the American States. Guard well those avenues which lead to disunion. Frown upon every scheme of ambition or aggrandizement, which looks to the glory of a part of the Union, regardless of danger to the whole country. In one word, be true to God and religion. Be true to your country and yourselves, to your wives and your children."

Two Churches constituted. The Publication Society and Associations.

PARIS, Tenn., Oct. 16, 1844.

BRO. HOWELL—Dear Sir.—Although I am not in the habit of writing for the press, yet I wish to say a word through your valuable paper, which may be of interest to some. Owing to the excitement in politics, religion is at a very low state in our county; yet there seems to be some who are firm in the faith.

Our churches are generally in a cold state, as you will see from our minutes, which I send you.

About thirteen months past, I commenced baptising at a place 9 miles south of Paris. I preached the first discourse that had been preached there for about 12 years. The people were anti-Baptist in sentiment; but by the blessing of the Lord, we were able to constitute a church there on the 31st day of December, 1843, with fifteen members. I have baptised some, and bro. Hall some since. We held a meeting there, including 5th Sabbath in September, 1844; the Lord seemed to be with us, and on Tuesday we received nine persons into the fellowship of the church, seven by baptism, and two by letter. The church numbers 35 at present. We expect several to be baptised there soon. The church is effort in every sense—she sustains her pastor half the time. She is engaged in the Mission and Publication Societies.

On the 27th September, bro. Bateman and myself constituted a church at Point Pleasant, 16 miles north-east of Paris. This little church is in a growing condition, and will do well no doubt. They have chosen bro. Jas. Gray, of Stewart county, for their pastor. We also ordained a Deacon at the same time.

I attended one (Western District) Minister's and Deacon's meeting. It was a very interesting time—the brethren enjoyed themselves finely. I believe these meetings do great good. O, that the Ministers and Deacons would keep them up. Our Missionary Society met at the same time, (Oct. 4th.) This was a heart cheering meeting—a much greater missionary spirit was manifested among the brethren than ever had been before. They were not only willing but anxious to send the glad sound to every destitute settlement in the bounds of the Association. As to the labor, we refer you to the minutes of the Association.

Our Publication Society (auxiliary) met at night, and among other business, we passed the following resolution:

Resolved, That notwithstanding our loss last year, we will persevere in the good cause. 2. That we regard the prosperity of the American Baptist Publication and S. S. Society as of great importance for the promotion of those principles, which distinguish us as a denomination, and which we believe to be true; and, therefore, we will sustain that society by our prayers, our contributions, and our best efforts to circulate its publications among our people. 3. That each minister and deacon be requested to solicit subscriptions and donations from their brethren and churches to aid in carrying out the objects of the above resolution.

The Western District Association met on the fifth day in October. We had an agreeable session. The brethren seemed to be more in the spirit of benevolence than they have ever been.

Bro. Moses T. Spann was chosen Moderator; bro. Cate, Clerk. The number baptised during the associational year, was 117. Two new churches were added to the body this year. Our cause has gained more in one year past, than it ever gained in the same length of time before. Its course is upward and onward. Our churches are awaking up to their duty.

I attended the Central Association last Saturday—the friends were in good spirits—they had a tolerably harmonious session. Br. Williams was Moderator, and br. Mays was Clerk. They agreed to employ a missionary to ride in the bounds of the Association the ensuing year. The churches were almost unanimous in it.

They held the Association at Newhope Camp ground. The brethren were encamped and well prepared to entertain the congregation. The stand was occupied by brethren Gale, Dodson, Martin, Collins, and others during the meeting. There had been some six or seven professions made before I left; and quite a number were found among the anxious.

Yours, in hope of eternal life.

Farewell, C. L. CATE.

BRO. HOWELL—Will you be so kind as to give us an Essay upon the salvation of children.

Answer—Infants are saved by grace.

Also answer these questions in your paper:

1. Is it right to ordain a man to the work of the ministry when a part of the church is objecting to it?

Answer—No.

2. Is one Elder and a licentiate, or Deacon, authorised to constitute a church, when two could be procured to assist?

Answer—No.

C. L. C.

From the Christian Intelligencer.

OBEDIENCE TO THE POPE'S BULL.

A Presbyterian brother some time ago informed me, that a Papist who occasionally made a purchase in his store, was anxious to obtain a Bible, and requested me to obtain one for him from the American Bible Society. I complied with his desire, and it was distinctly mentioned to the Agent, that the copy of the Scriptures asked for was a donation to a Papist, who could read. At that same time the public discussion was going on respecting the use of the Scriptures; and some of the Jesuit priests openly avowed their solicitude that their Protestant brethren would bestow that precious boon upon their poorer neighbors among the Romanists. One of the Vicars General even appealed to God as a witness how heartily the Papal ecclesiastics would exult in the fact, that every one of their community read and searched the Holy Scriptures.

Immediately after one of those public meetings my friend M. S. proffered the Bible to the Papist, for whom it has been procured. He was startled when the man positively refused to accept the treasure, or even to touch it with his fingers. The Protestant remarked: "Why? How is this? The Bible was gotten on purpose for you."

He replied, "I must not take it."

M. S. rejoined: "Did not the Priest P., the other evening, say that he wished all your people had a Bible, and studied it? and publicly called upon God to witness how sincerely they should rejoice at it?—and you heard him, for I saw you at the meeting."

The priest ridden Papist answered, "I cannot help that, Master S., for what Father P. said at that meeting, and what he orders us when we go to confession, are two different things—and so I dare not take the Bible. I would, if I could, but he will not let me have it."

That is "just exactly" according to the Pope's Bull!

NO BIBLE-BURNER.

ALMANAC & BAPTIST REGISTER,

FOR THE YEAR 1845,

Just received, and for sale at the Depository, North corner of the Square, Nashville, Tennessee.

Also, a fresh supply of Books.

JAMES THOMAS, Librarian.

November 16, 1844.—Pw.

THE BAPTIST

Is published weekly, on a large superroyal sheet in octavo form, at \$2 per annum, in advance.

RECEIPTS.

For the 1st volume of the Baptist during the past week—M. Brown, Mrs. M. M. Green, Thos. J. Turley, Thos. Etherege, Joel Crenshaw, Joseph Miller, Alexander Walk, Alfred Harris, Elder E. Parrot, Alfred Williams, Elder Rob. Pulley, J. W. Jarrett, Andrew Baird, A. Kimbrough, J. C. Sparkman, S. O. Wooten, Martin Smith.

NOTICE.

THE next meeting of the Baptist Ministerial Conference of Middle Tennessee, will be held at the Enon Church, Rutherford county, on Wednesday January 15, at 10 o'clock A. M. Sermon by Rev. J. A. Bullard, of Lebanon, or Rev. Dr. Howell, of Nashville. A punctual attendance of the members is requested.

SUBJECTS FOR DISSERTATIONS.

JOHN BOND—The importance of greater efforts in Domestic Mission in Middle Tennessee.

J. H. EATON—The Scripture Doctrine of Election.

J. C. HOLT—The improvement of the gifts of the Church.

P. F. NORFLEET—The duty of effort by private Christians for the salvation of souls.

R. B. C. HOWELL—On the Millennium.

R. W. JANUARY—Have we positive proof from Scripture, that it is wrong to use wine and other fermented liquors as a beverage.

W. S. PERRY—What is the design of the Lord's Supper, and who are suitable communicants.

T. B. RIPLEY—On Ministerial intercourse with each other.

M. HILLMAN—The duty of the Baptist denomination in Tennessee to sustain the Union University.

JOHN HARRIS—The importance of united and concentrated action to the success of the Baptist denomination in Tenn.

JOHN RUSHING—What constitutes human depravity.

C. K. WINSTON—What was the polity of the Apostolic Church.

B. KIMBROUGH—Dissertation on John 3: 5.

J. A. BULLARD—The importance of a systematic study of Theology.

JOHN C. HOLT, Cor. Sec.

Shelbyville, Nov. 12, 1844.

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The Psalms, the new Hymn Book published by the A. M. Baptist Publication Society of various sizes and bindings, some of them very elegant.

Howell on Communion.

Hinton's History of Baptism.

Ripley's Notes on the Gospels—do. do. on Acts.

Jewett on Baptism.

Pengilly's Scripture guide to Baptism.

Church Members' Guide.

Church Discipline, a new and valuable work.

Karen Apostle, or memoir of the first Karen convert, with notices concerning his Nation, with maps and plates, a new work.

Memoir of Mrs. Judson, a very interesting and valuable Book—a new edition.

Memoir of George D. Boardman, embellished with a likeness.

Malcom's Travels in South Eastern Asia—sixth edition.

Memoir of William Carey, D. D., forty years missionary in India.

Memoir of Roger Williams, by Rev. James D. Knowles.

Malcom's Bible Dictionary.

Wayland's Moral Science, large and small.

" Political Economy, do.

Bunyan's Pilgrims Progress.

Marriage Ring, Casket of four Jewels, Bible and Closet, and a great variety of other Books suitable for all ages, from Six and a Fourth Cents to Five Dollars.

JAMES THOMAS, Librarian.

Oct. 12, 1844.

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Nashville.

Clarksville, Tenn.

THE BAPTIST.

Published for the Tennessee Baptist Education Society—C. K. Winston J. H. Shepherd. J. H. Marshall, Committee.

R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

Vol. 1.

NASHVILLE, NOVEMBER 30, 1844.

No. 15.

MINISTER'S MEETING.

The Minister's meeting which was to have been held at ENON, Rutherford county, on the 15th January next, is by order of the Corresponding Secretary recalled, and for the present postponed.

DEATH.

We learn, by the New York papers, that, on the 5th of November, inst., and while her Father was with us in Nashville, Mrs. EMILY EDDY SWIFT, wife of Geo. H. Swift, and second daughter of Rev. Dr. Babcock, died at Po'keepsie, aged 18 years 3 months and 2 days, leaving a helpless infant of premature birth. We assure our beloved brother that, in this severe, and unexpected bereavement, he has our warmest sympathies.

BROWN UNIVERSITY, R. I.

We are indebted to the Rev. Alexis Caswell, D. D., Professor of Mathematics, and Natural Philosophy, affectionately remembered by us as one of the instructors of our youth, for the Catalogue of the Officers and Students in Brown University, for 1844-5. The Faculty is composed of TEN Professors, with Rev. F. Wayland, D. D., extensively known as a distinguished American writer, at their head. The number of students is 157. The annual expenses of education are about \$125. The course of study is thorough and extensive. The University is in a flourishing condition, and takes rank, deservedly, among the very first institutions of learning in our country.

REASONS, why I am not a Churchman, Richmond, Va., H. K. Ellison's Press, 1844, pp. 35. "This tract is by a Southern Baptist, who for the present does not choose to be known." "It is the size, the spirit, the argument, the every thing." Thus speaks a

confidential friend, high in the affections and esteem of the denomination, in a letter to us. We have perused the tract attentively, and have formed the same opinion of its merits, which is thus briefly and tersely expressed by our friend. It is eminently calculated for usefulness, and should be circulated extensively. There are six arguments, all perfectly conclusive to our minds, exhibiting extensive reading, varied acquaintance with the writers who have advocated Episcopal views, and strong attachment to the principles of the Baptist denomination. Baptismal Regeneration and Apostolical Succession, are each severely investigated and disproven. We suggest to the author, that he should prepare a similar tract, giving reasons for not being a "Campbellite," and another for not being a "Pedobaptist." In so doing he would be rendering an important service to the Church of Christ. We advise our readers to take means to supply themselves with the tract afore mentioned. C.

ASSOCIATIONS.

THE COOSA, Ga.

The ninth annual session of the Coosa Association was held in October last in Walker county, Georgia. The minutes are now before us, by which we learn that it has 39 Churches, how many ministers they do not state, and 1761 members. Baptised during the year 211, received by letter 266, restored 8, dismissed by letter 167, excommunicated 39, and dead 15—nett increase 264 members.

This Association occupies a new country, and very properly deprecates the practice so frequently pursued by religious immigrants, of retaining for years the letters of dismission which they brought with them, and refusing to join Churches of their own faith