

hat it was placed on a permanent basis, at least for one year.

I will now give you some pleasing intelligence, relative to a protracted meeting that has just closed at Mount Hermon; a small church of which I have the Pastoral care. The meeting continued nine days, during which time seven or eight persons were made to rejoice from realizing that God, for Christ's sake, had forgiven their sins. We left a great many mourners, who were deeply affected, and who I trust will soon find peace, by believing in the Saviour. The whole community there appeared in a commotion on the subject of religion. Politics were almost forgotten before the meeting closed. Seven have already joined the church by an experience, and are waiting for Baptism next Sabbath.

During the meeting I had the ministerial services, at some time or other, of the following brethren, viz: Elders Nixon, Watt, Williams, Gunn, and Garland; and also one sermon from Dr. Lowe, a Presbyterian minister, and one also from brother Randal, a Methodist minister. The greatest harmony prevailed amongst all denominations during the meeting. May God be praised for his unbounded goodness.

Your brother, in gospel bonds

WILLIAM S. PERRY.

POPERY UNVEILED BY ONE OF ITS VICTIMS.

Rev. Henry Lewis Oxley, long a distinguished Roman priest in England, a member of the order of Dominicans, for some years priest of the Romish church in Leeds, afterwards chaplain to a nunnery in Leicestershire, has formally and publicly renounced the errors of Popery. Though matter of sorrow, it was not of surprise, that the character of this gentleman should be most maliciously assailed, and the change of his religious sentiments ascribed to the most unworthy motives. Mr. Oxley, in defending himself against such imputations, uses the following language:

"I have abandoned the communion of the Church of Rome forever, because I most conscientiously and firmly believe, and from sad and painful experience have abundant reason to know, that some of the principal or leading doctrines of the Church of Rome are not only opposed to the unerring written word of God, but are moreover fatally destructive to the peace, happiness, and morality even of thousands of her own deluded votaries. The Saviour, before whose awful tribunal I must soon appear, knows that I lie not when I assert, as I do most emphatically—

"1. That the celibacy of the clergy, I will not say has been, but I declare before God, is, the frightful cause of monstrous crimes.

"2. I equally assert, and with the same confidence, that the confessional is, and not unfrequently, the scene of great enormities.

"3. I believe that the monasteries and convents are institutions inimical to the religious liberty and freedom with which Christ has

made us free, and I think that it is a grievous sin in bishops and other ecclesiastical superiors to recommend, or even to permit, young and inexperienced persons to take three solemn vows of poverty, chastity, and obedience for life; and I am sure that all sincere Christians, Roman Catholics, as well as Protestants, would unanimously coincide with me in opinion, that the monastic vows should be forever and every where forbidden, if they knew as well as I do, in how many instances they have been and are the cause of regret, fruitless tears, and unavailing sorrow.

"4. I believe there is no authority whatever in the word of God, our only rule of faith, for the doctrines of the Church of Rome respecting the sacrifice of the mass, communion under one kind, indulgence, and praying for the dead. I therefore leave the Church of Rome."

For the Baptist.

THE BACKSLIDEN.

Once my soul was calm, and peaceful,
Once my spirit free from fear,
Gazed on heaven with thoughts delightful,
Hoping for a portion there.

Then all nature smiled around me,
Even earth an Eden garden seemed,
Satan's snare could never overpower me,
While my soul on Jesus leaned.

But the arm of professed love,
I do soon to gaze around,
Then Satan with my spirit strove,
And cast me weeping to the ground.

Alas! the blighting fruit I tasted,
The tempter's wickedness well I knew,
My soul was as a ship unmoored,
When destruction's way was o'erflow.

Sweet innocent forsook my bosom,
And if woe to pierce my heart,
My soul was but a waste of reason,
Lost to all but sin and fear.

Nashville, Sept. 1844.

RECEIPTS.

For the 1st volume of the Baptist during the past week—
J. Boring, R. Boring, W. Shelton, J. Herring, J. Williams,
J. H. Wallace, W. S. Wallace, W. McDonald, A. W. Nunn,
W. Johnson, W. Orr, Jr., J. W. Gibson, Mrs. T. G. Blewett,
Mrs. J. T. Harrison, Isham Harrison, Jr., J. Newton Mull-
len, Calvin Perkins, Isham Harrison, Sr., Dr. Richard Har-
rison, James E. Harrison, A. Paynes, Rev. Geo. Stovall,
James Jones, James Evans, H. H. Mallory, E. P. Halbert,
J. P. Spight, M. Ellis, Abbey, Mrs. Martha L. Warren,
Miss Dorcas Greuniar, Nat. Fields, Miss Nancy Peay, S. H.
Parnes, Rev. John Bond, Preston Henderson, Mr. Burton,
Mrs. E. Stencil, Rev. W. H. Grinnitt, *again second time*,
Is there no mistake? N. J. Pegram, Rev. H. Miller, C.
Talliferro, R. H. Talliferro, G. W. Carmichael, H. Jarman.

"A CARD."

N. J. PEGRAM, H. H. BRYAN.

PEGRAM & BRYAN,

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Rev. H. P. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

THE BAPTIST

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THE BAPTIST.

PUBLISHED WEEKLY BY J. H. SHAW, AND J. H. MARSHALL, COMMITTEE.

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

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. I.

NASHVILLE, OCTOBER 5, 1844.

No. 7.

GENERAL ASSOCIATION.

Brethren and Churches are you making collections, appointing delegates, and otherwise preparing for the Anniversaries at Roundlick—to commence Friday before the fourth Lord's day in this month? Let us bestir ourselves, and do something worthy of the glorious cause in which we are engaged.

MINISTER'S DEPARTMENT.

We have now gotten through all the subjects which we promised our Mississippi correspondent to introduce into the Minister's Department. We suspect that our readers are about tired of our crude notes of sermons. We—that is, the *Senior* Editor—shall not publish any more, until we have evidence that our friends desire it. Besides, as it appears to us, injustice is done to a subject when a mere *skeleton* is offered, without any polish of style or manner.

THE BAPTIST ALMANAC.

The Baptist Almanac and Register for 1845 is received. This is an Annual prepared by bro J. M. Peck, and issued by the Publication Society. Besides the usual calculations, &c., of an Almanac, it contains a great amount of denominational, and other statistical matter, which no Baptist should be willing not to have in his possession. It will be found at the Depository in Nashville, and in the hands of our Colporteur, and may be had for a dime.

PHILO.

In the last Banner of Peace and Cumberland Presbyterian Advocate, we notice an article signed "An Observer," having reference to the correspondence of Philo in our paper. We regret much that the writer indulges dissingenuousness towards several Baptist ministers whom he names, and speaks of them in a manner highly discourteous, to say the

least. In his charges against our denomination he is lamentably bitter and uncandid. We have seen articles in former numbers of that sheet of a similar character. We will state to these gentlemen, that should Philo ever see their lucubrations, which is not very probable, as he does not live in this part of the country, he will perhaps give to them appropriate replies. For ourselves we feel no disposition to enter with them the lists of controversy.

MISSIONARY MAGAZINE.

The number for October of this excellent monthly, which, by the way, we earnestly recommend to our subscribers, is on our table. It contains letters from Dr. Magowan, of China, bro. Brown and bro. Barker, of Assam, and bro. Clarke, of Africa, with notices of Missions by other denominations, a Biographical sketch of our br. Rev. W. G. Crocker, who recently died in Africa, a statement of the financial condition of our Board, and recent intelligence from the Cherokees.

THE CHRISTIAN REVIEW.

This excellent Quarterly for September 1844, (No. XXXV.) has come to hand, with as usual a rich table of contents. Its articles are The Moral Forces of Christianity—The Personality of Satan—and the power of Illustration—Its Reviews are the Great Awakening—The Highlands of Ethiopia—Church Discipline—and Infant Church Membership; with Literary notices and Intelligence.

Brethren; how does it come to pass, that so few of you take the Christian Review? It is confessedly one of the ablest works of the kind existing, in our own, or in any other country. It costs but three dollars a year, and to any intelligent Baptist is certainly worth twenty. We could not consent to be without it for any consideration.

WORKED TO DEATH.

The death of Col. Hoke, the Democratic candidate for Governor in North Carolina, has called up to our mind some fearful facts. We notice that in that State, half a dozen or more, of members elect to the Legislature have died since the election. The same thing has occurred in Alabama, and other States, where elections have been held. Can any one mistake the cause of this mortality? These deaths evidently result from the modern manner of electioneering. The hundreds of "Mass Meetings" that are held, all of which must be attended by the candidates, and besides these, the labor and exposure in traveling, and speaking out doors, to thousands, and for *two, three and four hours at a time*, and *every day*, and for *three or four successive months*, constantly under a *tempest* of excitement; will kill any ordinary man. We are surprised only that a larger number, especially of those who canvass whole States, have not died. During the political Conventions in this city, one gentleman, as we are informed, spoke until he fainted, and, as the crowd, ladies and all, continued to cry out—"Go on—go on"—he had to be held up by his friends to finish his address. Look at the electoral candidates who are now traversing Tennessee. They are worn down, emaciated, and but for the excitement which boils in their bosom, would scarcely be able to walk. If the present order of things is continued many years, most of our talented and popular men will have been driven to their graves.

STONE'S RIVER ASSOCIATION.

By the kindness of the Clerk, C. W. Nance, Esq., we are in possession of the Minutes of the late session of the Stone's River Association. This body is very decidedly antinissionary, having withdrawn, some years since, from the Concord Association, on account of our missionary principles. It numbers 15 Churches, 8 Ministers, and 690 Members. During the year 9 were baptised, 11 received by letter, and 5 restored, making an aggregate addition of 25. Their diminutions were, 11 dismissed, 7 excommunicated, 8 dead, making 26; so that they are one less than last year. We think this body numbered a few years ago some twelve hundred or more.

The little soul that converses no higher than the looking-glass and a fantastic dress may help to make up the show of the world, but must not be reckoned among the rational inhabitants of it.—*Dr. Fuller.*

UNIVERSITY OF NASHVILLE.

The nineteenth Commencement of the Nashville University was held in the Presbyterian Church in this city, on Wednesday last, the 2d instant. Eight addresses were made by the young gentlemen of the graduating class, to a tolerably large congregation. They acquitted themselves, upon the whole, very well. The Bachelor's degree was conferred upon twenty five candidates, and the degree of Master of Arts, in course, upon twenty three. The average number of students during the collegiate year has been eighty seven. The University, we think, is considered in a flourishing condition.

DUCK RIVER ASSOCIATION.

A brother writing to us on business says: "The supposed minority of the Duckriver Association held its Annual Meeting with the church at Thompsons Creek, Bedford county, Tenn., commencing Saturday before the first Lord's day in September. Harmony and good feeling prevailed. The meeting was protracted until the Lord's day following. On that day *nineteen* were added to the church by baptism. On the subsequent Lord's day *eight* more were baptised, and *three* were received whose baptism was deferred. Thus it is seen that *thirty-one* have joined the church, the fruits of that meeting. There were about *forty* professions. The others will unite with neighboring Baptist churches." This is delightful intelligence, and we, with great pleasure, transfer it to our columns. The Lord continue to prosper our dear brethren, and make them to abound, more and more, in every good word and work.

RECOMMENDATION.

In the Minutes of the late session of the Columbus Association, Mi., we find the following resolution, for which we tender our sincere thanks, with the promise that we will do our best to make our paper worthy of their patronage:

"Whereas, it is of great importance that there be some organ of public communication for the diffusion of religious intelligence among brethren of the same faith and order: Therefore,

Resolved, That the paper called THE BAPTIST, formerly published in Nashville, Tennessee, subsequently merged in the Banner and Pioneer, and now revived under favorable auspices, and edited by Rev. R. B. C. Howell, D. D., of Nashville, Tenn., and Rev. W. Carey Crane, A. M., of Columbus, Mi., be recommended to the patronage of the Pastors and brethren of the Churches of this Association."

ERRORS EXCEPTED.

In our recent article upon "The true position of the gospel ministry," number one, there are one or two errors of typography, which very materially affect the sense. At the bottom of page 53, make a period at "government," and then read as follows, substituting *tithe* for "little," "Law, in all its rigors of sheriffs and constables, jails and penitentiaries, chains and gibbets: exercises not a *tithe* of the influence over the body politic, in restraining vice, in curbing licentious ambition; in checking man's wayward tendencies; in elevating his feelings; in refining and chastening his sentiments; in directing his energies to proper objects of pursuit, which one godly man exercises over a community. There are some other like inaccuracies not however, affecting the sense. In another article, the Recording Secretary of the Virginia Baptist Education Society: a lawyer and nothing else but a lawyer, except that he is a good Baptist, is printed the Rev. Secretary, A. Judson Crane, Esq. The first article upon "the Religion of Robert Burns," has the following sentence: "Hudibras is generally so witty, that you are more pleased with the *naivete* and appropriateness of the *concert*, than interested in its object." For *concert*, read *conceit*. Hereafter we will make no correction, leaving the intelligent reader to conclude that all errors, if any more, are accidents.

C.

THE SUPPORT OF THE MINISTRY.

In two or three short articles upon Ministerial salaries we have been setting forth our views upon a subject which in the Southern country, is at present, the greatest drawback upon our success. Such monstrously unreasonable views are entertained by many good men, that we shall continue from time to time, to set before our readers the scriptural obligation to support the ministry and at the same time expose the radical errors into which well meaning and otherwise consistent christians occasionally fall. We contend that to make the ministry efficient and useful, it should not be encumbered by worldly cares, and with the perplexities of making money to provide for a day of want. Every minister should be so well remunerated for his services, that he can be upon a footing with any member of his flock, as to the necessary means of subsistence, comfort and respectability. He should be not only able to contribute liberally to the plans of benevolence, in which he

is interested, but should be enabled to increase in worldly goods as he advances in ministerial labors, and never under any circumstances should he be compelled to trench upon any private property he possesses or hopes to possess, while he is engaged in preaching the gospel and doing nothing else.

The church that allows the last contingency to happen, neither deserves nor should have the labors of a minister, if they are able to support him. Yet, there are many churches, which think that after a minister has labored and toiled and expended treasure to prepare himself successfully to labor in the Lord's vineyard, he is sufficiently rewarded if they give him the opportunity to do good by calling him to preach to them, and then their duty is finished by dragging their weary lengths to the place of worship to hear him. No language, short of impropriety is too strong to portray this wicked reasoning. Sometimes, too, churches have no sort of conception of a minister's standing and reputation and yet will call him, upon conditions the most extraordinary and unjustifiable. For instance, how much of the proper conception of the spirit of the Bible is there in the *promise* to pay a man a certain sum of money in any event, and if *he* (not God, nor his own appointed means) is successful in getting up a good state of feeling, he may expect an increase of salary. Again, were a church entertaining these erroneous views, to give a call to a minister of good talents and offer a good support, and he should decline, and then should invite another man, one many years the senior of the first mentioned in the ministry, at the very time too, occupying a more important post, and having always before occupied more important positions, so that his habits and thoughts have all been accommodated to a generous support and should the church offer him with no change in its circumstances whatever, a greatly diminished salary, ought he to accept a call under such circumstances? Emphatically we reply no. His reputation which is connected with his usefulness, his regard for the general good of the Church should induce him to stay where he was useful, instead of leaving a post of importance, for a doubtful one, attended by such circumstances.—*More anon.*

C.

NEW ORLEANS.

Is it not high time that those brethren and churches, in the Southwest, who intend to

assist in building a meeting House suited to the wants and great importance of the commercial emporium of the South and West, should be sending up their contributions for this object? Who will give \$100? Who \$50? Who \$25? Who \$10? Who \$5? Who will give a bag of cotton? How many bags will Tennessee and Mississippi give? The editors of this paper will receive any amounts, contributed for this purpose and faithfully appropriate. They know from actual observation the great need of a house of worship and a strong Baptist interest in New Orleans. Let us all do something by the 1st of January next. Every Southern and Western Baptist ought to have a *brick* in that house. C.

STABILITY.

Neither comfort, enduring reputation, wealth or distinction in any course of life can be obtained by a changeable course. Better take a bad post, hold to it, make it good, and live down all obstacles. This will secure permanent success, money, fame, and comfort. A friend lately remarked to us, that the only *sublime word* he knew of, was *Eternity*. If he had written a poem or read us an elaborate volume upon philosophy, he could not have said more to us. True Eternity is grand and sublime. About Heaven men so argue, about earth they have no such conceptions. Town people soon get tired of the gayety of city life. Country people, look upon their mode of existence as intolerable. Our feelings coincide with that remarkable man, N. P. Willis. Says he, "The letters from under a Bridge" were written in a secluded glen of the Valley of the Susquehanna. The author, after several year's residence and travel abroad, made there, as he hoped, an altar of life time tranquillity for his household gods. Most of the letters were written in the full belief that he should pass there the remainder of his days. Inevitable necessity drove him again into active metropolitan life, and the remembrance of that enchanting interval of repose and rural pleasure, seems to him now like little but a dream, * * *. As picturing truly the charm of nature and seclusion after years of intoxicated life in the gayest circles of the gayest cities of the world, it may be curious to the reader." Reader, be content with your lot, strive for improvement, flee not dangers, overcome obstacles, become not the fool to run into known danger, nor the coward to

run away from danger when, though unknown before, it has surrounded you, fight your way out manfully.

"Thus thoughts that frown upon our mirth
"Will smile upon our sorrow.
"And many dark tears of to-day
"May be bright hopes to-morrow."

THE TWO COVENANTS.

OR THE LAW OF INFANT MEMBERSHIP REVEALED.

The law of works and the law of faith are the two covenants. Other covenants symbolized both the law of works and the gospel. The prophet Ezekiel in the sixteenth chapter addresses Jerusalem concerning the law of works and its appendices, namely, The covenants of circumcision and the law of Moses in contradistinction, from the Gentiles represented in that chapter as her sisters, Sodom and Samaria, which she (Jerusalem) should receive as her daughters, but not by her covenant, but by an everlasting covenant, namely, the law of faith or the covenant of which Christ is mediator. Paul in his epistle to the Galatians represents these covenants in an allegory as answering the one to Jerusalem of Arabia then existing, and the other to Jerusalem from above, which in its future glory not yet developed, John describes in the apocalypse as coming down from heaven. The writer of the Epistle to the Hebrews also under the figures of the mount that might not be touched, and mount Zion, the city of the living God, represents these two covenants. Likewise Jeremiah in the thirty-first chapter quoted in Hebrews in the prophecy concerning the gospel kingdom and its subjects, distinguishes between the two covenants and harmonizes with Ezekiel. Pedobaptists have demanded a repeal of the covenants of circumcision and of Egypt and the law of infant church-membership. They are referred to Ezekiel 16: 60-61. Galatians 4: 30. Genesis 21: 10-12. Hebrews 12: 18-29. Galatians 5: 8-4-11. Jeremiah 31: 32-33.

Granting however for the sake of argument the hypothesis to be true, that baptism is circumcision substantially with a change only of form, or that baptism came in the room of circumcision, it is conceded alike by Pedobaptists and all others, that baptism was *formally* instituted by Christ in the commission, Matthew 28: 19. Now, if baptism ever was *formally* substituted for circumcision, such substitution was formally made in the law instituting baptism. But this law requires the making of disciples and the baptizing disciples after they are made disciples. Every constitution, charter, commission and positive law is limited to the things contained in it, and prohibits the things not contained in it. Whether Matthew 28: 19-20 be regarded as a constitution, charter, commission or a positive law of the christian church it repeals the law of infant membership—infant circumcision—and infant baptism. So much for the *argumentum ad hominem*.

PHILO.

MINUTES.

The minutes of the Columbus Baptist Association are printed and can be had, by applying to the clerk, David Ferguson, Columbus, Miss. C.

BAPTIST PREACHER.

The September number, being the ninth of volume 31, contains two sermons, *one* on "The Decline of Spirituality in the church" by our old friend and room-mate, at the Va. Baptist Seminary, Rev. Thos. Hume, Portsmouth Va. It is the sound, practical, judicious and enlightened discourse, showing *first*, the causes of a declension of spirituality in our churches, and *second*, suggesting a remedy for this evil, and enforcing the importance of the subject.

The *other* sermon is on "The Coming of Shiloh," by our associate, the senior Editor, Rev. Dr. Howell. The text is "The Sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Genesis xlix. 10. In the *first* place, the terms of the text are critically examined, and in the *second* place, the glorious events predicted, as characterizing "the spread of the gospel, the conversion of the nations, and the universal dominion of Christ, are considered."

The criticisms upon *Shiloh and Shebet*, we have verified, by reading the passages in Rosenmuller's Hebrew Bible, and by reference to the Latin rendering of these words in Leopold's Hebrew Lexicon. We think the examination of these terms *able*. The interpretation is strictly in accordance with the rules laid down for the elucidation of difficult passages. We doubt not the reader, (and every Baptist ought to take and read the Preacher) will conclude that the true reading of the text is as follows, as says the sermon, "*From Judah, his distinction as a tribe shall not depart, nor a teacher from his offspring, until Messiah come; and unto him shall the gathering of the people be.*" The last part of the discourse abounds with evidences of the clear and discriminating character of our associate's public teachings.

We will, by way of initiating our readers into the merits of the work, give them an extract from each of the Sermons. C.

From the Rev. Thos. Hume's Sermon.

1. We find an evident cause of the declension of spirituality among us, in the character of much of the preaching of the present day.

It is scarcely necessary to say, that the preaching of the word has been appointed, not only as one of the great conservative agencies of the church, but as a chief source of her nourishment and her strength. If then there be defect in this, its results must be sadly injurious. And must we not mournfully confess that such is the case in some respects? Has not carnal-mindedness made large demands upon the pulpit, which have been too often honored greatly to the dishonor of God's truth, and the suffering of the church? We must be allowed to say, it has succeeded in very many instances to form and direct our ministrations with reference to one great end, viz: to become *popular ministers*. And can there be a prevailing impulse more injurious to the minister of Jesus Christ, or more fruitful in evils to the church than this? How must he become popular? Shall he open the fountains of eternal truth, the clear streams of which only reflect the full image and form of guilty and polluted man? Rather, must he not affect the eloquence of words, the gorgeous display of language, the polish of manner, the neatly turned period, the fine spun sentimentalism, or the skillful play upon the passions. Truth, in the simplicity of her garb, must not be set forth to commend herself to the heart and conscience, but must be decked with meretricious ornament—that she may charm by a vicious loveliness. O how must the spirituality of our churches die under such pestilential influences.

But there are other kinds of preaching, the tendency of which is, injuriously to affect the spirituality of those under its influence. Especially do we refer to that which omits the frequent and clear enforcement of the distinguishing doctrines of the gospel. We need not *preach error*, in order to secure its presence among the people of our charge. Let us *omit to preach the whole truth*, and we shall find error flourishing as in a congenial soil, and under propitious influences. Such omission will itself throw out of joint and proportion, the form of the Gospel; will be an evisceration which will leave a putrid carcass to spread disease and death. Where are the enforcements of practical piety, where are the real and overpowering persuasives to a holy life, if not in the doctrines of the gospel? Shut out these, and we close up the fountains of life, and of strength to the church. We are so "old fashioned," as to desire that the time may speedily return when the ministrations of the pulpit shall be seasoned with sound doctrine as in the days of Flavel, and Howe, and Owen, and Bates. Otherwise we must expect that our church-members will attain at best, but a slender growth, and that feebleness will mark all their demonstrations.

2. Another cause of the declension of spirituality in our churches is the passion for their *mere numerical increase*.

This feeling has a growing tendency in the present day. It needs but little argument to show that it is fruitful in the production of the most radical errors, and the most corrupting practices. Let us instance one error which it begets, viz: that professedly uncon-

verted persons should become members of the church. Where will the evil stop, which proceeds from this mistaken and mischievous sentiment. Through the influence of it, the ordinances of the gospel are perverted,—baptism becomes regeneration,—the Lord's Supper, the elements of which are affirmed to be the body and blood of the Lord Jesus, "is life sustaining," and the administrators of these, are a peculiar race of beings, whose "succession" is a question of life to the human family. Thus, false and ruinous issues upon the subject of religion are made up, and their assumed verity takes the place of every other question. From these things you turn with a disgust which is only checked by the pity you feel for those thus deluded, and assert that the teaching of the Bible is contrary to all this, and that the distinguishing views we hold as a denomination, are very much based upon the sentiment that a profession of faith is essential to participation in the ordinances and membership in the church. We rejoice that this ground is occupied by us, and we are jealous of every influence that may in the least degree tend to remove us from it. Yet may we not fear that we have in some respects practically affiliated with the errors in question. Have not the terms of admission been softened, have not equivocal evidences of conversion been too often received, and has there not been indiscretion countenanced in gathering individuals into the church? If these things are true in the least degree, they are to be lamented. And if they have prevailed, we have just occasion for alarm. Let us be cautioned. Let us correct the mistaken feeling that a mere numerical increase of our churches is a supreme object, and a real occasion for unmingled rejoicing. What is the addition of numbers without piety? As the swelling of the body with diseased flesh produces suffering and death, so must we fear that a similar unwholesome influence exists in our churches, causing their present sad declension, and threatening other and aggravated evils.

3. The evils lamented by us may be justly attributed to some of the means used to promote revivals of religion.

These demand more of specification and careful analization, than we can devote to them at present.

We shall involve a good deal when we say, that some new and eccentric modes of preaching, some novel and attractive measures, and some very startling results, constitute the popular idea of a revival. The accomplishment of good in the church, whenever spoken of, carries forward the minds of many to "a protracted meeting," when as an integral part of the same, there are to be present some strangers or rather some *strange men*. Then, without reference to the preparation of the church, and with a kind of confidence which is presumption, the conversion of souls is looked for as a matter of course. As a sure consequence of these efforts, all other means are apt to be despised, and a vitiated appetite is formed, the certain precursor of

leanness and feebleness, because it loathes the substantial food of the gospel. Pastoral ministrations are rather endured than esteemed, unless, indeed, this perverted state is consulted, and topics of hortatory address, and means of moving the passions, are used to the exclusion of closely studied exhibitions of the doctrines of the gospel, and a plain yet faithful enforcement of "the truth as it is in Jesus." The great evil of all these peculiarities, is, that they tend to exclude those forms of action and influence, which gradually bring up a church from weakness to broad and deep efficiency. A kind of hot house system will be adopted, and plants of an unnatural growth will fill up our churches, which will wither away, and be soon succeeded by desolation. We might trace these influences and contemplate them in other respects so as, affecting to confirm us in the opinion that revivals (so called) are often brought about and sustained, by a course of means calculated seriously to affect the spirituality and real prosperity of our churches. But we forbear on this point, and proceed to remark upon another and the only additional cause, we shall now mention, of the declension of the spirituality of our churches, which is—

4. An undue regard for, and reliance upon mere accessories,—such as wealth, worldly influence, and others of a like character.

We have no objection that these should occupy their proper places in the church. Let them be subordinated to more essential influences, and sanctified to the advancement of the Divine glory, and then they will have their real importance. But if these are regarded as matters of supreme necessity to the advancement of the cause of truth, there will follow a train of influences, subversive of the true power and glory of the churches of the Lord Jesus. A system of expediency and a religion of formality would work out the ruin of the church sooner than any other given causes; and these will inevitably prevail where there is undue regard for the things of which we now speak.

And in the feeling which prompts to these mistaken reliances, there is a spirit manifested which is fatally sure to secure the destruction of our churches. Does it not entail upon it the curse of Almighty God; is it not a self-sufficiency which his word denounces, the folly and guilt of which his judgments will awfully confirm? O let us be instructed by the sad results which have ensued to others, and whose history teaches us that nothing can more effectually secure the downfall of a people than their undue dependence upon mere worldly agencies.

If we are right in apprehending these as some of the influences operating upon the character of our churches, then we must feel assured that spiritual declension will abound among them. But is there any kind of necessity that these influences should continue, or declension prevail among them?—assuredly not. There is a demand that these things should be corrected.

From the Discourse of our Associate we extract the following:

Let us now refer, for a moment, to the glorious events which will characterize the spread of the Gospel, the conversion of the nations, and the universal dominion of Christ, predicted in our passage as the result of the coming of Shiloh.

These results are expressed in the text in brief, but emphatic language. "Unto him shall the gathering of the people be." It is in another place predicted of him that "He shall gather together in one all things in Christ; both which are in heaven and which are on earth; even in him, in whom we have redemption by his blood, the forgiveness of sins." This whole world shall be subdued unto him, and

"Jesus shall reign where'er the sun
Does his successive journeys run."

Reference is had, in the form of the language in the passage, to the military gathering of a tribe to the standard of their leader. The ensign of Judah was a Lion, which marched in the van of their victorious armies. On this account Christ is sometimes called "The Lion of the tribe of Judah." In every movement which characterized the deadly conflict upon the field of battle, the eye of the soldier was fixed upon the advancing standard, around which gathered, for the honor of their country, the noble, the generous, and the brave. Such a centre of attraction, amidst the conflicts and strifes of this world, is Jesus Christ; not to Judah and the Hebrew tribes alone, but to all the kingdoms, and nations, and people, of the earth; not to contend for the honor, and power, and wealth of this world, which will so soon fade away and perish, but for enduring honors, and glory and immortality—eternal life. God is no respecter of persons. Consequently in Shiloh, the Messiah, the middle wall of partition between the Jews and Gentiles is broken down. In him there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free; but all are one in Christ. He is the supreme ruler, and all of every nation, are invited to him, and those who come and are renewed by his Spirit, are entitled to all the advantages and blessings which belong to citizens of his spiritual kingdom.

As the centre of so great and glorious a union, Jesus Christ is all that is required. He is our prophet, our priest, and our king; to foretell, and consequently to prepare us for every event; to offer for us acceptable sacrifice, and to direct and lead us in every action.

To gather to him all nations, languages and people, of our round earth, various and efficient instrumentalities are to be employed, the principle of which is the preaching of the gospel. "Go ye" said the ascending Shiloh to his ministry—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And for your encouragement, remember that "all power in heaven and on earth is committed unto me." You are my *servants*,

sent to do my work, and you shall be *successful*. To guide in the accomplishment of this great achievement, he has given his revelation; the Holy Ghost has been sent forth to make effectual his written and preached word; and he has constituted the Church his representative on earth to facilitate the merciful designs of his infinite grace, and to fill the earth with his glory. Through these means shall all the people be gathered unto him.

When we look abroad upon the nations, we cannot but perceive that much of this work yet remains to be accomplished. Eighteen hundred years have passed since the Gospel Kingdom was visibly established. During the primitive ages of the Church, when to profess the religion of Christ was to forfeit honor, wealth and life, religion, in both its doctrines and its practices, remained comparatively pure. No man entered, except in rare instances, the sacred ranks in whose heart the love of the world was a predominant principle. Under these circumstances, notwithstanding the barriers by which it was opposed, the zeal of the Christians by the blessing of God, pushed the conquests of the cross into most of the nations then known to history. Falsely imagining that the victory was now almost gained, religion, hitherto simple and unassuming, began to feel the spirit of ambition, and panting for earthly distinction and honors, she clothed herself in purple, and ascended the throne of the Cæsars. From that hour the receding darkness began to steal back upon the world, and the minds of men to grow more and more shadowy and dark. The Church of God returned into obscurity: the wicked world assumed her name and station; the ministers of iniquity reveled in her forsaken sanctuaries; the Bible was suppressed to give place to the Missal; and Popery, gaining unresisted rule, locked in the chains of ignorance, the nations of the world.

The true Church of Christ, branded with the odious name of heresy, was hunted, persecuted, and destroyed, for a thousand years, but "the gates of hell" did not prevail against her. The mercy of God was not destined to sleep forever. The sun of what has usually been called the *reformation*, but which was, indeed, not a reformation of the Church, because Popery had no claims to be considered a Church; but of a *revival*, or *resuscitation*, of religion, at last arose. One after another the manacles of superstition have been broken. The Bible has been restored to its place in the sanctuary, and at the domestic altar; the truth has again found admittance to the hearts of men; sacred learning is attracting interest; his holy word is rapidly going forth in all the languages spoken by the human race; and the Church has once more emerged to view, "fair as the moon, clear as the sun and terrible as an army with banners." Missionaries are penetrating all lands. Still, of the nine hundred millions of inhabitants that at present people our earth, but a small part recognize, even nominally, our heavenly Shiloh. We cannot, however, be deceived as to the fact that the full period of the

gathering together to Christ is not distant. The Church, like a mighty army, is deliberately forming herself into battle array. Already at some points, the conflict is raging. The war shout swells from the valleys and echoes among the hills.

A part of *Europe* has long since submitted, and all her teeming nations shall soon throw aside her rosary and her images, and be gathered to Christ. Luxurious *Asia*, forgetting, on the one hand her Koran, and on the other her idols, and sable *Africa*, abandoning her fetishes, shall come. Boodh, and Confucius, and Juggernaut, shall cease to reign, and the millions of China shall be gathered; and Hindostan and Siam, and Burmah shall bow themselves; and the war-whoop of the American savage shall be strangely transformed into songs of praises. The heathen will have been given to Christ for his inheritance, and the uttermost parts of the earth for a possession. His Kingdom shall fill the universe, and he shall reign forever and ever. For unto him shall be the gathering of the people. How full of delight will be that glorious period! The earth shall again bloom in the purity and freshness of Paradise!

"One song shall employ all nations, and all cry
Worthy the lamb, for he was slain for us;
The dwellers in the vales and on the rocks
Shout to each other, and mountain tops
From distant mountains catch the flying joy,
Fill nation after nation taught the strain,
Earth shall roll the rapturous hosannah round."

For The Baptist.

REVIVALS—LIBERTY ASSOCIATION AND THE BAPTIST.

Rev. Dr. HOWELL,

Dear Brother:—On Thursday before the first Sabbath in September, I commenced a meeting at Hillsboro', in Coffee county. On Friday, br. Luck joined me in my labors. We continued the meeting for several days and nights in succession, during which time there were many who came forward, requesting an interest in the prayers of the Christians, three of whom were enabled to rejoice in the love of God. Here we met with much opposition, not only from the enemy of souls, but, also, from those who professed to be the lovers of Jesus Christ. But, notwithstanding all this, the doctrine that the Missionaries proclaimed on that occasion, made a deep, and I trust, a lasting impression on those who were in attendance.

We left another appointment there, including the 1st Sabbath in November next.

On Monday the 9th inst. I started for the Liberty Association, to be held with the Poplar Creek Church, Limestone Co., Ala. I arrived at the place late Thursday evening, and found a splendid Camp-ground, and the tent holders all in their places, waiting to receive all those who wished accommodation.

Friday 13th.—The Association convened. Eruther B. Kimbrough was chosen Moderator, and G. L. Sandidge Clerk.

The number baptised during the Associational year was one hundred and nineteen. Two Missionaries were in the field a part of the year; and for their services the Association gave them one hundred dollars each, a greater part of which was made up there. And, also, one hundred and thirty dollars were subscribed to employ a Missionary to ride and preach a part of the present year.

Every thing moved on smoothly and harmoniously during the Association, and a greater missionary spirit was manifested amongst the members than heretofore. They seemed not only willing, but anxious that the glorious and soul cheering rays of the Gospel of Christ should shine into every dark corner of the world, and that all should be brought under the divine influence.

The following resolution was presented to the Association by br. G. L. Sandidge, and unanimously adopted.

Resolved, That this Association earnestly recommend to all the members of our Churches to subscribe for THE BAPTIST, believing that Periodical to be a true exponent of baptist principles and doctrines, as well as a source of much religious information.

The Association then adjourned, to meet with the Mulberry Church, in Lincoln county, Tennessee, on Friday before the third Lord's day in September 1845.

The Camp-meeting continued until Thursday evening, during which time God was pleased to bless us abundantly with the outpouring of His Holy Spirit. The children of God were filled with that joy which is inexpressible and full of glory. Sinners were cut in the heart, and were heard to cry aloud for mercy. Mourners were enabled, by grace divine, to rejoice in sweet anticipation of a glorious inheritance at God's right hand. About thirty were enabled to tell to all around what a precious Saviour they had found. Twenty-four attached themselves to that Church by experience, eighteen of whom were immersed.

Although we had feasted together on the love of God for many days, and felt that we had obtained like precious faith,—that we were children of the same kind Father,—and that our joys, our hopes and our interests were one, the time rolled around when we had to part. It was a solemn time indeed. We were parting with mourners, who were

weeping and groaning for redemption. We were parting with kind and beloved Christian friends, never more, perhaps, to meet with them until we meet in those high mansions above the skies, where we will never more say farewell.

I am your brother in Christ,

J. M. D. CATES.

Sept 23, 1844.

LIBERTY ASSOCIATION AND BAPTISMS.

SHELBYVILLE, Sept. 24, 1844.

Rev. Dr. Howell: I have just returned from the late anniversary of the Liberty Association, (which was held with the Poplar-creek Church, Alabama.) This is an active energetic little body, actuated by a true missionary spirit. She has had two missionaries in the field, a part of the past year, whose reports were favorable. Elder S. Wood reported that he had spent one hundred and fifteen days under the patronage of the Association during which time he had rode 1,800 miles, witnessed the conversion of about 60 persons, the accession of 71 to the churches, and baptised 36. Elder J. M. D. Cates reported he had been in the field seven months, had rode 1,400 miles, preached 100 sermons and had witnessed the conversion of 94 persons. On Lord's day a public collection was taken up for the benefit of the missionaries, to whom the association had become indebted. I do not know the amount collected, but I would suppose it was at least thirty dollars. On Monday morning it was announced to the association by the executive board, that they were still in arrears with their missionaries about one hundred dollars, which amount was raised forthwith by individual donations. They also subscribed \$130 to employ a missionary a part of the ensuing year. Such was the harmony of action, and unanimity of feeling among these brethren that by two o'clock on Monday they were ready to adjourn, with a spirit that will enable them to anticipate with delight the approach of their next anniversary. Oh! that all the Baptists in Tennessee could see how the Liberty brethren meet, transact their business, and part. Surely if their spirit was carried out by the denomination it would commend our associations to the world and shed a powerful spiritual influence upon the churches. They passed a resolution earnestly recommending their members to become subscribers for "THE BAPTIST," believing it to be a true exponent of Baptist principles.

The meeting which was commenced on Friday the 13th inst., was protracted until Thursday the 19th. I arrived on the second day of the meeting and stayed on the ground until it closed. The brethren and friends had prepared a number of very commodious camps and were well prepared to accommodate all who attended. It was truly a time of refreshing from the presence of the Lord. Thirty were hopefully converted—24 united

with the church, 18 of whom were baptised by Elder Seale, their pastor. Many others were anxiously enquiring what they must do to be saved.

A. W. MEACHAM.

P. S. Baptisms.—At the last meeting of Mount Lebanon Church I immersed sixteen. The good work of the Lord appears to be still advancing. Several are expected to join us at our next meeting. On the 11th inst. three were baptised at New Hope, by brother Hillsman.

A. W. M.

THE CREED OF MAIMONIDES OR ELEMENTS OF JEWISH FAITH.

I. We believe in the existence of a supreme God, who created, governs and sustains the universe.

II. We believe that this Being is the only true and living God, the *only* Divine Being, *only one in unity*, and without plurality in any sense whatever.

III. We believe that God is incorporeal and incomprehensible, that He has never put on the figure or body of any thing in creation, and that there is nothing like Him in the universe.

IV. We believe that God is without beginning and without end, and that He is the *only Eternal Being*.

V. We believe that God reigns alone in the universe; that there exists no Mediator between man and his Maker; and that it is proper to pray to *Him* only, and not through the merits of any other being.

VI. We believe that the prophets were the *only* persons inspired by God, and that all their words are true.

VII. We believe that Moses was the greatest of the prophets, and that none has appeared like unto him.

VIII. We believe that the divine law in our possession, is that which was delivered to our Fathers by Moses, and that all divine communication ceased with Malachi—the last of the prophets.

IX. We believe that the divine law delivered by Moses will never be changed nor altered.

X. We believe that God knows all our thoughts and actions.

XI. We believe that God rewards all who observe His commands and punishes those who transgress them.

XII. We believe that the Messiah announced by the Prophets is not come—the prophecies in relation to his coming not being fulfilled.

XIII. We believe that the soul is *immortal*, and that we shall be accountable for our actions in the life to come."

The above creed we read, inscribed on a pannel along side of the Ten Commandments in the Hasell street Jewish Synagogue, Charleston, S. C., in the fall of 1841.

C.

For The Baptist.

Dear Brother Howell:—When I wrote the following piece on the 4th day of July, 1844, I had not the most distant idea of its ever appearing before the public. My object was, to pen down a few of my thoughts relative to the above date, &c., and the movements of the people in this trying crisis; and show them to some of the Ministers of the Gospel, and leading members of the Church, that I thought were a "little too smart." And to my entire astonishment, both preachers and people, on both sides of the question, earnestly requested me to send it on to you, to be published in your excellent paper. Unto their solicitations I have consented, with a hope, that it may be of some use to *those* who fill the most important and solemn trusts among the human family, with their respective charges.

MOUNT EBENEZER, (near Alexandria,) ?
July 4th, 1844. S

This is a memorable day! This is a great day! This day, sixty-eight years ago, our Patriotic Fathers, in council, declared our United Colonies Free and Independent of Old tyrannical Britain; and the Lord God of Sabaoth sanctioned the *Declaration*, and led forth our victorious fathers and grand fathers to a glorious conquest over all our enemies, into the enjoyment of perfect Liberty and Independence, while the temples of usurpation and ecclesiastical power felt the awful shock, and give back, and the Temple of Liberty raised her high towering spires to the skies, while the Heavenly Dove with the Olive branch of Peace, perched high on those lofty pinnacles, with her lovely wings spread from Maine to Georgia; raising and placing *all* the dear children of God on an equal standing, and giving *them* the glorious liberty of conscience, to worship the God of heaven and earth, under their own vine and fig-tree, agreeably to their *own free choice and desire*.

And this *day* the people of our land, in every direction, meet in order to celebrate the *day*, and talk about our liberties and privileges. This is right, if they would all unite to adore and humble themselves before the Lord Jehovah, for his unbounded goodness, love and mercy towards them as a nation.

But when those meetings are gotten up for political purposes, they are only calculated to produce an excitement, and intoxicate the brain and sober senses of the people. Hence I am bound to declare an unfellowship against

them in toto. I am professedly a patriot; the son of a patriot, and the grand son of a patriot, and both of them bore arms in the Revolutionary struggle, (the latter was taken prisoner on board of a British ship of war.) And although I believe that the true genuine principle of the *real* patriot is the *same* principle that actuated the minds, filled the hearts, and fired the zeal and courage of our dear old Patriotic Fathers and Grand Fathers, and caused them to undergo and bear the toils of a long and protracted war without a murmur; yes, and even caused them to bleed, and groan, and *die*, to obtain the glorious Liberty and Independence that we, their offspring, are now so richly enjoying; nevertheless, I cannot fellowship these meetings, so prevalent in our land; gotten up in these days of political strife, distress, and trouble, which are only calculated to excite the feelings of the *two* great contending parties; widen the breach between them, and ultimately lead to blood-shed, and the final dissolution of our happy *Union*, unless the good Lord in mercy graciously be pleased to interpose in his divine Providence, and quell the raging tumults of the nation.

Now, my humble opinion before my God is, that if the Ministers of the Lord Jesus Christ, of every denomination, would have nothing to do with these political meetings, directly or indirectly, but on the 4th day of every July, and all others, from Maine to Florida, and from the Atlantic ocean to the Rocky Mountain, would call their respective congregations together, and pray, preach, and hear the glorious Gospel of the blessed God, and *all* unite in heart and soul to send up their humble petitions to the divine throne for the protection and defence of their blessed liberties and privileges, and for the advancement of the precious *cause* of Immanuel, in the destruction of sin and Satan's power, and in the salvation of immortal souls, the gates of heaven would fly wide open, and the Lord Jehovah would hear their cries and answer their prayers; and Jesus, the Son of God, would sway his peaceful sceptre from one end of the land to the other, and peace, love and goodwill, like a gentle stream, would flow through all our borders.

And finally. If all our officers, from the President down to the Post Masters, would only attend to the duties of their respective offices, and give the great mass of the people time to seriously think and reflect soberly, they would march up in a solid phalanx to

the ballot boxes, in the peaceable possession of their *right minds*: and we might hope once more to get a WASHINGTON seated in the Presidential *Chair*, to rig, equip, man, and navigate the old ship of State, and quell and regulate the disorders of our Union.

The Lord in mercy hasten such a blessed time! The Lord in mercy pardon all the sins and ingratitude of our nation! The good Lord in mercy grant to pardon and forgive the sins of *all* his people, of every name! The Lord in mercy grant to magnify the riches of his grace in the salvation of every poor sinner in our land, and throughout the whole world, for Jesus Christ's sake. Amen, and Amen.

WILLIAM DALE.

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

BY MILTON A. HAYNES, ESQ.

After alluding to the circumstances, under which he appeared before the audience Mr H. said: "We are assembled to-day for the purpose of celebrating the event which gave birth to our nation. The feelings and motives which prompt us to give this manifestation of our national gratitude, are intimately connected with the noblest impulses of our nature. Man's life is made up of events: and of events too, so intimately connected and blended together, that he seldom feels a pang of woe, or experiences a thrill of pleasure, which is not felt and experienced by those around him. The man's own birth-day is not alone a day of rejoicing to himself, but a day of festivity to his friends. The birth-day of a brave and victorious general, reaches further, and calls forth the joy and gladness of his followers; and when to the character of a victorious and successful general, is added that of a patriot, a national benefactor, or the founder of an empire, the circle is still enlarged until it embraces a people, a nation.

But how much more absorbing, how much more noble, and elevated becomes that feeling, when it is excited by the recurrence of the day, which gave birth, not to a single man, nor to a victorious general or a hero, or a national benefactor—but to a nation of freemen, to an empire of freemen, governed by themselves, defended by their blood, and cemented by the lives of their fathers, and built up upon the great *platform* of equal rights, and equal liberties? Then it is, that every circumstance which attended its formation, every incident which was connected with its establishment, receives a new importance. They rise up into bolder relief, they are recounted in story and in song, by the tongue of eloquence and by the pen of the historian;

and they all reflect back their light to the *great event*, until it stands forth, as it should stand forth, a great national epoch, clothed in redoubled brilliancy and splendor. We then love to trace those scenes, and those incidents, upon whose existence was moulded our national character, our manners, our laws, our glorious institutions, the spirit of our people, and from which has arisen that great tide of moral, social, political, intellectual and religious improvement, whereon our splendid empire of liberty, wealth, and mind and morality, are borne in their onward career of glory and fame.

We begin to enquire, when we look abroad upon such a scene, who were those who bequeathed to us, this glorious inheritance? Whence came they? What perils? What dangers beset them? What sorrow, and grief and oppression have they endured that we might be free and happy? With what steps did they march along the rugged path of duty and patriotism, in "those times that tried men's souls"? How bore they themselves in the high estate, to which they won their way, by their own unaided efforts?

Leaving all else behind, I come to-day, to answer these questions; I come to picture the toils and the suffering, the hardships, and dangers, the struggles and the triumphs, in which our ancestors—the first settlers of the Cumberland Valley—the old pioneers of the Bluff—participated, in which they suffered and toiled and bled, and finally triumphed, that we might to-day enjoy the privileges and blessings of our glorious and happy *Union*.

The early history of Tennessee is involved in no mystery. Every step in her progress, from the first moment of the occupation of the country by the White race, is known. It is true, she was not one of the original 13; for at the beginning of the revolution, Tennessee was but an infant colony of North Carolina, under her laws, and forming an integral part of her territory. Her population did not exceed 6,000, scattered along the beautiful valley of the Watauga; but as a part of North Carolina, her voice was heard in the Congress of '76.

After referring at some length, to the early settlements in East Tennessee, the Indian wars, and the battles of Camden, Monk's Corner, Cowpens, Eutaw, and King's Mountain, and alluding to the part which East Tennessee bore in those scenes, Mr. H. proceeded.

Although it is true, that Tennessee had no immediate agency in procuring the declaration of Independence, whose eloquent and thrilling words you have heard to-day with such profound attention, yet she did not need it to show herself the friend of freedom and independence. They had already declared Independence in the bosom of the Western wilderness; it was the love of liberty and independence, which ten years before, made them leave the homes of their youth to seek an exile in the untrodden mountains of Tennessee. Hither they came, and when they

looked abroad on the wild woods and valleys and mountains, and beautiful rivers, and wandered through the deep forests, in which they had made their homes, they felt, that their spirits were

"As boundless, and as free."

Hence when the bold and daring Ferguson, at the head of his victorious army, covered with the glory of the fields of Camden and Catawba, threatened to invade the soil of Tennessee, and to curb the indomitable spirit of her mountaineers, these hardy pioneers, few but undismayed, marched forth to meet them; they did meet them. But they met them beyond the broad blue line of our Eastern mountains, far beyond the valleys of our own beautiful rivers, they met, they fought, they conquered them. There it was they

"Turned back the wave of proud invasion,
And won the battle for the free."

Here alone, in our own valley, and upon our beautiful rivers, upon our own fair hills, and upon the blue summits of our eastern mountains, here alone, in all our country, did the hostile foot of foreign soldier never tread! And so shall it ever be! Honor then, to the little band that left their wives, and their children, at their humble homes, exposed to Indian barbarity, and marched to meet, to repel and to conquer the invader.

But, my countrymen, the scenes by which I am this day surrounded, the names of your little streams, the names and lineage of many of those who mingle so joyously in the festivities of this celebration, remind me that there was a band of gallant and chivalrous sons of Tennessee, who have not yet been mentioned, whose toils and whose sufferings, whose deeds of daring, and whose chivalry, (worthy of the days of romance) entitle them to a passing tribute. They remind me that on a celebration intended to do honor to the "men and the times," which gave birth to this glorious republic, it would not be unbecoming in us, their descendants, in the great valley of the Cumberland, to indulge in a pleasing retrospection of the scenes and incidents of our own peculiar history, of our domestic history, if I may so speak, of our fire-side and household history. It is meet and fit that we should refer to these early times—for it was *here*, in the very valley, wherein we stand, and upon the very river, whose pure waters wash the foot of yonder's hill, the early pioneers of the country "first broke the cane, and hunted the deer and the buffalo." They were the framers of our laws, and our constitution, the founders of our manners and our customs, of our government and our institutions, and to their spirit and to their genius we owe whatever of distinctive character as a people, we possess.

In speaking of this part of our early history, I shall necessarily speak of those whose children and whose descendants still linger amongst us; whose very names are as familiar as household words. I must speak in their presence, and of their ancestors. For who does not feel to-day, that he is transported back a half a century, when he looks around him and asks, the early pioneers of this coun-

try, the renowned warriors and hunters of the Cumberland valley, the exiles of the *Bluff*, where are they? Where are those brave, and valiant and generous old men, Roberson, Rains, Buchanan, Spencer, Eaton, Neely, Smith, Drake, Wells, Williams, Frederick Stump, De Munbrane, Manco, and Ramsey? Where are they? We look around us, and are ready to exclaim, they are all here! These are their children! They are with us, and they are a part of us.

[TO BE CONTINUED IN OUR NEXT.]

HOME MISSION DEPARTMENT.

MICHIGAN.

From Rev. John I. Fulton, Tecumseh.

"The young members of our church remain steadfast, the church enjoys union, and notwithstanding we meet opposition on account of our distinguishing sentiments, our meetings are well attended and we have voted to enlarge our place of worship for the convenience of our congregation."

WISCONSIN.

From Rev. Jeremiah Murphy, Union.

"Janesville, as you know, is one of my stations. Its importance is daily increasing. More than 60 acres of ground on the west side of the river were laid out into village lots last spring, which is about equal in measurement to the village plot on the other side. Rising of 30 buildings are now in progress on this new addition, among which is a stone edifice, 64 by 52 feet and three stories high, for an academy; one of the halls of which is to be fitted up for public lectures and preaching. I consider Janesville as ready for our labors. It is like a field not only broken up, but cross-ploughed and harrowed, and all ready to receive the seed. There is now a Sunday school and weekly prayer meeting, sustained chiefly by Baptist members.

"Our congregations are uniform and large, comprising all classes in the village and vicinity. We have appointed a meeting this month for the purpose of forming a church. I hope brother Delancy, of your State, whom your Society have recently appointed for this Territory will take the charge of it.

"About two years ago a settlement was commenced 8 miles south west from Janesville, by a brother from Michigan. It has now 75 families, among which are about 20 Baptist members. I have occasionally visited them during the past year, and no other minister has ever preached in the place. They are anxious to be constituted into a church and that I should preach to them.

"There is another settlement about 8 miles north of this place, where a church could be gathered, if they could be assisted to a supply of stated preaching a part of the time."

MISSISSIPPI.

From Rev. N. N. Wood, Vicksburg.

"We cannot yet mention among the encouragements in our enterprise large necessities to our number, but there is a growing

interest in our cause among the community and a steady and increasing influence gaining upon the public mind, neither of which could be of easy or immediate acquisition. The community begin to be persuaded that the denomination have both the ability and the will to effect something here, and I am glad to say that they have given us quite as liberal aid towards erecting a meeting house as all circumstances considered, could be expected. The walls of the house are up about to the galleries, but the building is suspended for a short time. I hope it will be recommenced soon."

MISSIONARY SPIRIT AND SUCCESS.

The Rev. John Jones labors as a Missionary of the Home Mission Society, in Putnam and Hendrix counties, Ia. At the time of his appointment, a few years ago, the population was sparse; many of the settlers were recent immigrants from other states; a large proportion were clearing their farms and but few in possession of more money than was requisite to supply their immediate wants. In addition to which the churches he supplied were, in many respects, feeble and endangered by the anti-mission influence which existed around them. Since then, he has baptized about 200 persons; two or more churches have been organized in his field, and by his exertions three meeting houses have been completed, or are in progress of building. Until additional laborers can be obtained he will supply four churches.

In a letter of August 31st, alluding to the fact that he is still sustained in part by missionary funds, he offers as reasons that it has been found necessary to employ an itinerant to labor within the bounds of the Association, and that the churches under his care, having been active in promoting the measure, are now liberal in carrying it forward; which added to the heavy drafts upon their means in building their houses of worship, rendered it impossible for them to relieve us at present of the necessity of aiding in his support.

With such evidence of the benefit of our Home Missionary operations as is contained in the above, our friends will certainly feel encouraged to continue and increase their efforts in our behalf.

BENJ. M. HILL, Cor. Sec.

NEW VERSION.

We have in the following article a new version of an old text. We give our readers the exegesis as it is, without comment:

From the Boston Recorder.

A TEXT FOR MINISTERS AND POLITICIANS.

PHILIPPIANS; 1: 27.—*Only let your Politics be as it becometh the Gospel of Christ.* This is, of course, a new translation. The passage as it stands in King James' Bible, who probably thought that ministers and apostles should not meddle in politics, is thus—"Let your conversation be as it be-

cometh the Gospel." In a free country, we suppose we may enquire which or what is the true translation,—that which corresponds most nearly with the exact meaning of the original.

The word 'conversation' occurs in our English version of the New Testament eighteen times. In fifteen of these, the corresponding word in the original is some form of the verb *anastrepho* or the noun *anastrophe*, both of which mean general conduct or general manner of life, and are properly enough translated conversation. In one instance—"Let your conversation be without covetousness,"—the original word is *tropos*, and might more strictly be rendered, "let your disposition be without covetousness," or "be generous hearted." In the remaining two, one of which is the text above and the other is the subsequent verse of this same Epistle, the original word is a form of the verb, *politeuo*, or the noun *politeuma*. Now what is their true import?

Let us consult the lexicons, and as Donagan's seems to be just now the standard one, we will take that. We find it in several kindred words, the meaning of which is given as follows:

Polis—a city; a town, a state, the commonwealth.

Polites—a citizen, a fellow-citizen.

Politeia—the condition or life of a citizen; the life or business of a statesman; the management of public affairs; politics, &c.

Politeuma, which is the word used in Philippians 3: 20, is defined as meaning the same.

Politikos, (adjective)—pertaining to, proper, or peculiar to, or becoming a citizen, citizen like, pertaining to, proper, or suitable to a statesman, politician; or one taking part in politics or government; political, skilled in politics, &c.

Politeuo, (verb)—a form of which (*politeusthe*) is the original of the passages above, is thus defined—"to be and act as a citizen; to follow the life and occupation of a citizen, especially, to take part in public concerns and politics; to discharge the functions of a public office; to manage and minister State affairs, in general, to live and demean one's self as a citizen.

These words, it will be seen, are the very words in Greek which correspond with our English words, city, body-politic, citizen, citizenship, political, politics and the like. The definitions quoted, are the definitions just as they are given, *italics* and all, in the present most approved Greek lexicon, and without any reference, of course to the question of the true translation of the text in consideration. And yet that which is given as the "general" meaning of the very word used in this text, is—"to live and demean one's self as a citizen?" and that which is given "especially" as its meaning, is—"to take part in public concerns and politics."

We submit it, then, to all candid and conscientious minds, whether ours be not the true translation of the inspired word; and whether the real injunction of the apostle to

ORIGINAL TIGHTLY BOUND

the Phillippians were not just this—"Be your conduct in all civic relations worthy of the Gospel of Christ?" For ourselves, we cannot doubt it.

OUR POSITION DEFINED.

We find the following in a late number of the Biblical Recorder, and most heartily approve, and fully adopt as our own the whole article:

1. We go for the American and Foreign Bible Society as it is—charter or no charter. We esteem it among the most important of all our general institutions. We hope to be among the last to desert it.

2. We go for the American Baptist Home Missionary Society, as it is, and as it has been—and solemnly deprecate all tampering with its constitution, in order to meet the demands of new and upstart reformers. We are especially opposed to any action, on the part of the South, in reference to the proposition to dissolve the society, or to alter the constitution.

3. We go for the Triennial Convention as it is, and as it has been for thirty years, without modification or change. Its foundations were laid, and its superstructure was raised by the wisdom and piety of our fathers. Let not the hand of the reckless innovator disturb its solidity, nor alter nor spoil its proportions. Let the anniversaries be kept free from noisy strifes and party contests; and let its well known constitutional objects engage all hearts and occupy all hands.

4. We go for *Union* with the North as long as union is practicable on equal and honorable terms. We have confidence in our Northern brethren; in their piety, their wisdom, their zeal, their honest intentions. We have loved them—we love them still. We deprecate disunion as a severe trial to our feelings, and as a sad calamity to the cause.

5. If the South and the North must separate, we say let the South have no agency in bringing about the result. If the genius and the constitutions of our general institutions shall be changed, so as to compel Southern men to withdraw, we say let those changes be effected without Southern concurrence, and in opposition to Southern principles and Southern protestations.

6. As it regards the abolitionists—as it is now obvious that they cannot, consistently with their avowed principles, remain in our general institutions, *as they are*—we are clear for permitting them to withdraw, and for thanking them for doing so.

For the Baptist.

CONTEMPLATION.

Contemplation! how surpassing sweet,
To eye in faith upraised above;
To spirit how'd at Jesus' feet!
'Tis knowledge of the Saviour's love.

Contemplation! to the christian heart,
Thou art man a from on high,
'Tis were religion lost; with thee to part,
Religion gone; truth, the world would fly.

Nashville, Sept. 17, 1811.

FOREIGN LETTER.

Extract from Mrs. Edmond's letter to the Christian Reflector:

"We took a walk through Bunhill's Field Cemetery, one morning to visit the tombs of Bunyan and Isaac Watts, whose dust is there interred. They were very plain and we had some difficulty in finding them. On Bunyan's was simply engraved, 'John Bunyan, author of Pilgrim's Progress;' and this is enough for the name of him whose relics moulder below is engraven upon the hearts of thousands, and will be for ages to come: the pious pilgrim has long ago entered into the celestial city, and many are now following him thither directed by the waymarks he left behind. The inscription upon the tomb of that eminent poet and divine, Isaac Watts is one he himself furnished, desiring it should be engraven thereon. His happy spirit is chanting now with angelic choirs the praises of that God he here on earth so devoutly sung, and there seems to come a voice from the tomb where his little dust reposes, saying in the language of one of his own sweet hymns:

"My flesh shall slumber in the ground
'Till the last trumpet's joyful sound—
Then burst its chains in sweet surprise,
And in my Saviour's image rise."

We saw in this cemetery the tombs of many other good and eminent men, but none to us were so attractive as those of Watts and Bunyan. Their names had been familiar with us from childhood, and there seemed to be a sacred charm around their graves, which prompted us to linger.

We paid a visit to Hon. Edward Everett, our American minister, the other day, having a letter of introduction from Gov. Briggs, and were much pleased with the interview. Having expressed to him our desire of gaining an admittance into the Houses of parliament, he kindly handed us his card and seal which he said 'would doubtless gain an access to the House of Lords for Mr. Edmond but he feared their lack of gallantry might exclude his lady.' Nevertheless we both went, and upon announcing ourselves as foreigners, Americans, we had the good fortune to obtain for us both permission to enter, of which we gladly availed ourselves, and were soon in the presence of the august assembly. Arrayed in their heavy, powdered wigs, falling down upon their shoulders, and their black, flowing robes, they were quite imposing to the eye accustomed only to republican simplicity. The theme of debate was a writ of error in O'Connell's case. Lord Lyndhurst, chief judge, occupied the chair, and the attorney general of Ireland was addressing the house. We saw among others of the nobility the venerable Duke of Wellington and Lord Brougham, whom we had much desired to see. They both spoke upon another case, and with a considerable degree of eloquence. The Duke of Wellington is beginning to be somewhat infirm. Great respect and honor are paid to him—an equestrian stature made of the cannon taken at the battle of Waterloo, and which was begun by

Chantrey, but in consequence of his death, completed by another artist, has been erected in front of the New Royal Exchange, and called the Duke of Wellington's statue. We went to Buckingham Palace the other day expressly to see the queen, as she should ride out towards Hyde Park, but though we waited a long time, her majesty very impolitely saw fit to disappoint us, and also many of her subjects whom the same curiosity had attracted to the palace gates. She has now gone to Windsor, but we shall probably see her on our return to London.

Aristocracy prevails here with its associate pomp, to what I call a ridiculous extent. So much has it amused me, that I have even presumed to laugh in the very presence of the great ones, at their numerous liveried attendants, and their supercilious airs, and stateliness of demeanor. But merriment gave place to serious reflection when I thought how valueless was all the wealth, honor and pomp of England's nobility, compared with the salvation of one immortal soul, and how few of the number ever bestow a thought upon this truth.

We have visited many other interesting places in and around London, but I must defer an account of them now. Mr. E. and myself desire an interest in your remembrance and prayers.

With much regard and esteem,
I remain your's, &c.,
AMANDA M. EDMOND.

MASSACRE OF ST. BARTHOLOMEW.

No country, perhaps, has ever produced more martyrs than France; after many cruelties had been exercised towards the Protestants, there were a most violent persecution of them in the year 1752, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon the occasion of the marriage of the King of Navarre.

The Queen Dowager, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligny, Admiral of France, was basely murdered in his own house, and then thrown out of the window, to gratify the malice of the Duke of Guise; his head was afterwards cut off, and sent to the King and queen-mother, and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet! After this the murderers ravaged the whole city of Paris; and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder, the groans of those who were dying, and the shrieks of such as were just going to be butchered, every where heard; the bodies of the slain thrown out of the windows, the courts and chambers of the houses filled with them, the dead bodies of others dragged through the streets, their blood running through the

channels in such plenty, that torrents seemed to empty themselves into the neighboring river; in a word, an innumerable number of men, women with child, maidens, children, were involved in one common destruction, and the gates and entrances of the King's palace all besmeared with blood! From the city of Paris, the massacre spread throughout the whole kingdom. In the city of Mesaux, they threw above two hundred into jail; after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses it, like sheep in a market. In Orleans, they murdered above five hundred men, women, and children, and enriched themselves with the spoil.

The same cruelties were practised at Angiers, Troyes, Bouyges La Charite, and especially at Lyons where they inhumanly destroyed eight hundred Protestants; children hanging on their mother's necks, parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them mangled, torn and dead, into the river. According to Thuanus, above thirty thousand Protestants were destroyed in this massacre, or as others affirm, above one hundred thousand. But what aggravated these scenes with greater wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the Pope's legate were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the King, it was immediately decreed that the Pope should march with his cardinals to the Church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that on the Monday after, solemn mass should be celebrated in the Church of Minerva, at which the Pope, Gregory XIII., and cardinals were present; a jubilee should be published throughout the whole christian world, and the cause of it declared to be, to order thanks to God for the extirpation of the enemies of the truth and church in France! In the evening the cannon of St. Angelo were fired, to testify the public joy, the holy city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman Church.

[Rev. John Dowling.]

SLANDER.—Strange what a peculiar pleasure most people take in traducing the character of others, as if their own reputation increased in proportion as that of their victim declined. Let but one in company attack the fair fame of an absentee and all the rest will contribute to its destruction. It is seldom, even amongst professed friends, that one can be found noble enough to defend him against the foul aspersions of calumny.

From the Southern Literary Messenger.
LINES.

"What shadows we are, what shadows we pursue!"
We chase, we chase unreal things,
That flee us as we follow.
We haste, we fly, but swiftest wings,
O'ertake to find them follow.

We chase in youth the roscate cloud,
That flies before, above us;
We clutch to find it but a shroud
To wrap the friends that love us.

Our later years find us the same,
Bright follies still pursuing;
They laugh and flee, but leave the shame
To us of our undoing.

Yet still we fancy that the grave
Can give us peaceful rest;
We yield to earth the gift she gave,
And drop into her breast.

A. JUDSON CRANE.

August 8, 1844.

MARRIED,

On Thursday evening last, the 3rd inst., by
Rev. Doctor Howell, Mr. IRBY MORGAN, to
Miss JULIA ANN DE MOVILLE, all of this city.

DEATH OF REV. ALEXANDER CAR- SON, L. L. D.

This distinguished man, the pastor of the
Baptist Church in Tubbermore, Ireland, and
known in this country, as the author of the
great work on baptism, is dead! He was re-
turning home from a short missionary tour
in Wales, in August last, and in going on
board a steam boat fell into the river, from
which he was rescued, but so much exhaust-
ed and bruised, that congestion of the lungs
occurred and he died in a few hours. His
age was sixty eight. His death is a most
solemn and awful event, a calamity to the
cause of truth. But he was fully prepared
for it, and now calmly rests from his labors
in the paradise of God.

DEATH.

Robert C. Foster, Senr. Esq., one of our
most venerable and respected citizens, died
on Friday last, the 27th September, at the
house of his son, Hon. E. H. Foster, near
this city.

On Lord's day morning, the 29th, our br.
William Jarret expired. He was a pious and
beloved member of the Baptist Church in
this city.

Died, on the 15th inst., in Hardeman county, Tennes-
see, Mrs. Peggy Smith, widow of Peter P. Smith, in the
5th year of her age. Mrs. S. was a native of Granville
county, North Carolina. In 1807 she was married to P. P.
Smith, in the seventeenth year of her age. When thirty-
three years old she made the good profession and was added
to the Bearcreek Baptist Church in Chatham county. From
the time she put on Christ in baptism till the day of her
death, she was faithful to him that had called her to be a
saint. "Be thou faithful until death," it appears, was her
motto. In all her relations in life, she exhibited much of the
meekness and gentleness of Christ. As a wife, she was
confiding and affectionate—as a mother she was kind and
indulgent—as a friend, she was frank and candid—as a
christian, she was highly liberal and charitable. Many min-
isters' hearts have been refreshed by her christian kindness
and attention in brother Smith's hospitable mansion. She
quietly fell asleep in Jesus and while her body rests from

the ravages of a deep seated and complicated disease, her
redeemed spirit, we trust, is at peace with God.

"The ransomed spirit to her home,
The clime of cloudless beauty lies,
No more on stormy seas to roam,
She hails her heaven in the skies."

For The Biblical Recorder will please copy.
August 1, 1844.

OBITUARY.

Died, of congestive Fever, at her residence, in Noxubee
county, Miss., on the 3d of Sept., 1844, in the 31st year of
her age, Mrs. Martha C. W. Brown, daughter of Col. Wm.
Brown. Her illness lasted for a fortnight, during which
time, she manifested a large degree of patience and christian
fortitude. Although her illness, she gave satisfactory
evidence that her faith was strong in the Redeemer, and
that the only comfort she had, was in the religion of her
Saviour. She expressed decided confidence that her way was
clear to the skies. Mrs. Brown was born in Orange county,
North Carolina, and at a very early age, her father emi-
grated to Tennessee. At the age of fifteen, she was married
to Col. Brown, of Giles county, Tennessee, by whom she
became the mother of eight children, all left to mourn the
loss of a most affectionate mother. About two years before
her death, she became a member of the Baptist church at
Prairie Grove, Lowndes county, where she abundantly en-
dured herself as a christian, to all who knew her, by her
pious walk and godly conversation. The loss to the church
and community was large and truly great, and to her be-
loved husband and dear little children irreparable. "Wade,
Blessed are the dead, who die in the Lord from henceforth,
yea, saith the spirit, that they may rest from their labors,
and their work do follow them."

"Farewell my world, I'm going home,
My Saviour smiles and bids me come;
Bright angels bid me away,
To sing God's praise in endless day."

SAM'L. MCGOVEN.

For the Baptist.

OBITUARY.

Died in Williamson county, Tennessee, on the first of
September 1844, our well beloved brother ROBERT BELL,
aged 21 years.

Brother Bell was an esteemed member of the church at
Concord. His godly walk and pious conversation, will
long be remembered by his brethren and relatives.

Brother Bell was the only son of Nathaniel Bell and his
consort. The deceased left two sisters to mourn the loss of
a only brother. One of them is still a shining light in the
Baptist church. His long protracted illness of about thirty
days rendered him very feeble, but his hope was unshaken,
and he took great delight in exhorting his friends to prepare
for that awful change which he himself would shortly
realize.

We believe brother Bell found his Saviour about twelve
months before his death, and was baptized by Rev. T. W.
Haynes.

Brother Bell was a promising young man, bid fair to make
a strong pillar in the church of the true and living God, but
our loss is his gain. He that never erred, saw fit to take him
to himself where he could praise him more perfectly.
J. McV.

RECEIPTS.

For the 1st volume of the Baptist during the past week—

A. V. S. Lindsey, Wm. C. Turner, B. F. Jones, Thomas
Joyner, A. Thompson, H. O. Smith, E. L. Pettus, J. J. Whit-
aker, B. Kimbrough, Mrs. M. Hester, J. T. King, Thomas
Freeman, James Alexander, Thos. H. Maney, B. Galloway,
J. P. Fletcher, G. D. Crosthwait, J. H. Eaton, H. Young, E.
R. Galloway, U. McNeil, J. Molloy, W. H. January, Thos.
Dean, Rev. E. Collins & Co.

"A CARD"

N. J. PEGRAM, H. H. BRYAN.

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Matthew Watson, Esq. }
Rev. H. F. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

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W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. I.

NASHVILLE, OCTOBER 12, 1844.

No. 8.

REV. GARNER McCONNICO.

Our thanks are due, and hereby tendered,
to our excellent brother Denson for his inter-
esting reminiscences of one of our most venerated
Fathers in the Gospel, long since gone
to his reward. We have seen no where any
memoir, or even obituary, of Elder McCon-
nico. He was greatly beloved, and eminent-
ly useful in his life, and his memory should
be affectionately cherished by those who suc-
ceed him in the church.

In his person, as we have been informed
by his associates, brother McConnico was
peculiarly commanding. His stature was
magnificent; his face intellectual; his eye
penetrating; and his whole demeanor marked
with perfect dignity. His intellectual ener-
gy, although uncultivated by the learning of
schools, was of astonishing strength, his
perception quick, and a subject once studied
by him never faded from his memory. His
piety was severe, his presence would instantly
suppress all levity, and his voice was singu-
larly manly and pleasing. No minister ever
enjoyed more fully the confidence, or possess-
ed in a higher degree the veneration of his
people. Indeed, throughout Middle Tennes-
see his popularity was almost boundless.

Father Whitsitt, who was the bosom com-
panion of McConnico for more than thirty
years, could doubtless give us very many in-
teresting recollections of him. We respect-
fully request him to make such statements as
he may think proper to give us for publica-
tion, and also his recollections of Dickinson,
Arnett, Atkinson, and other pioneer minis-
ters of the Cumberland Valley. We wish to
retain the memory of our honored Fathers,
and to transmit it to coming generations.

REMINISCENCES OF McCONNICO.

Rev. Garner McConnico was a native of
Lunenburg county, Virginia. He was born
in July 1771. He was the youngest of three

brothers. Through the instrumentality of
his mother, a woman of extraordinary piety,
he embraced religion, and united with the
Church, at a very early age, and soon after
began to take part in the public exercises of
the congregation. The date of his ordina-
tion to the ministry is unknown to me, but
this event occurred previous to his removal
to the west, which was in his 28th year, in
1799. He emigrated with his family to Ten-
nessee, Williamson county, where he con-
tinued to reside until his lamented death,
which occurred August 1833, in the 62d year
of his age.

My acquaintance with him commenced in
1807, and in 1810, and '11, I lived a near
neighbor to him. We then became warmly
attached, and no circumstance ever sub-
sequently occurred to cool in the least degree
the ardour of our christian friendship. We
were intimately associated for twenty-three
years, up to the time of my removal to Mis-
sissippi, which occurred in 1832. During
the largest part of the time of my residence
in Tennessee, I was a member of his church.
I believe that as a christian brother I had his
entire confidence. We were constantly in
the habit of mutual consultation, regarding
all matters which concerned the church and
cause of the Redeemer. His views and
opinions on all subjects were therefore inti-
mately known to me.

His Bible was his daily companion, no
man ever more closely read, or carefully
studied, its contents, and with his vigor of
mind, quickness of apprehension, and power
of memory, it is not surprising that it was
always most fully at his command. His fa-
vorite books were Gill's Body of Divinity,
Booth's Reign of Grace, and the works of
Andrew Fuller. In doctrine he was truly
evangelical and spiritual in his views, and
taught salvation by grace, through faith in
the Redeemer. He was a moderate Predes-
tinarian, avoiding, with equal care, the ex-