

tions. Besides, to keep up the arrangement of our auxiliary, the Committee of Publication at Nashville have paid out of their own private funds, upward of \$360.

Some books have been left in trust, with brethren in different portions of the State, for sale. Whatever amount may have been sold, we trust will be forwarded to the Association, or sent by mail to Jas. Thomas, Nashville, Depository Agent.

We announce to the churches, in the Western District, that all moneys for books, or for "The Baptist," may be sent by mail at our risk. Let brethren do what they can at once in forwarding money and names for the paper.

A. WEDGE, Agent.  
Nashville, Oct. 20, 1844.

REV. DOCTOR R. B. C. HOWELL:

Brother Pleasant Henderson, was ordained on Tuesday, 14th inst., at Brawlyfork Church, Cannon county. The brethren who formed the Presbytery, were Elders, R. W. January, Wm. F. Luck, Williamson Williams; Deacons, James R. Taylor, John Hollis.

The proceedings were as follows: Ordination sermon by R. W. January, prayer by W. Williams. After which the candidate was presented by the Deacon of the church; a few questions were asked by Elder Williams relative to doctrinal points, all of which being answered by the candidate satisfactorily, ordination prayer was offered up by Elder Luck. Right hand of fellowship, presentation of the Bible and charge, by R. W. January.

The meeting was very solemn and interesting. Brother Henderson will take the pastoral charge of Brawlyfork Church.

Your brother in Christ,  
R. W. JANUARY.

## POETRY.

For the Baptist.

### WHAT IS DEATH.

What is death? 'tis dissolution,  
Of corruption and of soul,  
A deep, and dark joy-rayless portion,  
An endless woe, or heaven-lit goal.

Death! oh 'tis a hopeless feeling,  
A knowledge of ourselves too late,  
God's decree, the past and future sealing,  
The light of truth, an endless state.

Death! alas 'tis vain, and keen regret,  
"Gehenna dark" to hop-less eye.  
"The Christian's sun" in grandeur set,  
The sinner's dark and cheerless way.

Death is the summing up of life,  
And in our first drawn breath doth lie,  
The end of actions, folly, strife,  
The dawning of eternity.

Death! oh death! too dark and sure,  
All, all to thee must pass away,  
And dwell with God, in bliss secure,  
Or endless death, undying die.

GENIO.

October 13, 1844.

## GEMS IN PROSE AND POETRY.

*Extract from Professor Tholuck.*—"When God smites the smitten man should receive the blow, not as the stone would, but as the man would, or rather as the trustful child of God. Is the cup bitter? Man should have sensibility to taste the bitterness, but he should also taste the sweet drops in the cup which are the love of his Father in Heaven."

## LINES.

L. E. LONDON.

"Not yet—the flowers are in my path  
The Sun is in the sky;  
Not yet—my heart is full of hope  
I cannot bear to die.

Not yet—I never knew till now  
How precious life would be;  
My heart is full of love—O Death!  
I cannot come with thee!

But love and hope enchanted twain,  
Passed in their falsehood by:  
Death came again, and then he said—  
"I'm ready now to die!"

## RECEIPTS.

For the 1st volume of the Baptist during the past week—  
John H. Carmichael, John W. Vincent, Mrs. Lucinda Smith, Miss E. Richardson, A. Carter, Elder Robert Sneed, James H. Carson, W. A. Gilbert, J. D. Stamps, Mrs. Mary Hickerson, Coah Sherrill, Rev. R. W. January, W. T. Banks.

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Testaments, large and small without Psalms.  
The Psalms, the new Hymn Book, published by the A. M. Baptist Publication Society, of various sizes and bindings, some of them very elegant.

Howell on Communion.  
Hunt's History of Baptism.  
Ridley's Notes on the Gospels—do. do. on Acts.  
Jewett on Baptism.  
Percy's Scripture guide to Baptism.  
Church Members' Guide.  
Church Discipline, a new and valuable work.  
Karen Apostle, or memoir of the first Karen convert, with notes concerning his Nation, with maps and plates, a new work.  
Memoir of Mrs. Judson, a very interesting and valuable book—a new edition.  
Memoir of George D. Boardman, embellished with a likeness.  
Malcom's Travels in South Eastern Asia—sixth edition.  
Memoir of William Carey, D. D., forty years missionary in India.  
Memoir of Roger Williams, by Rev. James D. Knowles.  
Malcom's Bible Dictionary.  
Wayland's Moral Science, large and small.  
Political Economy, do.  
Bunyan's Pilgrims Progress.  
Marriage Ring, Casket of four Jewels, Bible and Casket, and a great variety of other Books suitable for all ages, from Six and a Fourth Cents to Five Dollars.

JAMES THOMAS, Librarian.

Oct. 12, 1844.

## "A CARD."

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Aug. 31, 1844.

## THE BAPTIST

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# THE BAPTIST.

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R. B. C. HOWELL, } EDITORS.  
W. CAREY CRANE, } "One Lord, One Faith, One Baptism."

W. F. BANG & CO.,  
PUBLISHERS.

VOL. I.

NASHVILLE, OCTOBER 26, 1844.

No. 10

## ASSOCIATIONS.

We invite attention to the letter of brother Meacham on another page with reference to the Duckriver Association. This body, last year, threw off the shackles of antyism, and separatism, and fell into line with the great Baptist army. Some few of her Churches left in consequence, but the blessing of God upon her has been abundant. TWELVE new Churches were added at this session.

The request of bro. Meacham regarding the General Association shall, providence permitting, be complied with. We refer him to our answers this week to INQUIRER. Mean time will br. M. inform us what the specific objections made in his quarter of the State to the General Association are? It is necessary for us to know, that we may give directness to our replies.

## SILAM REGULAR BAPTIST ASSOCIATION, Mo.

We have received the Minutes of the annual meeting of this body, held with the Church at Silam, Pike county, Missouri, on the 20th, 21st and 22d days of September, 1844. This we take to be an Antimissionary Association. It is composed of three Churches, and 166 members. During the year they baptised 8, received by letter 2, and restored 2, making an addition of 12; they dismissed by letter 4, excommunicated 1, and 9 are dead, diminishing their number 14; and leaving them with two members less than last year. They have three ministers—William Davis, Meon Moore, and Amos Beck.

## SALTRIVER ASSOCIATION, Mo.

The Minutes of the 21st annual session of this body are also before us. When and where it was held we are not told, but the Corresponding letter is dated, Noix Creek, Pike county, Mo., September 14th, 1844. This body numbers 17 Churches, and 1,037

members. They have baptised 47, received by letter 46, and restored 3, making 96; from which we deduct 42 dismissed by letter, 10 excommunicated, and 18 dead, making 70, and leaving a nett increase of 26. We cannot ascertain that they have more than five ministers. Their next annual meeting is appointed with the Church at Mountpiggah, Pike county, Mo., to commence Friday before the first Saturday in October 1845. The number of deaths in this and Silam Association strikes us as being remarkably large.

## ASSOCIATIONS.

The 22nd annual session of the Western District Association was held with the church at Prospect, Carroll county, Tennessee, commencing Saturday before the first Lord's day in October, 1844. This body numbers 25 churches, 19 ministers, and 1438 members—total increase 175. Two missionaries were employed last year, who were very laborious and successful, and two are appointed by them for the current year. Their next annual meeting is to be held with the Knobcreek Church, Weakly county, at the same time as heretofore. They by resolution recommend the formation of a General Association for the Western District, auxiliary, we suppose, to the General Association of the State.

## BIGSANDY ASSOCIATION.

This Association, which is Antimissionary, held its last annual session with the Church at Martinscreek, commencing the Saturday before the third Lord's day in Sept. 1844. It is composed of 9 Churches, and 264 members—baptised 7, received by letter 6, by examination (!) 9, restored 4, making an increase of 26—dismissed by letter 10, excommunicated 5, dead 3, making a diminution of 18, and leaving a nett increase of 8 members. The minutes are disfigured with a long personal altercation.



## ROUNDLICK ASSOCIATION TENN.

The minutes of this body for last year were a few days ago laid upon our table by a brother. It is Antimissionary. It contains 12 Churches, and 632 members—baptised 5, received by letter 11, restored 2, total increase 18—dismissed by letter 10, excommunicated 9, and died 8—total decrease 27—nett decrease 9. Will some brother send us their minutes for the present year.

## PERSONAL APPEARANCE.

When we hear, or read, of any one, in whom we feel interested, there is invariably a strong desire to know something of his personal appearance. To gratify this wish we have described McComico, Dillahunty, and Father Whitsett, in this number of our paper has done the same of Morton. But bro. Toatvine, we did not describe, and we hardly know whether we should, yet we will venture it.

Brother Toatvine was exceedingly eccentric in his manner and address, and in his person he was equally so. He was very diminutive in size, and ungracefully formed, stooping very much in his shoulders. His hair was black, and his face was sallow, without the slightest tinge of blood, and the skin loose, and hanging about his eyes with the appearance of bladders; his mouth was enormously large, projecting, and his lips thick and unsightly. His clothes never were known to fit him, and were always such as no one else wore. His whole appearance was such that if you should have met him in the street or in the road, you would have been irresistibly impelled to stop and look at him. His eye and forehead, however, were fine, and his powers of mind were singularly energetic.

Brother Toatvine's preaching commingled correct doctrines, with deep and fervent piety, was characterised by singular wit, and bold declaration, in language and in manner astonishingly ludicrous. He was a solitary being. His dog and his horse were his only companions. His dog, which was yellow, was immensely large, and always by his side, no matter where he might be, in a gentleman's drawing room, or at his table, his dog was there, and shared the fare of his master, who gave him alternately mouthfuls with himself from his plate with his fork. He would remain no where a moment longer than his dog was welcome. His horse loved him as much as his dog, would come to him at any time when he called him, and as he was so small

and horse large, he frequently made him kneel and sometimes lie down, for him to mount.

Such was Rev. Isaac Toatvine. He lived to a great age, and was, we believe, literally, and genealogically, the last of his race.

## INQUIRIES ANSWERED.

Our Correspondent, Inquirer, interrogated us, last week, as follows:—"Will you inform us through The Baptist, what is a Baptist Association? When and where did Baptist Associations have their origin? For what purposes were they originated? Have they any authority over the Churches, or any right to meddle with the internal affairs of the Churches? What are now the legitimate powers and uses of a Baptist Association?"

An answer to the foregoing inquiries, will oblige to any others besides the

## INQUIRER."

We reply, that Baptist Associations are a Union of Churches, in a District or a State, to counsel, aid and co-operate with each other in the great work for which Churches are organised. They had their origin in Palestine, and in the days of the Apostles, Anno Domini 51, that is 18 years after the ascension of Christ.

In proof of this statement, read the 15th chapter of Acts. We have here recorded the first convention of an Ecclesiastical Assembly known in the annals of the Church, with the causes which led to it, the method of proceeding, and the published decisions of the body. That similar meetings were subsequently held is proved 2 Cor. 8: 18, &c.—"We have sent with him [Titus] the brother whose praise is in the Gospel throughout all the Churches; and not that only, but who was also *chosen of [by] the Churches to travel with us*"—[with Paul and others, as a missionary]—23rd verse—"Whether any do inquire of [about] Titus, he is my partner and fellow helper concerning you; or our brethren [the two sent with him] be inquired of [about] they are the *messengers of the Churches*, and the glory of Christ." We find much more in the New Testament to the same effect. Now how could the Churches (not a Church, but Churches) send these *messengers*, unless they met together, and consulted on the subject? And such a meeting is an *Association*.

"The powers and uses of Associations" in both primitive and modern times, both District and General, are precisely the same.

They were, and are, not for government, for legislation, or to rule in any sense, but simply to act in co-operation for the spread of the Gospel. Such were primitive Associations, as stated by Mosheim, vol. 1, p. 87, and such are modern Associations. They have no permanent officers, their organization is the simplest possible, and their work is purely executive—to carry out the will of Christ respecting the preaching the Gospel.

Associations are formed of delegates or "*messengers*" from Churches—not of *representatives*, for the Churches themselves are *representatives of Christ*, and a *representative* cannot, without special authority, appoint a *representative*, or be represented by a representative. Associations composed of messengers from the Churches can, of course, have no powers not possessed by the Churches in their separate capacity; because they can confer no powers which they do not possess. Nor is it to be supposed that the Churches delegate to them *all* their own authority. It would be interesting to inquire what powers they have delegated to Associations, and what powers they have reserved; but we have not now time nor room to do this. Let it be sufficient to remark that we recognise no Lawgiver but Christ, and no government but his. Should the Churches authorise the Associations to make laws, or to govern them (give them any "right to meddle in their internal affairs") they would thereby put the Associations in the place of Christ; and were they to assume this authority over the Churches, they would thereby usurp the authority of Christ—a condition of things to us horribly revolting. The Churches, then, are, in their individual capacity, the supreme authority, and the Associations are necessarily inferior and subordinate, the creatures of the Churches—auxiliary bodies, designed merely to counsel, and arrange for efficient action.

The legitimate powers and uses of "Baptist Associations" are obvious.

They are designed to subserve the purposes of the Churches, which by such a combination of their moral strength are able to pursue some of their objects with greater energy, and to prosecute them to a greater extent than they could do without such annual consultations. These objects are to send ministers to the destitute, to aid feeble Churches, to send the Bible to the ignorant—in a word, to use all the means God has placed in our hands to subjugate man, at home and abroad,

and throughout the whole world, to the dominion of Christ. In an Association, District or General, knowledge is possessed by persons present of the condition of things throughout the territory which it covers, mutual counsels will lead to prudent and concerted action, the little energy of each Church, which would not by itself be effective, when thrown together forms a reservoir of power, these counsels produce acquaintance, destroy jealousies, create sympathy and love, and produce mutual co-operation, prayers, and labors. All this is pleasing to God, is according to his word, and consequently has received, and will continue to receive his blessing.

## RELIGION.

The following remark of D'Aubigne, is equally beautiful and just: "Hierarchism is the religion of the priest; Rationalism is the religion of man; Christianity is the religion of God." What a field is here opened for reflection!

## FEMALE EDUCATION.

Our brethren of North Carolina have originated, at Milton, in that State, a Female School, of high character. It is expected that our brother Rev. E. W. West, a graduate of Brown University, will be appointed President. The Institution is under the supervision of the Brethren, the Roanoke, the Danriver, and the Flatriver Associations.

## HURRICANE.

A hurricane recently passed over Matamoros, Mexico, which prostrated two thirds of the houses in the city, and killed more than two hundred people.

## OUR PAPER.

Our thanks are due to the brethren of the East Tennessee Education Society for their favorable notice and recommendation of The Baptist. Every such manifestation of kindness increases our determination to labor zealously to make the paper worthy of the great cause it advocates. The resolution of the society will be found in the communication on another page of its Recording Secretary—our respected brother W. C. Newell.

## EAST TENNESSEE EDUCATION SOCIETY.

It will be seen by the record of their late anniversary proceedings which we publish this week, that our brethren in the mountains are waking up to the importance of ministe-



rial education. They now sustain two young ministers, and are meditating the support of a third. They are doing more than the parent society. Will not the brethren in this quarter be excited by this example to increased diligence?

#### REVIVALS.

The letters of brethren Sears and Newell, in this paper, give us delightful intelligence of revivals in the mountains. The Church in Knoxville is assuming a still more encouraging aspect. They are about commencing their new house of worship.

#### PASSAGES FROM THE DIARY OF AN ALABAMA PASTOR.

##### No. I.

##### A BURIAL BY MOON LIGHT.

In the aspiring town of M \* \* \* \* \*, it has been long a custom, whenever some theatrical company occupied for a season, that husky old edifice, the good people have dignified with the name of "Theatre," for the band of music to perform in front of this place of merry-making, some stirring airs, in order to attract an audience. And many have been the young and inexperienced, who ignorant, that

" \* \* \* Now such things are acted there as make  
The devil's blush; and from the neighborhood  
Angels and holy men trembling retire."

visit this door-way to "infamy and ruin."

It was a winter evening. The changing seasons of the old year 1841 had just closed, with a merry, cheerful and happy Christmas. The first month of the new year had hardly passed a week. The sun had set behind the western hills, in his unapproachable splendor and glory. The twinkling twilight was about giving way to the settled darkness of night. It was then, that attracted by the music of the play-going world, the youthful Pastor of M \* \* \* \* \* was seated upon a portico, in full hearing of the harmony of sweet sounds, and enchanted by those national airs, which seldom fail to make every "pulse beat healthful music." Suddenly the gate opens and a stranger is standing upon the portico. His dress, his bearing and manner, all evinced that he was no stranger to the ways nor the fashions of the world. He was not a Southern man as was manifest by his tone and style of address. But there was sadness depicted in his countenance and grief tremulously gave signs of absorbing power in his tones.

"Are you the minister of the Baptist Church?" He eagerly enquired.

"I am. Will you be seated sir?"

"The proprietors of the 'Hall' directed me to call on you. I am myself, by persuasion and communion, a member of the Episcopal church. I understand that there is no minister of that church in the place, and I have come to solicit your attendance upon the burial of my poor wife." Here the manliness of his previous deportment seemed to give way to almost inconsolable grief. As yet, though the Pastor's feelings were drawn out in tender and profound sympathy, he was involved in a mystery.

"Where are the remains of your wife?" enquired the Minister.

"They are on their way to this place." Surely, this was strange.

Who is this man? Where is he from? Where is he going? Where did his wife die? Why did he not remain and accompany her lifeless body to this place? All these questions were soon satisfactorily answered.

The gentleman, with his lady and her sister, were on their way in their own conveyance, from Tallahassee, Florida, to Natchez, Mississippi. During the previous summer, they had suffered terribly from the deadly fevers of a miasmatic atmosphere. That wife, had suffered most, the husband and the sister, were partially recovered from the insatiable fangs of disease. From Florida, through lower Georgia, and into that part of Alabama called "the Nation," from having been the former residence of the Creek Indians, they had travelled, and were congratulating themselves, that as they approached nearer and nearer to their destination, their invalid companion would be restored to her wonted health. They rested for one night, at a retired place, within fifteen miles from M \* \* \* \* \*. Alas! it was to be the last resting place of the living wife of the unknown stranger. The pains of disease increased upon her. The lamp of life fast burned down, and ere she could experience relief, she expired. There, in the wild woods of Alabama, far from the home of her childhood, far from those many friends in other places, whose delight it would have been to minister unto her in the hour of death, far too from the Minister, whose vocation in her early years, it was to teach her to recite the "Apostles' Creed," "the Lord's Prayer" and the simple truths of our most holy religion,

there in that "far off" region, attended by her sorrowing and stricken husband and heart broken sister she gave up the ghost. The judgment of the great day of

"Dread, decision and despair,"

only will reveal what were her thoughts, what her hopes in the last hour, and article of death.

The stranger, whose name, was now ascertained to be Oakly, passed on to town and made suitable preparations for the interment of his *lost one*, among the tenants of the tomb, who inhabit that wild and almost dreadful burial place, which literally overlooks the town of M \* \* \* \* \*.

After a hasty evening's repast, the Pastor having committed his usual evening service to the care and attention of another, who ministered in holy things, repaired to the "Hall". There, standing before the spacious Hotel, were the black hearse, with its sable black hangings, its black horses, and its black driver; one carriage alone was in attendance. Mr. Oakly, his sister-in-law and the Pastor entered that single carriage, and then this unheralded, almost unmourned and unknown procession moved off to the burial ground. As they slowly passed along, the glare of every light seemed pale and sickly, the very houses appeared as whitened sepulchres, every ditch and ravine, a grave and every bark of every dog, a hideous howl. The silence of the charnel house reigned in that single carriage too. Not a word was said. Who could sympathise with a bereaved, heart bleeding, and desponding husband, but a man of God? But his more appropriate season, was at another time and not when on the way to the grave. Who too, could pour consolation into the bosom of that distressed sister. Silence was her comforter then, and the long silence was unbroken. At length, the gate-way of the burial place is reached. Slowly and solemnly, they alighted from the carriage and proceeded up the narrow walks to the new made grave. Oh! never did the moon appear so brightly pale, never did the stars shine so like the crowning glories of the night.

Standing at the head of the new and last resting place of the stranger lady, the Pastor looked around him, ere he commenced the burial service; on his left were the husband silent and profound in his grief, and the sister struggling to repress her emotions. One white man, and three or four colored persons

stood around the grave, with heavy torches, which but increased the solemnity of the scene. The body had already been lowered into the tomb. The Pastor read those happily selected portions of scripture which are in the ritual of the "Church of England," and as he, suiting the action to the word, uttered "dust to dust, ashes to ashes, earth to earth," a convulsive shudder, seemed to run through those *only mourners*. Then, in the simple, but yet more heart-felt expressions of extemporaneous prayer, which must ever outvie the cold and formal words of written petitions to Almighty God, he prayed for the survivors, and for their distant friends and that this dispensation of a mysterious providence might be blessed to their spiritual good. Occasionally was he interrupted by the sobs of the sister and the husband. The benediction was pronounced. The grave was filled; and they returned to the "Hall" as they came. The impressions of that night can never be erased from the minds of those eye witnesses. Though those strangers, who paid this sad tribute of love and duty to their companion and relative, left the next morning for their distant destination, though time has passed on and that Minister has heard nothing of them he cannot cease to recur to the burial by moon light, with emotions strangely commingling awe and fear. It was a tribute to the doctrines of the gospel, it was an admission of the dependance upon higher aid for support in trials, it was confidence in those blessed promises which teach us that

"The time draws on  
When not a single spot of burial earth  
Whether on land or in the spacious sea,  
But must give up its long committed dust  
Inviolable"

C.

#### INTERESTING FACTS IN BRIEF.

Out of every thousand men, twenty of them die annually.

The number of inhabitants of a city or county is renewed every thirty years.

The number of old men who die in cold weather, is to the number of those who die in warm weather, seven to four.

The men able to bear arms form a fourth of the inhabitants of a country.

The proportion between the deaths of women and that of men, is one hundred to one hundred and eight. The probable duration of female lives is sixty; but after that period the calculation is more favorable to them than men.

One half of those who are born die before they attain the age of seventeen.

Among 3,125 who die, it appears by the registers that there is only one person of one hundred years of age.



*For the Baptist.*  
**REMINISCENCES OF REV. SAMUEL MORTON.**

Samuel Morton, son of Thomas Morton, was born and raised in Prince Edward county, Virginia. The Morton stock in that State, was once very numerous, and of high standing, but they are now scattered in different States.

At the time of which I am now speaking, some of them stood high as officers in Presbyterian churches, and they were all originally of a Pedobaptist cast. The subject of this notice, was a vain young man, full of mischief, such as throwing dogs into the water, at the time of baptizing, which was done in contempt of the ordinance. But in the midst of his career of wickedness, it pleased God to arrest him, and for a considerable time he was kept, shut up under the law, in deep and pungent conviction. On a Lord's day, riding from meeting, in company with two of his neighbors, one an Elder of the Presbyterian church, and the other a Baptist, their conversation was on the subject of prayer, its privilege and its utility, were highly extolled by both, while Mr. Morton was a silent listener, until they came to the path which led to his house, where he asked them to go home with him, and pray for him, that he was a great sinner, and wanted the benefit of their prayers. The Elder excused himself, saying he felt too unworthy to pray for any body, the other however told him to go on, and that he would shortly be with him, which he did, and remained with him all night. But when he went to prayer, Mr. Morton became much tried with him, he thought his prayer was cold and formal, not energetic enough, too much like the Pharisees. After prayer the neighbor was lighted to bed, and Mistress Morton and her little children also went to rest, all could sleep but Mr. Morton: no rest for him; the artillery of Sinai was thundering in his heart, and hell with all its horrors seemed moved to meet him. What of the night he remained in this distressed condition, he spent mostly out of doors in prayer, but it pleased God to pour a flood of light and comfort into his soul, and he ran in praising and blessing God, and as soon as he became composed enough to notice things about him, he found his neighbor rejoicing with him, and his wife lying on the bed trembling.

The professors in Mr. Morton's neighborhood were of different sentiments, but all met at Owen Smith's for prayer, and these meetings were frequent and harmonious, and after Mr. Morton had obtained hope, he went to it, and told the company his experience, and assisted in the meeting. After the meeting was dismissed, and while standing with a company in the yard, he was asked by one if he did not intend to join some church soon, in answer to the question he said he did not intend to join any church until he read the scripture. One of the company replied, "if you read you will be a Baptist." It came to

pass after this, that the Pastor of the Baptist church made an appointment in Mr. Morton's neighborhood to preach where he would baptize. In the morning of that day Mrs. Morton asked him if he was not going to the meeting, he said he thought not, he was too busy, but after ploughing awhile, meeting fell on his mind with such weight, that he concluded to push hard that he might gain the ring, and as soon as the time came to be off, he put up his horse and ran to the meeting, and while he was looking on at the baptizing, he thought with himself—That is just the way the Apostles baptized, and when the Pastor was about to step up from the water, he went up to him and said "Will you baptize me?" "yes, come on."—Which, when done, he ran home in his wet clothes, and took the plough again. The Pastor knew how he stood with the church and the people at large, and he made short work of it.

Thomas Morton was not rich, but the tract of land where he lived would bear division, and he settled Samuel on part of it, but it came to pass after Samuel had been awhile in the Baptist church, his father came to see him and said, "Sam, I have no peace at home." "What is the matter, father?" "Your mother is so displeased with you for joining the Baptists, that she has vowed never to enter your door, and that is not all, she teases me continually to take the land back I gave you, which I am not willing to do." "Father, were you to take the land back, would that spite mother?" "I do not know, I suppose she would cease that subject." "Father, the land is yours, I cannot live on it, under such circumstances."

Near to Mr. Morton's there was a waste place, with an indifferent house on it, he went straight away, cleaned out the house and put his family into it, and began to repair without knowing who owned it. The owner was a gentleman in Petersburg, who hearing of the circumstance, which brought him to the place, and that he was industrious wrote to Mr. Morton, to go on, to make him self easy, that the place would be his own, that the payments would be put in such instalments that he would be able to pay for it, which was all carried out, and the mother's love for him remained, and visits exchanged as before, but her vow was too sacred to be broken. The mother died, and the father took up his abode with Samuel, and died with him in his hundred and first year.

After Mr. Morton had paid for his land in Prince Edward, and had gathered considerable property about him, he concluded to move into North Carolina, which he did, and settled in Caswell county. But before he did this he took his father with him, and rode out to see the country, and came to the house of a cousin on Dan river, which was near their place of destination, he called him out and told him, that his father and him wished to lodge with him. "Cousin Sam, I am sorry that it is out of my power to take you and your father in. The Free Masons have met here on some business, and I will have to lodge them." "Cousin, Father and

I have concluded to lodge here, and we don't wish to go any further, if we can have a place in your house, we can sleep any way." "Well, but I cannot take you as I would wish, I will treat you as well as I can."

Bed time came on, and the cousins came forward. "Cousin Sam, there is a bed provided for you and your father, and you may retire as soon as you please." "Cousin, it is my rule not to go to bed without prayer." "Well, but it is not a suitable time now." "Have I your eyes shut to pray in your house?" "As to my eyes, I have no objection, I think it is not a suitable time." Next day he began to cavil, he had a fever, and he would not do, pray he would, and I pray I did!

Why Mr. Morton advanced no further in the ministry than a deacon, I have not learned, he was not a man of talents, but he had something better, he had sound sense and piety.

When he had lived some years in Caswell, he went to Carter's Store, and found there a company of those good old Masons, with whom he had played as above stated, when one of them, an old and sagacious man, said, "Mr. Morton, we wish you to come out for president of this county in the coming year." "Yes," said Mr. Morton, "I hope you will spare my feelings, I do not wish to be the subject of your sport." The rest then spoke and said it was no sport, that the subject had been before them, and they had agreed to elect him out if they could, he replied, that why bother his countrymen asked him to do, he would do as far as he was able. They told him that they would elect one or two more, they wished him however, to put on good clothes, and appear in companies, that they might see him. This was then, was done, for his appearance was fine, he had a fine face, was tall and well proportioned, had a noble bearing, and as to cleanliness, he had and gave heed to any of them, without trying, I say, good sense and sound judgment came to him, and he was then elected, and he was elected, and his authority was respected with the people. He was the man of the people, without trying to be so. He was elected, and he continued to be elected to the same office for eight years and could have been elected longer, had he not left the State.

He removed with his family to Tennessee, and settled on Mtn. Creek, in Williamson county, in 1807, and was a faithful member of the Concord church, until he died. He was Calvinistic in his doctrinal sentiments. The Lord cut him out a Calvinist, and such are not easily spoiled in making. A stranger in coming to his house and seeing a number of children, would be apt to ask how many there were, the old lady would answer, "I have had five daughters, and each of them have had thirteen brothers, and seventeen of these children married, and by this time, there must be a great cluster, and I do not know that there is a *sour grape* among them."

JAMES WHITSITT.

**DUCK RIVER ASSOCIATION.**

SHELLEYVILLE, Oct. 17th, 1844.

REV. DOCTOR HOWELL:

*Dear Brother.*—On the 14th inst, we closed an interesting session of the Duck River Association, which met with Liberty church, Rutherford county, Tenn., on the 12th inst, and was organized by the re-election of our beloved brother Rev. E. Hinks, as Moderator, and our excellent brother L. Holt, Clerk. Harmony and good feeling prevailed. Twelve new churches were added. On Monday the Association suspended business, while Bro. Bond made a short, but interesting and affecting address, after which he took up a collection of \$16 25 cents, for the General Association. The Association, after having gone through her business with much christian feeling, adjourned, to meet with the Mount Lebanon church, Marshall county, Tenn., on Sunday preceding the second Lord's day in Oct., 1845.

Bro. Howell, I am rejoiced to say that the two churches with which I labor, as well as many others in this portion of the State, have appointed delegates to the General Association. As there are many good warm hearted Baptists in this portion of the country, who know but little about the design, or operations of the General Association, I think it would be greatly to the interest of the Redeemer's kingdom, if you were to publish in *The Baptist*, the Constitution of said Association, with such explanatory remarks as you think best calculated to remove prejudice from the minds of our brethren to whom the objects of the General Association have been greatly misrepresented.

Since my last, I have baptised one at Shelleyville, and ten at Mount Lebanon.

A. W. MEACHAM.

REV. DOCTOR R. B. C. HOWELL:

*DEAR BROTHER:*—It will be gratifying to you, as well as to many of your readers, to hear that the good Lord is still blessing his people.

I attended a protracted meeting held by the brethren at Fellowship, Rutherford cty, which commenced on Saturday before the fifth Lord's day in September. The meeting lasted six days, during which time fifteen persons were converted, and nineteen were added to the church, eighteen by baptism and one by letter. It was gratifying to my feelings to find the brethren much engaged in prayer, for a revival of God's work in their midst. I learned that a Prayer Meeting had been for some time regularly kept up twice a week. On Lord's day the congregations were very large and attentive, with the exception of a few individuals, who came from amidst political strife, who interrupted the congregation during the morning service. They however, favored us with their absence during the balance of the meeting, as you know, that persons who will talk politics, during divine service, are not in the habit of attending church only on the Lord's day. I rejoice to say that those persons living in the neighbor-



hood of the meeting, think more about advancing God's honor and are more deeply engaged in seeking after souls, than electing candidates for the Presidency. Brethren, Woollen, Luck and Bond were in attendance.

Respectfully, your brother in Christ,  
R. W. JANUARY.

MORRISTOWN, E. TENN., }  
Oct. 16, 1844. }

DEAR BROTHER HOWELL:

Having been requested by the Education Society, to send you some account of our anniversary. I send you the following communication for publication in "The Baptist."

The Baptists commenced a Camp-meeting at Dumplin Church, in this county, (Jefferson)—on the 4th inst.—simultaneously with the meeting of the Tennessee Association, at the same place—which continued ten days.

I saw a brother on his way from the meeting, who informed me that up to the time of his leaving, on the 10th day, 50 persons had professed religion—30 of whom had been baptised.

I believe the report, for I was there myself, until the 5th morning of the meeting. 10 or 12 professed on the 4th night.

T. W. Haynes, late of your place, was to commence a Camp-meeting in Sevier county, on the 11th inst., at a Methodist Camp-ground. Your brother,

W. C. NEWELL.

#### EAST TENNESSEE BAPTIST EDUCATION SOCIETY.

This Society, which was formed in Oct., 1842, and has for its object the education of young Baptist Ministers, held its last anniversary at Mossy Creek Church, Jefferson county, August 17-19-20th, 1844.

It has been sustaining one young man at East Tennessee University since November 1842, except some time lost by bad health. The report for the last year shows a small balance on hand after paying all the Society's liabilities.

The meeting was quite an interesting one. A discussion arose which drew forth several animated addresses, which were listened to with deep interest by the large audience present.

The feeling in favor of the Society and the object it has in view is manifestly gaining ground with our brethren in East Tennessee. Especially is it gratifying to find that our young ministers are beginning to feel it their duty to use exertions to improve themselves, and to obtain, if they can, at least a respectable education.

On the last day of the meeting, the following was passed, unanimously:

"Resolved, That we recommend to our brethren of East Tennessee, as worthy their patronage, 'THE BAPTIST,' a weekly paper published at Nashville, at \$2.00 a year, under the editorial supervision of R. B. C. HOWELL, D. D."

P. S. Since the above meeting, the Execu-

tive Board of the Society have had a meeting and agreed to extend their assistance to another of our ministers in addition to the one they have been helping. The Board also appointed another meeting to give opportunity for one or two other applications anticipated.

W. C. NEWELL, Rec. Sec.

KNOXVILLE, Oct. 17, 1844.

DEAR BROTHER HOWELL:

The Lord has of late blessed several of his Churches in this vicinity, with a refreshing from his presence. Even in the midst of the present high political excitement, God is erecting a standard, and calling out the attention of the people from the affairs of time, to the more important concerns of eternity. The Church at New Hopewell, in this county, under the pastoral care of Bro. Langford, a few weeks since, received an addition of thirty-five. About the same time, the Church on Boyd's Creek, Sevier county, under the care of Bro. Blue, received an addition of fifteen. The Church on Beaver Creek, under the care of Bro. Kennon, has of late enjoyed a pleasant season of revival, which resulted in the hopeful conversion of eighteen. I have not learned the number of additions to the Church. At the late meeting of the Tennessee Association with the Church on Dumplin Creek, Jefferson county, forty were added to that Church. An interesting work has been going on during the past week, at a camp-meeting appointed by Brother T. W. Haynes, on Middle Creek, Sevier county; twenty-three had united with the Church, up to the last advices, among whom were our respected citizen, S. C. GIST, Lieut. U. S. Navy, and his worthy companion, who were there on a visit to their friends. Other Churches have been blessed, a particular account of which, I have not received. For every indication of the favor of our Lord, we trust you will unite with us in expressions of thanksgiving and praise.

P. S. A brother from the Church on Blackwell's Branch, Grainger county, under the care of Bro. J. Lacey, informs me that sixteen have been added to it within the last few days.

Your brother in Christ,  
H. SEARS.

LAWRENCE CO., ALABAMA, }  
Oct. 16, 1844. }

BROTHER HOWELL:

I am much pleased with the perusal of the Baptist, it is a source of entertainment and much instruction, and I hope will be patronized and read by our brethren.

Our annual Association was held with the Town Creek Church, Friday before the first Lord's day in this month, we had a pleasant meeting. For particulars I refer you to our minutes, one of which I will send you, very soon.

My principal object in this communication is to inform you of the sequel of our meeting. The Association adjourned on Monday evening. It was made known that the meet-

ing would continue on Tuesday. Brother S. Gibson remained with me. On Tuesday evening ten came forward and related the good work of the Lord, and were received. We continued the next day, nine more came and told what great things the Lord had done for them, and had compassion on them, during these two days some eight or ten presented themselves for the prayers of the Church, who seemed deeply concerned. The meeting closed to meet again the next Saturday, which is our regular meeting day.

On Saturday three joined, two by experience, one by letter. On Sunday morning we met at the water, and in the presence of a large congregation, I baptised twenty-one, all of whom were young persons except two—about ten of these brethren and sisters professed hope in Christ, during a protracted meeting held 5 week since, by the Old Presbyterians, with whom I attended several days. It was a time when names and differences of opinion seemed to have been forgotten, and all engaged for the good of souls; never shall I forget the solemnities of that occasion. We have reason to hope, that about twenty five were born again. The balance have had hope for several years, at least, the greater portion of them, and have been waiting until now. I humbly pray, that God would bless them all. I rejoice that the Lord is yet visiting Town Creek Church with mercy, by adding to her such as he will have to be saved. She has passed and is passing through some scenes of trial and difficulty. But if God be for her, who can be against her.

I desire the prayers of my brethren, that I may be enabled faithfully to discharge the duties that I owe to my God, to his Church and the world, and to withstand successfully all the persecutions, reproaches, and temptations of a sinful world.

I subscribe myself,

Your bro. in Christ,  
A. L. STOVALL.

PLEASANT SITE, ALABAMA, }  
Oct. 18, 1844. }

DEAR BROTHER HOWELL:

We are glad to hear from you again through your paper, (The Baptist.)

I write you these few lines to inform you that we live in that part of the Chickasaw Purchase that fell into Franklin county, Alabama, a newly settled part. Brother McCain and myself moved from Shelby county, Alabama, to this place and found it a wilderness indeed, where the name of Missionary Baptist was hardly known. Brother McCain commenced his labors, and they have been wonderfully blessed, he has the means of constituting many Churches in the bounds of this newly settled country, and we have formed a new Association, called the Big Bear Creek Association, consisting at this time of 14 Churches. The last meeting of this body was held with our Church, (Harmony) in Sept. last, at which time we agreed to have a Camp-meeting, which was a new thing in

this country, and we were much persecuted by our Anti-brethren, but we have reasons to thank God that his power was so powerfully displayed in the conviction and conversion of sinners, that our persecutors say, if all Camp-meetings were blessed like that, they would not oppose them—About 16 souls were, we hope converted, and believers much revived. Brother McCain thinks he will be able to procure a good many subscribers for your paper.

Yours respectfully,  
ANDREW GEORGE, P. M.

#### THE MACEDONIAN.

The Western edition of the Macedonian is published in Cincinnati. It is a small monthly sheet, devoted to Foreign Missionary Intelligence; the subscription price of which is twenty-five cents a year. Companies obtain it for less. It is ably edited by our friend and brother John Stevens. We should be glad to see it extensively circulated in the South West. We extract from it the following summary of

#### RECENT INTELLIGENCE.

MAULMAIN.—The ship Charles, Captain Henderson, which left this port for Maulmain, Nov. 18, with Messrs. Binney, Bullard, Ranney, and their wives, and Miss Lathrop, arrived at M. on Saturday evening, April 6, after a pleasant passage of 140 days, passengers and crew all well. On the 12th the Charles left with Messrs. Guinn and Dow for Calcutta, and arrived May 5. In a letter lately received, Mr. Stevens announces the baptism of fifteen soldiers of H. M. 84th Regiment, and one writer; which, added to baptisms of previous date, make twenty-five, of the same corps, including the captain and adjutant. We regret to state that Dr. C. of H. M. 63d Reg., baptised about four years ago, has withdrawn to the Romish church, since his removal to Madras.

CHINA.—Dr. Macgowan returned from Ningpo to Hongkong in the bark Oscar, Capt. Eyre, of New York, a free passage having been generously tendered by the commander. They arrived at Macao, Feb. 5, after a passage of five days from Chusan. Shortly afterwards Dr. M. proceeded to Calcutta, where he arrived April 8; and on the 30th was married to Miss Mary Ann Osborne, daughter of J. F. Osborne, Esq., of London. The rite was performed by a brother of the bride, Rev. J. F. Osborne, a missionary of the Church Missionary Society, at Calcutta. Dr. Macgowan was expecting to leave Calcutta about the first of June, and to return to Ningpo by the earliest opportunity.

CHEROKEES.—Mr. Jones reports the baptism, at Cherokee, of four blacks, on the second Sabbath of May, and four on the 30th of June. "There has been, for several months, considerable attention to religion, in this class of the population, on both sides of the line, principally through the instrumentality of a black man residing in that vicinity."



Mr. Jones also mentions the baptism of four Cherokee females on the first Sabbath in June, at Flint (late Amohsee church,) and on the first Sabbath in July, two Cherokees and one black. "The brethren of Flint church divide the several neighborhoods among them, and hold meetings for devotional exercises in various places, which are attended with very happy effects. At Skin Payou, near Arkansas river, there have been a number of hopeful conversions; and several serious inquirers at Ping, about fifteen miles south of Cherokee." With places north of Illinois river, Delaware, Deseohee, and Taquohee, the ordinary intercourse was interrupted many weeks, on account of continued freshets.

The past season has been unusually sickly, the health of the missionaries has generally been good, with the exception of Mr. Frye, who was reduced in consequence, partly, of unremitted attention to the sick, and Miss Hibbard, who was detained from school a short period, by intermittent fever. Mr. W. P. Upham, of Taquohee, narrowly escaped from drowning in crossing the Illinois river in May last, when it was swollen by excessive rains.

**CHOCATAWS.**—In May, Mr. Potts attended a two days' meeting, a few miles distant from Providence, and baptised five persons besides two at Blue; making the whole number of the church 105. The whole number of church members in Po-hemetaha and Arkansas district, is from 150 to 160. "Meetings continue to be quite interesting, and the anxiety to hear of Jesus and his love is greater than the missionary is able to supply."

**OWJEWAS.**—Mr. Bingham has made repeated visits to Tikuamina and other settlements. On the 24th March he baptised at T. two Indians, one a former beneficiary of the school, named Lucy Ball, and the other a promising youth of about twenty-one years, by the name of Milo P. Jewett. The health of Miss Morse is in some respects improved, but it is feared, not essentially. She had not returned (July 25,) from La Pointe, to which place she had gone in hope of benefit from the voyage.

**ARRACAN.**—By the steamer which arrived the 1st ult., we have received the painful intelligence of the death of the Rev. Grover S. Comstock, by cholera, on the 25th of April, at Akyab. Mr. Comstock's health, after the death of Mrs. C. and his children at Ramree, was for a time, somewhat impaired, but our latest previous intelligence had been more encouraging.

#### REVIVAL AMONG THE KARENS.

Intelligence has been received at the Missionary Rooms, of an interesting work of grace among the Karens. The following is an extract:—

"PYER KHA, February 1, 1844.

"Dear Brethren:—I take up my pen to write you a few lines from one of the most interesting scenes ever witnessed in the Karen

jungles. Our protracted meeting, of three weeks, closed on Sunday, January 28th, under the most interesting circumstances. Forty-three were baptised that day, and more than two hundred communicants came to the Lord's Supper. Twenty expressed hopes during the last week of the meeting, or after its close. Of those baptised, only three dated their conversion since the meeting commenced, but very many of them were exceedingly doubtful cases before, and had no idea of putting on Christ by baptism, before the meeting commenced. Nearly, nay, perhaps all have had the work of grace deepened on their hearts, and some of them in a very remarkable manner. One man of whom I really stood in doubt, when he first came forward, became, before the meeting closed, one of the most active and prayerful in the congregation. Another, who did not entertain a hope, but came with his wife, who was a Christian, and whom I had to reprove for trifling and wrestling, in the early part of the meeting, became before it closed one of the most serious men we had, and second to few in deep feeling for impenitent sinners.

#### INDIANA.

The Baptist General Association and other State societies held their anniversaries in Franklin, Aug. 14-17. It was a very good meeting; better, though not larger, than last year. The principal general effort during the last year has been in behalf of the Christian Messenger and the Institute at Franklin.

The Messenger, devoted to the Baptist cause in Indiana, was commenced in October last, at Madison—published once in two weeks—one dollar a year—Rev. E. D. Owen, Editor—has over 500 subscribers—is well conducted, and exerts an entirely wholesome influence. It succeeds. Its list ought to be doubled.

The Institute has two principal teachers, Rev. G. C. Chandler, President, and Rev. Wm. Brand, Professor of Mathematics—40 scholars last term, and is doing well. A new edifice is in progress of erection—84 by 42—three stories, besides basement and attic—36 rooms, each 11 by 14-3 inches; two large halls in the attic, each 38 by 15. To meet the whole expense of the edifice \$4,460, only \$1,200 or less remains to be provided. Rev. Wm. Rees, agent, in six months, has raised in cash, goods and available obligations, near \$2,000. He will doubtless soon raise the balance needed to complete the building.—We expect to see it completed and paid for before the next meeting of the General Association in October of next year, and hope then to see it full of students.

For the aid of beneficiaries, no funds have been raised by the Education Society. In the department of Domestic Missions, the Association have had no agent, and nothing has been done. Some ten hundred dollars have been appropriated to Indiana by the Home Mission Society in aid of ten or twelve missionaries.

The Bible Society during the year sent about \$80 to the parent society at New York,

and during the session \$265 were subscribed for Bibles to establish a depository at Lafayette, to be kept by Rev. S. G. Miner.

The Indiana Mission Association was favorably noticed. The amount of funds contributed to it, we have not the means of stating.

**Foreign Missions.** The agent of the Foreign Mission Board, reports the amount received, to be \$203 73½.—*Macedonian.*

#### THE PERSONALITY OF SATAN.

The present age is characterized by a singular union of skepticism with reckless innovation. In many cases, the mind seems to wander at will, either in the regions of prejudice, or in the devious wilds of imagination. Its pretended search after truth is but a ransacking for error; and it gathers at random every noxious plant which grows in its way. Such is the perversity of many among mankind, that truths capable of demonstration, and which are adapted to produce the happiest effects, both upon the heart and life, they reject as partaking of sectarian bigotry, or the darkness of superstition. And on the other hand, they embrace sentiments at war, not only with the principles of reason, but with the very conditions upon which their present and eternal welfare is to be secured. In this manner, their mental growth is retarded, and they become incapable of correct moral investigation upon any subject. They are not even "babes in knowledge."

The absurd opinions prevalent concerning Satan, or the tempter, strikingly exhibit this propensity of the mind to go astray. His intelligent existence, a fact supported by the strongest evidence, is gravely called in question. Expressly designated in the word of God, as originally a being of high and glorious order, invested with all the attributes and powers of an angelic spirit, and accountable for their proper and righteous use,—but as now fallen and degraded by his own transgression, and continually, in the vindictiveness of his rebellion, exercising his immense capabilities in attempting to make miserable the human race, he is, nevertheless, by many, considered as entirely removed from the nature of intelligent, responsible existence. By some fashionable writers he is regarded as an atom of the transcendental order, a small space in the wide creation, to be finally resolved into the annihilated himself. With others, he is a principle inseparably connected, both with man's nature and condition. Personality, so directly attributed to him in the sacred writings, is directly and positively denied.

Eve's interview with the serpent, so satisfactory on this point, is declared to be no interview at all. This momentous event, in which the common mother of our race disobeyed God, and brought death and all our woes into the world, is frittered away, till it becomes nothing more than the communings of Eve's own heart;—a holy heart, acting alternately on the tempter and the tempted, until the latter yields to the temptation; for the heart acts to bring out the tempter, which is itself, and it then acts upon the tempted,

which likewise is itself. How great is the mental obscurity which so distorted a view exhibit! And yet it is avowed as the belief of some entire religious denominations, and, with various modifications, it has received the assent of others.

The narrative of Eve's temptation is interesting, important and highly instructive. In its strait-forward and unpretending simplicity, it furnishes unquestionable evidence of the spiritual existence of one who is active in promoting the misery of the human species. It meets the frivolous objections and curious speculations of the caviler, with a plain history of fact, of a real transaction, in which two intelligent agents were the actors. We cannot, therefore, but wonder at the ingenious perversity of those who have construed it into an extended allegory, which, like Bunyan's Pilgrim, never had an existence, except as it is a production of the imagination of the inspired writer.

That there are difficulties, beyond our limited capacities to remove, in this portion of the inspired word, we will not deny; but these difficulties by no means affect the literal character of the narration. They result entirely from the finiteness of our comprehension.—We know not how a creature of the brute species could have been endowed with the power of speech. But while no law of critical or candid interpretation of the Scriptures requires us to explain what in its very nature is inexplicable, we are not forbidden to receive the narrative as a historical matter-of-fact. If the serpent, who tempted Eve, was merely a *serpent*, then it must have been the instrumental agent of a mighty evil spirit.—This, in all ages, has been the opinion of a large portion of the Christian church. The wisest and best of men have unhesitatingly professed their belief in the actual existence of a fallen spirit, called Satan, who tempted our first parents through the medium of the serpent. Their teachings from the pulpit, and their writings assert the personality of his evil agency.

They recognise him as a being, who, in a former condition, occupied an exalted station, and experienced inconceivable happiness; but who, by some heaven-daring presumption, forfeited his princely rank among the angels, and was exiled for ever from the presence of God; and who has since unceasingly sought the gratification of his unholy propensities, by tempting to evil the children of men.

A theory antagonist to the one here described has, in these latter days, been obtruded on the public mind. Its advocates affirm, that the terms "Satan," "the old serpent," "devil," and kindred appellations, which so frequently occur in the Scriptures, do not refer to a living, intelligent agent; that, when using these terms, the sacred writers did not hold themselves, or seek to inculcate in the minds of others, a belief in the personal existence of a fallen spirit; and that they are not only susceptible of, but require, an allegorical interpretation. They further assert, that their whole extent of meaning is covered by the expression, "the personified principle



of evil;" and that, aside from this principle of evil in the human heart, there is no such thing as a wicked spirit, who tempts men to sin.

The knowledge that, to a certain extent, these false opinions prevail, even among those who have embraced what we deem the fundamental doctrines of the Bible, has incited us to a repudiation of the theory. And this process has been followed by, if possible, a more decided conviction that the loose method of interpretation, by which its advocates attempt to uphold it, renders confused and unintelligible the passages in which the terms "Satan," "the devil," "tempter," &c., occur; and envelops in obscurity all which the Bible professes to teach; so that it ceases to be a guide to the way faring man, and leaves us to drift at random on the current of human speculation.

Says one, who adopts the theory, "In the parable of the sower, when our Lord said, 'The enemy that sowed them is the devil,' we are to understand by 'the devil,' the principle of evil personified." The same writer asserts, that "Satan is the personification of the principle of opposition; that when Satan enters Judas, it is nothing more than an evil disposition, a covetous spirit. That the devil was ever a holy angel, we have no account in the Scriptures; that any one was ever tempted by an agent, distinct from the powers of flesh and blood, we have no reason to believe. The word 'devil,' or 'Satan,' means an enemy, adversary or opposer; and this character every man has in himself. This carnal mind, this enmity against God, is the 'devil.'"

Another of the same class of writers tells us, "that we are indebted to Milton, rather than Moses, for the common opinion entertained concerning the temptation of Eve by a fallen spirit." To the question, what was it that deceived Eve? he answers, "lust or desire in Eve." If these statements are correct, the Bible is transformed into a Babel of allegories and solemn fiction.

The history of Eve's temptation, so replete with touching simplicity, becomes, by this species of interpretation, even at first sight, a semi-parabolaical tale. Admitting that the serpent, who is exhibited as acting in it so conspicuous a part, is but another name for the principle of evil, we are brought to some exceedingly strange and perplexing conclusions.

The word here translated "serpent," has all the force and individual significance of the words translated "man" and "woman;" so that, if absolute existence can be predicated of the latter, it can, with the same truth and propriety, be predicated of the former. The canon of interpretation, which renders the serpent "the personification of the principle of evil," transforms Adam and Eve into abstract principles, or imaginary creations.—And hence, the extravagant notion of some ancient philosophers, that living, intelligent beings exist only in the imagination, has its origin in the word of God.

"The serpent was more subtle than any

beast of the field which the Lord God had made." If, then, "the serpent" is the personification of the evil principle, the question of the origin of sin is for ever settled. The agitating discussions to which it has given rise, are at once and forever disposed of.—God the infinitely holy and righteous One, is its originator! At the moment of making man in his own image, he also created and incorporated with his deathless nature the principle of evil; a principle, which, in its development, would mar his own handy work, and inflict countless miseries upon his creatures; and which, with inveteracy of purpose, would continually seek to destroy his empire, that it might, in its selfishness and malignity, reign undisturbed and alone.

The serpent, being but an evil principle, unholy passion, or desire of Eve, must be a part of herself; and hence there is a manifest inconsistency in inflicting upon it a penalty totally distinct from, and unlike that, which was inflicted upon her. What intelligible meaning can there be in cursing a mere principle? The sentence pronounced upon the serpent—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life"—becomes entirely divested of all appropriate signification, when considered as referring to a principle.

We will now apply this system of interpretation to a few passages in the writings of Paul. We should have sufficient modesty at least, to admit, that the apostle knew as much concerning this subject as any who have come after him. Speaking to his brethren in 2 Cor. 11: 3, he says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Now let the unbiased reader, in perusing this passage, say if he is at a loss to determine its import. Does he not regard Paul, as warning his brethren of the temptations of an intelligent agent, who formerly tempted Eve; and as affirming, as strongly as language can affirm, his belief in the existence of a personal devil? Had he held the opposite opinion, he would have avoided perplexing the minds of his brethren by this passage, as it now stands. He would honestly have presented the truth, saying, "But I fear, lest by any means the principle of evil, which God gave to Eve, and by which she was tempted to disobey him, should also tempt you to depart from the simplicity that is in Christ."

If such a modification be allowed, Paul, in verses 14 and 15 becomes still more ambiguous. Referring to some who were sowing discord among his brethren at Corinth, he says, "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed, as the ministers of righteousness." If the expression "Satan himself," as here introduced, denotes nothing more than the unholy passions of those false teachers, which passions are of necessity a part of

themselves, why should Paul so distinctly have marked two forms of absolute existence, Satan, and the false teachers, each entirely separate from, and independent of the other? Nothing can be clearer or more conclusive, than this passage. It is itself a "host of witnesses." The false teachers pretended to be apostles of Christ; and Paul affirms, that this does not excite surprise, for Satan himself, their deceitful head and guide, can transform himself into an angel of light. If their master can borrow the glories of a celestial messenger, in order to accomplish his malignant purposes, it is not surprising that his ministers can appear in the drapery of ministers of righteousness. Those who here fail to find evidence of the existence of a mighty evil spirit, may adopt Hume's language, when treating of miracles, as strikingly applicable to the course which they pursue in this investigation; "No testimony for any kind of miracle, can ever possibly amount to a probability, much less to a proof."

It must be by an ingenious process, that those who thus summarily dispose of evidence, can explain the transformation of an evil passion into an angel of light. It is not very difficult to conceive that depraved man, or any wicked intelligent agent, can assume an appearance at variance with his true character. But our minds can entertain no conception of an evil principle, or an unholy passion, being transformed into the very opposite of itself. If, indeed, the apostle, by the use of the expression, "Satan himself," means only the evil desires of the human heart, well can we appreciate the perplexity of Peter when he said, "Our beloved brother Paul says some things hard to be understood."

And John is scarcely less ambiguous. In his first epistle, addressing his little children, as he affectionately calls the brethren, he says, "He that committeth sin is of the devil, for the devil sinneth from the beginning." Moral agency is here recognised, for the devil "sinneth." But in order to the producing of a moral act, there must exist a will and a conscience. And a principle, possessing neither will nor conscience, cannot sin.

Again: sinning implies guilt; but a principle is under no moral obligation, and consequently cannot be chargeable with guilt. It would be ludicrously absurd, to attempt to prove that a mere principle was found to pursue one course rather than another; to perform that which is right, and avoid that which is wrong.

If this mode of interpretation be admitted, the subject of Christ's temptation will assume a most painfully revolting aspect. "Being full of the Holy Ghost,"—a strange preparation for the exercise of an evil principle within the heart—he is led by the Spirit into the wilderness. He is there forty days, fasting, and tempted by the devil. One can scarcely commence the perusal of this touching narrative, without an instinctive desire, that this season of retirement may be, to the self-denying Jesus, one of calm and sweet repose.—His whole life had probably been an unbroken

series of arduous and increasing labors for the good of mankind; and his disinterested and unwearied kindness had, doubtless, been repaid with foul ingratitude. Even at the beginning of his public ministry, those whom he came to bless, had rejected and persecuted him, and his friends had met his unwavering attachment with a lukewarm zeal. Before him, in clear perspective, was a fearful and suffering future. How natural, then, is the wish, that, removed from the scenes which have administered to him care, weariness, and sorrow, and in the solitude of nature's secret haunts, the holy sufferer may, for a time, rest from his toils, and enjoy that undisturbed quiet which he so much needed.

Our feelings are painfully acute, as we learn that the tempter invades this solitude, and for forty days, assails him with his wicked machinations; and at the end of that time, when the physical frame is weakened by long fasting, and the spirit, exhausted by the protracted contest, seizes what he hopes will prove the vantage ground, and presents the most cunningly devised temptations.

But our severest commiseration for the Saviour is, according to the views on which we are remarking, strangely out of place; for this tempter, they assert, was only the evil principle within, or the unholy desires of Christ himself. If so, and we speak with reverence, Christ was deliberately and wilfully a sinner. For he is guilty of distrusting God. He is suffering from hunger, and is prompted by the suggestions of his own carnal mind to turn the stones into bread, and thus discredit God his Father, who he knew would not suffer him to perish.

He cherishes presumption. By his own unholy passions he is tempted to throw himself from the pinnacle of the temple, that God may, by the agency of his angels, preserve him from being dashed against a stone.—Thus he would wilfully rush into danger, that he might test the faithfulness of his Father.

He is guilty of idolatry. The language of the tempter is, "If thou wilt fall down and worship me"—the evil principle or unholy desire. Christ, then, the only begotten of the Father, full of grace and truth, is here represented as possessing a desire to fall down and worship an evil principle within himself.—After having, for forty days, struggled against the evil principle or unholy passions of his own heart, he is finally tempted to fall down and worship them. Verily, a strange conclusion, that Christ, after he had been contending against a heart so susceptible of unholy suggestions, that for forty days it afforded him constant annoyance, should then, as if enamored with its emotions, be tempted to fall down and worship it!

Such are the irreverent, as well as absurd results to which this loose and unauthorised interpretation of the word of God will inevitably conduct us. And such results are not limited to this subject alone. They extend to every portion of the inspired volume, rendering its most important doctrines far-fetch-



ed and puzzling enigmas. It makes sad havoc indeed of the sacred writings, laying vandals' hands upon the holiest things in God's spiritual temple. It converts into fables plain narrations of fact; and renders the teachings of prophets and apostles painfully ambiguous. It shakes our faith in their qualifications to be teachers of the inspired writings; and destroys our confidence in the truth of the sentiments which they have left on record.—Dark and threatening clouds envelop our prospects of the future. Holy angels may be nothing more than the personification of good principles, and heaven but a splendid panorama of fairy scenes. Christ, the foundation of our hopes, may exist but as an abstract principle; and the story of his crucifixion may be merely the invention of some enthusiastic dreamer. The immortality of the soul may be but an interesting fiction, and our hopes and fears alike terminate at death.

#### MISSISSIPPI CHRONICLE.

This is the title of a neutral paper, which made its appearance in the goodly town of Columbus, Mississippi Oct. 8th. It is published by Messrs. *David Ferguson and Jno. W. Overall*, and will be devoted to general intelligence. Subscription price \$2 50 per annum. We commend it to notice and favor. C.

#### MISSIONARY CONCERTS.

The methods adopted for conducting missionary concerts are various. Some pastors, anxious that the members of their churches and congregations be interested in this cause, have adopted a variety of methods, at different times; and perhaps, after all, have been grieved to come to the conclusion, that all their anxiety has resulted in comparatively little good. Other pastors, perhaps, have been so fortunate as to have devised a plan, which, while it has been uniformly carried out, has contributed, with other things, to successfully keep alive an interest in missions. As the method of conducting concerts most agreeably is not settled in a uniform practice, and as the best method is desirable, it will doubtless contribute much to the attainment of this end, if each individual pastor embrace such an opportunity of making known his mode of conducting concerts to others, as may be presented; thus each may gain many useful hints which can easily be reduced to practice.

The compiler of the *Missionary Map of China*, after trying many methods, finds the following to be attended with most success:

1st. Commence by reading a portion of the Bible. Such a chapter is selected as contains an exhortation to liberality in giving, or as a promise that the kingdom of Christ shall be enlarged, or that the laborer shall not toil in vain, or a chapter describing the worship, condition and condemnation of heathen and idolatrous nations.

2d. The reading is followed by singing and prayer for missions.

3d. Then, having familiarized himself with the latest and most interesting missionary intelligence, he relates it to the hearers. In this relation some kind of order is necessary. One station or field of labor should be named separately, and while giving an account of its present aspect, allusions are made to former concerts in such a manner as that the hearer's memory may be refreshed, and he have a connected history of the station. In this narrative it is well to mention particulars and to bring out such facts as will be adapted to remove any prejudices which may be in the minds of some against Missions, and to familiarise their minds with the faith, patience and self-denials of missionaries. This narrative, having continued ten or fifteen minutes, or perhaps more, some warm-hearted brother is invited to engage in—

4th. Prayer: after which another station is brought forward, and information is imparted in the same manner.

Thus is the concert conducted to its close at which the regular contribution is asked. I am accustomed to refer constantly to Maps, that the locations and vicinities of all the stations may be readily understood; and am particularly desirous that such minute information may be presented, as to enable the hearer to feel at home on missionary ground, and to be intimately acquainted with all the little difficulties and hardships of a missionary life. Thus the hearer is led to sympathize with the missionary in his labor, to feel as if intimately acquainted with him, and is enabled to pray intelligently for him. How it may be with other pastors, I am unable to say; I have found it impossible to render the concerts interesting without Maps, and have occasionally drawn them for this purpose. The best one drawn was of China; which has been of so much service to me, that I have been impelled to persuade a friend to publish it, that other pastors may avail themselves of it. The Map is not designed to present all the Celestial Empire, but such provinces, with their more populous cities, as are situated along the coast of China proper, and are most easily visited by foreigners, and will probably be soonest occupied by the heralds of the Cross going forth from Protestant churches.

#### BAPTIZED AT THE ELEVENTH HOUR.

We had the privilege last Sabbath of repairing to our Enon to witness the ordinance of baptism. The individual baptised is the oldest female in town. She is in her 96th year. She has been a member of the Congregational church for 30 years. She has for a number of years been convinced that sprinkling was not baptism, but for certain reasons she did not feel it to be duty to leave those with whom she first united, and join the Baptists. She was satisfied that in a very short time she would be called to give an ac-

count to God for the deeds done here in the body; and feeling that it was her duty to be buried with Christ by baptism, she rode nine miles to meet the church to relate her christian experience and ask for baptism. In the presence of a large and solemn assembly she "went down into the water," and was immersed in the likeness of her divine Master; she came up out of the water and went on her way rejoicing. Among the number who witnessed this soul refreshing and heaven approving scene, was her husband in his 97th year, two children, the oldest being 73, ten grand children, the oldest being 46—also a number of great grand children and great great grand children. Two of her children belong to the Baptist church in this place, 8 grand children, and 3 great grand children. She has now living 5 children, 52 grand children, 72 great grand children, and 6 great great grand children. I believe that I never baptised any individual that appeared more composed than she did—she enjoyed her mind far better, and her health is as good, if not better, than before she was baptised. I would say to all, and especially to those who have for a long time neglected the duty of being baptised, "Go thou and do likewise." Nothing "will harm you" if ye be followers of that which is good."

Yours in christian love,

D. GAGE.

WASHINGTON, August 28, 1844.

#### AN ENGLISH BAPTIST MISSION ESTABLISHED IN FRANCE.

The extract given below is taken from the Annual report of the Baptist Missionary Society (England.)

"Contrary to the expectations the Committee expressed at the late annual meeting, they have to report the commencement of missionary operations in Continental Europe. A station has been commenced at Morlaix in Brittany; one missionary already upon the spot taken upon the funds of the Society, and another accepted. The mission was originally supported by some of the churches in South Wales. A few months ago an application was received from them, requesting the Committee to undertake the support of this mission, as they were unable to support it efficiently, and at the same time continue their contributions to the Baptist Missionary Society. After a lengthened and careful inquiry, the Committee complied with this request, and have resolved to carry on the efforts of our brethren with more energy and efficiency than their means allowed. The district is an important one; the population upwards of two and a half millions, of whom one million speak Breton, and half of these Breton only. Mr. Jenkins was, till lately the only missionary among them. The presence and co-operation of Mr. Jones will prove, it is hoped, of essential service.

The Committee have pleasure in stating, that a very convenient site has been obtained for a chapel, towards the erection of which they will be glad to receive contribution. M. Le Fourday, the Protestant min-

ister at Brest, has kindly promised to make personal application for help in Paris and other parts of France.

The Committee have to acknowledge the kindness of the Paris Religious Tract Society, in granting aid towards printing several tracts written by Mr. Jenkins, in the Breton tongue. A new version of the Scripture in that language has been begun, and a considerable portion, it is hoped, will be completed during the year.

The awful ignorance and superstition of the people call loudly for the sympathy and prayer of British Christians; while a recent minute of the government in reference to the liberty of religious worship, is likely to afford, in the opinion of our brethren, increased facility for religious Protestant movements."

#### THE BAPTISTS IN DENMARK.

In the January number of the *Halle Literary Gazette*, edited by professors of the University, there is a review of two Danish pamphlets, "Christian Baptism, with Reference to the Baptist Controversy, by Prof. H. Martensen, Copenhagen, 1843," and "Some Observations upon Baptism, occasioned by Martensen's Christian Baptism, by H. Brochner, Copenhagen, 1843." The former is an attack upon Baptists, and the latter a defence of them, both by gentlemen of the University, disconnected with the Baptists. The *Halle* reviewer introduces the subject with the following paragraph:

"As in many parts of Germany, so also in Denmark, the Baptists have within a few years risen and so multiplied, as to attract the attention of the Government, and draw down upon them its vindictive power. In Copenhagen, Mr. Munster, an engraver, was the principal individual around whom the Baptists rallied, and by whom their meetings were conducted. Proselytes were silently made in such numbers, that the civil authorities first proceeded to put a check upon these. Although these people led quiet and inoffensive lives, recognised their rulers, and submitted in all respects to the civil order; though they gave a clear and discreet statement of their doctrines, showing that they were far from all fanaticism, and were entirely distinct from the Anabaptists of the period of the Reformation, and protested repeatedly and earnestly against being confounded with the latter, still the magistrates brought against them the rigid laws passed three hundred years ago against the Anabaptists, and imposed upon them fines and imprisonment. At length, the oppressed, after repeated applications to their rulers, obtained a very limited religious freedom, namely, permission to form a church in a remote village, on condition that they would receive members, and baptise only in that place. But nothing, in the mean while, was done by the national church to convince the Baptists that they were in error; and while they in their *ecclesia pressa*, (persecuted church) declared themselves innocent martyrs of a faith not shown to be false, much less dangerous to the



state, the public sentiment was decidedly in their favor, not merely in the lower circles, but many among the cultivated, believed that the Baptists were not so entirely mistaken in denying the divine origin and necessity of infant baptism, and that at least it would be very difficult to demonstrate the contrary."

Martensen attempted to defend infant baptism by applying the Hegelian philosophy to Christianity. The reviewer remarks that there is nothing in those depths of philosophy, "adapted to convince the Baptists of their error."

Brochner, also a Hegelian, and a rationalist, limits himself chiefly to pointing out the absurd consequences of Martensen's argument, in which the reviewer thinks him not wholly unsuccessful.—*Macedonian*.

### IMPOSTORS.

We find the following in the Knoxville Register of October 16th. The College in Georgetown, D. C. is a Roman Catholic Institution:

### "BEWARE OF A SWINDLER.

We learn that an individual calling himself John H. Slack, is now in town, and endeavoring to make it appear that he is authorized to solicit donations for a College in Georgetown, D. C. His name and general appearance correspond with those of a person who has frequently been advertised in several Northern papers as an imposter. We understand that his course after leaving this place, will be towards Nashville and New Orleans. We perform our duty to the public by patting them on their guard against him."

In the Biblical Recorder, of October 12th, the Baptist organ of the Carolinas, we find a notice as follows:

### "AN IMPOSTOR.

The church at Ramoth Gilend, Pasquotank county, North Carolina, cautions the public against a man by the name of *Bedgood*, who has been expelled by said church, for immoral conduct, and who still has in his possession a license to preach, granted him some time prior to his apostacy. Agreeably to the latest intelligence, the said *Bedgood* was travelling and preaching in the western part of this State [N. C.] having with him a woman who passes for his wife—his true wife having been deserted, and left in the county aforesaid. It is hoped that the churches in this State and also in Tennessee whither it is said he is wending his way, will be on their guard against this vagrant impostor."

### FORBEARANCE.

This is a grace the exercise of which is often needed. The infirmities and foibles of others, on every side, tend to annoy and perplex the man of integrity. How shall he be kept from becoming uncharitable? One essential means is *self-examination*. Men are

apt to look abroad to the neglect of home, and thus are exposed to a double temptation, to impatience in view of the follies of the world. But let such an one withdraw his scrutiny from the external, and direct it for a season to his own heart—let him summon that to an impartial trial, meditate attentively upon the past, and commune with his own spirit, as in view of the Omniscient eye; and how soon must he be humbled in the dust, while his own sins of omission and commission, secret and open, are revealed to his consciousness. Nothing will so effectually cure him of censoriousness. The more he discovers of his own faults, the more he will be disposed, not indeed to extenuate, but to view with candor the faults of others.

[*Morn. Star*.]

DIED.—In this city, Oct. 13th, 1844, of Pulmonary Consumption, GEORGE W. GRIFFIN, aged nineteen years and six months.

### RECEIPTS.

For the 1st volume of the Baptist during the past week—  
Simson McMurray, Mrs. L. E. Strong, Robt. C. Foster, H. S. Seward, P. J. Truitt, R. Duckett, Moses Wright, Carter Blanton, Thomas Wilson, Andrew Douglass, Joshua Gardner.

### BAPTIST BOOK DEPOSITORY, NORTH CORNER OF THE PUBLIC SQUARE, NASHVILLE, AT THE SADDLER SHOP OF JAMES THOMAS.

Now on hand and for sale very low, a well selected assortment of Books, among them are—  
Bibles, large and small in various bindings.  
Testaments, large, with the books of Psalms annexed.  
Testaments, large and small without Psalms.  
The Psalter, the new Hymn Book published by the A. M. B. in 1841, in a variety of various sizes and bindings, some of them very elegant.

Howell on Communion.  
Hunt's History of Baptism.  
Ridley's Notes on the Gospel—do, do, on Acts.  
Jewett on Baptism.  
Penally's Scripture guide to Baptism.  
Church Members' Guide.  
Church Discipline, a new and valuable work.  
Karen Apostle, or memoir of the first K. A. convert, with notices concerning his Nation, with maps and plates, a new work.  
Memoir of Mrs. Judson, a very interesting and valuable Book—a new edition.  
Memoir of George D. Boardman, embellished with a like dress.  
Malcolm's Travels in South Eastern Asia—sixth edition.  
Memoir of William Carey, D. D. forty years missionary in India.  
Memoir of Roger Williams, by Rev. James D. Knowles.  
Malcolm's Bible Dictionary.  
Wayland's Moral Science, large and small.  
"Political Economy," do.  
Bunyan's Pilgrim's Progress.  
Marriage Ring, Casket of four Jewels, Bible and Casket, and a great variety of other Books suitable for a large, from Six and a Fourth Cents to Five Dollars.

JAMES THOMAS, Librarian.

Oct. 12, 1844.

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Aug. 31, 1844.

### THE BAPTIST

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

# THE BAPTIST.

R. B. C. HOWELL, D. D.  
Editor.

"One Lord, One Faith, One Baptism."

W. F. BANG & Co.  
Publishers.

VOL. 2.

NASHVILLE, NOVEMBER 1, 1845.

No. 11.

### TENNESSEE ANNIVERSARIES.

On Wednesday, the 22d inst., in company with Dr. Howell and brother John McIntosh, we set out to attend our anniversaries which were held in Bedford county, with the Church at New Hope. The first night we spent with brother Sikes, five miles this side of Murfreesborough; who by his kindness and attention, together with that of his amiable wife and family, made us feel entirely at home. In the morning, pursuing our journey, we continued upon the turnpike thirteen miles. At this point we turned a south easterly course, and passed through a rocky and rugged, though fertile region, fourteen miles to the neighborhood of New Hope. Here we met a number of brethren who were returning from the meeting of the Education Society, which was held the same day, and turned in with them to pass the night with brother John Tillman and family, whose hospitality we shall long remember. At an early hour on Friday, we repaired to the meeting house. As soon as the delegates and brethren had convened, the Bible Society held a session—brother Rushing in the Chair—the proceedings of which will appear in the minutes. We had expected a visit from Father McClay, but were informed by a letter from brother Babcock, which was read by Dr. Howell, that ill health would prevent his attendance.

The connection which was continued, by unanimous resolution, as referred to in another article, we regard as wise, and vastly important; especially when we consider the efforts which are made to produce a dissolution.

The Publication Society was then organized, and after some explanations by the President, proceeded to transact its business.

The reports of the different officers were interesting and will appear in the minutes. Our previous connection was continued, unanimously. There seemed to be no disposition on the part of any one to dissolve a union which had been, and would still be, if managed with prudence, productive of so much good. These decisions we again record with pleasure.

Brother J. H. Marshall, formerly President of the Foreign Missionary Society having departed this life since the last annual meeting, brother B. Kimbrough was called to the Chair. In a few solemn and appropriate remarks he alluded to the zeal and benevolence of the former incumbent, and observed that his sudden and unexpected departure from our midst, should stimulate those who were left to renewed diligence. Devout prayer was then offered by the President, and the Society organized. A thrilling discourse was delivered by Dr. Howell, and after the transaction of the business, a collection was taken up for the spread of the gospel in heathen lands, and Dr. Howell appointed a delegate to attend the meeting of the Southern Baptist Convention to be held next spring in Richmond, Va.

The Education Society which was organized on Thursday was again called to order and proceeded to business. The reports of the Executive Board special committee, principal of the School at Murfreesborough, and Agent were highly interesting.

We were delighted to observe the interest which was taken in these transactions by the congregation. In fact, taking into consideration the great want of information among our people, we cannot but think this, next to the preaching of the Gospel, the most important object demanding our attention. We re-