

YELLOW FEVER IN TEXAS.

The Picayune of the 30th says:—We saw yesterday private letters received by the Republic, from the most respectable sources in Galveston, which give a deplorable account of the ravages of the fever in that city, which, however, had somewhat abated when the Republic left. It swept through some families, prostrating every member, the children and servants not escaping.

HEALTH OF NATCHEZ.—The health of Natchez, though usually good, says the Courier, never was better than at the present time.

HEALTH OF MOBILE.—We take the following paragraph from the Mobile Advertiser of the 29th ult.

"We take pleasure in assuring the public, and especially those of our citizens who are absent, that our city is perfectly healthy."

The Hon. Richard Morris, District Judge, died at Galveston on the 19th ult.

The New Orleans papers of the 30th August, contain nothing with respect to the health of that city.

TREASURY NOTES OUTSTANDING.—By an official statement of the Register of the Treasury, it appears that there were outstanding on the 1st of September, Treasury notes to the amount of \$2,008,459. The Secretary of the Treasury gives notice that the Department is prepared to redeem all that are outstanding.

TREASURER'S STATEMENT.—It appears by an official statement from the U. S. Treasurer, that on the 26th of August, 1844, the amount of money on deposit in the various banks, and subject to his draft, was \$11,670,995 19.

DIED.—In Exeter, New-Hampshire, on Saturday evening, 10th of August, 1844, at the age of fifty-four years, Mrs. MARY SMITH MOSES, wife of John F. Moses, Esq., and mother of our beloved brother the Editor of the Knoxville Register.

The following Obituary of the deceased, is in substance taken from the "Exeter News Letter" of the 12th August:—

"Mrs. Moses had been an esteemed member of the Baptist Church of Christ, for thirty-four years. In her life time, she felt it her privilege to do what she could for the cause of her Saviour. Her heart, hands and house, were open to all who needed her assistance, and especially to the witnesses for God's truth without distinction. She labored to impress upon the minds of her children, the importance of personal piety, and taught them to respect the ordinances of religion. In her last sickness, of ten months, although a sense of unworthiness caused her to grieve, and lament over her deficiency in the performance of religious duty, yet in the all-atoning blood

of her Redeemer did she rely for pardon, justification and acceptance.

"She has sweetly fallen asleep in Christ, in sure and certain hope of a future and glorious resurrection unto Eternal Life."

"How peacefully the Christian dies!
How calmly sinks the soul to rest!
How mildly beam the closing eyes!
How gently leaves the expiring breast!"

"So fades a summer cloud away;
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore!"

The following beautiful stanzas, written on another occasion, by her former pastor, Rev. J. NEWTON BROWN, are presented in this connection, as applicable to the deceased:

"Go, Spirit of the sainted dead;
Go to thy longed for, happy home;
The tears of man are o'er thee shed;
The voice of angels bids thee come!"

"If life be not in length of days,
In silvered locks, and furrowed brow,
But living to the Saviour's praise,
How few have lived so long as thou!"

"Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press,
To share thy BLESSED ETERNITY!"

If any subscribers to the Baptist either in town or country, have not received their paper, they will please let us know it, and the omission shall not occur again if we can help it.

RECEIPTS.

The following persons have paid for the 1st volume of the Baptist in addition to those published last week.

Mrs. Dr. Atkinson, Geo. A. Armstrong, A. L. Stoveall, Rev. Jas. Whitsett, Lott Quinn, Mrs. Hensley, W. M. Harwood, Tho. H. Everett, T. Deaconbreun, E. H. Childress, Jas. Campbell, J. H. Shepherd, Saml. Hodges, James Thomas, O. H. Hicks, Wm. Hady, Jno. G. Barry, Comfort Topp, E. R. Kirby, W. Greenfield, Jno. H. Conson, James C. Dew, Mrs. M. Price, L. B. Fite, J. B. Knowls, C. C. Traine, C. M. Eichbaum, A. P. Shankland, Dr. R. Martin, J. J. S. Billings, L. Craig, W. D. Kernell, Eli L. Woods, Mary Knapp, G. H. Burton, R. B. Turner, A. A. Adams, Wm. Hillsman, S. R. Mason, Mrs. Bourne, E. W. Adams, Wm. James, E. Q. John Surven, J. H. Nave, Geo. Stahl, Mrs. Horton, J. W. McCombs, Mr. Scovell, J. Washington, J. B. Elliott, N. M. Greer, R. Williams, O. J. Fick, James Darden, A. Athens, S. Rosson, Jesse Darden, O. S. Connell, C. Langford, J. Pruden, P. Reed, L. H. Millican, G. W. Day, A. A. Puckett, Eli Rayner, S. W. Granberry, Elijah Rayner, C. Watson, O. Dotson, J. T. Ward, A. Works, Mrs. E. Stone, J. Hale, C. L. Cate (6 mo.) John Selvidge, C. H. Rhodes, R. Jarman, John Lasidor, John Putmon, Bennet Rucker, Wm. Dileon, J. J. Martin, Wm. Burns, Wm. Grinnit, Rev. J. L. Toynes, Enoch Winks, Dr. Samuel Morton, C. L. Freeman, J. Britte.

By Samuel May's letter received—subscription money not paid over by P. M.

A CARD.

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

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

THE BAPTIST

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THE BAPTIST.

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

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. I.

NASHVILLE, SEPTEMBER 21, 1844.

No. 5.

REV. ARTHUR L. McCLELLAN.

AN EXTRACT FROM MY JOURNAL FOR FEBRUARY 7TH AND 8th, 1844.

"I am requested, sir, by a very sick gentleman, to ask if you can call and see him."—Such was the inquiry addressed to me, on the 7th of February, ultimo, by a plain looking man, who was shown by a servant to my room in a boarding house in New Orleans, during my late missionary visit to that city.

"Who is the gentleman," I asked, laying aside the volume I held in my hand, "who wishes to see me?"

"I do not know his name, sir," he replied, "but he has heard that you are a Baptist minister: and as he was once a Baptist minister himself, and is now dangerously ill, he wishes to see and converse with you."

"Where," I inquired, "shall I find him?"

"At the Charity Hospital, sir," he responded.

"At the Charity Hospital!" I added, with surprise.

"Yes, sir."

I gazed at the messenger a moment, and answered "very well, I will attend to the request." He touched his cap, and departed.

It was near sunset on a beautiful evening, when this short colloquy occurred. The young missionary pastor of the city, Rev. R. Holman, sat near me, and witnessed the scene. I had an engagement to preach at 7 o'clock, and withal, was suffering from a nervous headache, a disease, to frequent attacks of which I have long been subject. I therefore turned to my companion, and requested that he would go immediately, and see the sick man; that he would administer to him all the consolation in his power; learn as much as possible of his history; and say, that I would see him early in the morning. He assented to my proposition, and set out on his errand of mercy.

The sound of his footsteps died away on the stairs, and, as I sat, now alone, I could not repress a train of the most painful reflections. "Once a Baptist minister"—A resident here, and yet wholly unknown to any of the excellent brethren who are struggling, with so much zeal, to build up the cause of truth in this great metropolis of the South! "In the Charity Hospital!" He is, as I suppose some poor, disgraced, and fallen clergyman, who has, in his desperation, sought this asylum to hide himself from shame, and is now, having run his course, dying, without friends or sympathy, in poverty, forsaken! Unfortunate New Orleans! Than its resident citizens never was there a more honorable, high minded, or generous community. Its streets, however, are daily thronged with every description of desperate adventurers, from every quarter, and all nations. Broken down in morals, in honor, and in fortune, there is no deed too dark or revolting for them to commit. Mingling in this crowd are found men of all professions, and of no profession, and some, alas! who have once filled the pulpit! Here is one who shrinks from the public eye, and conceals himself amidst scenes of miserable degradation, and remains unknown, until the fearfulness of his last hour compels him to reveal his name and character; and there is another, less honorable, but hardened and daring, who denounces all the christian world as base and selfish, boldly clamors to the crowd of his persecutors, and, insisting that he will never submit to be put down, still preaches to as many as will honor him with a hearing. Doubtless they were all hypocrites from the beginning,

"Who stole the livery of the court of heaven,
To serve the devil in; in virtue's guise
Devoured the widow's house, and orphan's bread;
In holy phrase transacted villainies
That common sinners durst not meddle with."

But their true characters have been revealed, and driven from virtuous society, they have sunk into the dregs which here so thickly accumulate. This motley multitude supplies the men who crowd the Theatres, and other places of moral pollution; who keep up the dens of the gamblers and drunkards, and shout loudest at Sunday races, and Sunday military parades, and reviews. The name and fame of the citizens, and the property and life of honest strangers, suffer the consequences. But I threw aside these depressing meditations, and sought to calm and regulate my thoughts for the evening's services.

I met, at the appointed hour, and, with deep feeling, addressed a large and attentive assembly. The devotions closed, and the benediction pronounced, the congregation began slowly to retire, and I turned to my friend, who sat by my side in the pulpit, and inquired whether he had seen and conversed with the sick man. I learned that he had.

"And his name," I asked, "what is it?"

"I understood him to say," responded my friend, "that his name is—McLellan."

"McLellan!" I repeated—"McLellan! I knew a minister of that name. We were formerly associated in Virginia. This surely cannot be my old friend and brother, Arthur L. McLellan! Where, I continued eagerly, did he come from? Did you ask him?"

"I did not think," he answered, "he was in the proper exercise of his reason. His fever was very violent; he could utter but a few words at a time, and they appeared to me to be incoherent. I presume there is no such place, but when I inquired where he came from, his reply was '*King and Queen*.' I suspect that his fancy broken loose from his judgment, was flitting over reminiscences of a game at cards."

This answer, wholly enigmatical to my brother, and which, with the statement that he had *once been* a minister, had aroused his suspicions, revealed to me every thing.

"It is," I exclaimed, "my friend Arthur L. McLellan; he was not delirious, nor thinking of the hilarity of gamblers; he is, originally, of King and Queen county, Virginia, where he was for several years connected as assistant teacher, with the school of Capt Haynes. He answered you with deliberate intelligence. What could have brought him here heaven only knows, but he must be the man."

With the name of McLellan, a multitude of memories clustered about the gushing fountain of my thoughts. Having professed

religion at a very early age, and determined that it was his duty to devote himself to the ministry, he went to the New Hampton Seminary, N. H., then under the charge of Rev. B. F. Farnsworth, to prepare himself for the work. There was in the same village a female school, under the guidance of our distinguished and lamented sister, Miss Hasseltine, the late Mrs. Smith. Before he had made any material progress in his studies, he fell irrecoverably in love with a sweet and joyous girl, a pupil of this Academy, who warmly reciprocated his passion. They resolved to unite their destinies in marriage. After many difficulties, arising mainly from the tender age of the parties, he led her to the altar. They were a beautiful pair. Their brow was shaded with no thoughts of sorrow; no forebodings of the future darkened the sunshine of their hearts.

*He stood, in the spring-time of youth, a fair form,
His spirit was noble, his feelings were warm,
An eagle to shelter the dove with his wing,
An elm, where the light twining tendrils might cling;
And they vowed that while life's bounding pulses should roll
Thus lastingly soul should be blended with soul."*

All further thoughts of the ministry were now abandoned, and his theological studies given up as impracticable. He left the Academy. The business of a teacher was selected, and, for many years, pursued as his avocation. The love of Christ, however, still burned intensely in his heart. In a prayer meeting, that best of all meetings, he was most at home, and no man was more efficient. He loved the Gospel. Often have I seen his eye sparkle with delight when its rich truths were poured from the pulpit, or when sinners were smitten by its power, and came for relief to "the sacrifice of God which taketh away the sin of the world." Nor was his devoted young wife his inferior in piety, or in any other respect.

Such was the condition of things with regard to brother McLellan when I left the scene of my youthful labors in Norfolk, Virginia, to assume a larger and more responsible charge, in the most beautiful and polished city in the Southwest. Years passed, and I heard nothing of him. An Ohio paper at length brought me intelligence that he had been at Piqua, in that State, within a few days of its date, solemnly ordained to the work of the gospel ministry. A few weeks subsequently, I found him at my own house, where I learned from him that, in hopes to better his fortune, he had quitted "the Old Dominion" for the West; that he had found a resting place at Piqua; where he and his

wife had taught an Academy for several years; that they had found themselves, notwithstanding the most rigid economy, poorer at the close than they were at the beginning of their Ohio labors; that they had concluded that North of "la Belle Riviere" was no place for them; and that they had decided to try what they could do in the sunny South. Meantime his soul, he informed me, still clung to the hope of usefulness as a minister, and, by the advice and consent of judicious brethren, he had taken upon him the fearful vows of the sacred office. He soon made an engagement with the Trustees of Leighton Academy, in North Alabama, and returned for his family. On their passage to their new home, they spent several days with us in Nashville. They had three beautiful children; they appeared cheerful and resigned; but they bore, deeply marked, all the evidences of poverty and anxiety. Bro. McLellan preached in my pulpit several times during these visits. His sermons were plain; indicative mostly of a sound judgment, and a warm heart. They left us, and I heard they were doing well at Leighton; a year after I heard they had resigned, and gone, I knew not, and never had known, whither.

"Think you," I inquired of my brother, "he can possibly survive his present attack?"

"I fear not," he answered, shaking his head; and added, "I doubt much, whether he can live until the morning." Thus ended our conversation for the evening.

I now followed the crowd from the sanctuary, and returned to my room with feelings of melancholy sadness. How full, thought I, of disease and death, is this beautiful land! The soil is fertile, almost beyond conception; from its bosom springs forth, nearly spontaneously, a rich abundance for all the necessities and even luxuries of its inhabitants; all nature teems with life and joy; its climate is delicious, its skies are radiant with brightness, and flowers and foliage perpetually clothe the forests and the fields. Man, alone, seems the victim of misery and suffering. For him disease lurks in every cooling shade, and death nestles in the fragrance of every blooming flow. E'er we are aware, his sting is darted, it pierces our heart, and we sink into the dust!

Early the next morning, accompanied by my beloved brother Bayless, of St. Louis, I set out for the Charity Hospital, to redeem my pledge. The building is spacious and lofty, occupies a fine site in the suburbs of

the city, is handsomely inclosed, and has a commanding appearance. We entered by a large iron gate, and found the ample grounds tastefully ornamented with walks, trees, shrubbery, and plants. There are, in perfection, the grand magnolia, the oleander, and the arborvitæ; creepers, clinging on arbors, offer to the invalid and visitor an inviting shade, and roses, of many varieties, bloom perpetually. Within, we were painfully struck with the numerous indications of popish superstition. Not the least prominent of these were the many old women, a species of *nun*, as we were told, called "Sisters of Charity," dressed in a sort of black unwomanly costume, and who were gliding about in all parts of the edifice. We inquired for the ward in which we had been informed our brother lay, made our way to it, and asked for Mr. McLellan. A sick man, lying on a mattress near us, answered—"he is dead!"—We stood a moment in silence, and repeated the solemn word just uttered—"dead!" "Yes, sir," said the man, "he died at 11 o'clock last night!" "Where," I asked, "shall we find his body?" "In the hall, yonder," he replied "behind that screen." We walked to the place, removed the linen from his face, and instantly recognized our friend and brother. It was indeed McLellan himself! He was but little changed in his appearance, not much reduced, and his full auburn locks fell upon his polished forehead which yet, as he had seen, probably, not many more than thirty summers, bore the lineaments of youth, and his countenance looked serene, and perfectly natural. There he lay cold in death!

"With what feelings, in regard to religion," I inquired of one of these wrinkled nuns, who was at the moment passing, "did this gentleman die?"

"A priest," she said, "was with him last night, to prepare him for death, but he refused to hear him, or to pay him any regard."

"Will you please inform me, madam, if you know," I continued, "who brought him here; and when he will be buried?"

"The medical students," she rejoined, "from the college; and he will be buried at 4 o'clock, this afternoon."

We left the Hospital, and bent our steps towards the Medical College. There we found the young men assembled, and making arrangements for the funeral. The resolutions which they passed, and subsequently published, expressive of their high estimation of his character, intellectual, moral, and re-

ligious, of their sympathy with his bereaved family, that they would attend his funeral in a body, and wear the usual badge of mourning for thirty days, apprised us of the fact that brother McLellan was a reputable student of this institution. At the close of the meeting, we made ourselves and our relations with the deceased known, were introduced to the Faculty and Students, and were cordially invited to attend, and officiate at the approaching solemnities, the whole expenses of which the Professors generously offered to defray. We cheerfully assented. We sought out the students who had been his associates and attendants, and from them learned many particulars of interest. Our brother was not, we rejoiced to be assured, as, by the language of the messenger who had been sent to us the previous evening, we had been led to fear, fallen from his high estate as a minister, but was to his last hour eminently a christian. From Alabama, we understood, he had made his way to the lower part of Mississippi, where, for two or three years last past, he had been beloved and useful as the pastor of a country church. There, to aid him in supporting his family, and by consent of his spiritual charge, he had studied, and intended to practice, the profession of medicine. At the school in New Orleans, which is gradually becoming deservedly distinguished, he believed he could obtain the best knowledge of the nature, and ascertain the best method of treatment, of southern diseases. He had, therefore, collected together all his means of support, and was here attending the regular lectures of the college. The session had advanced four months, and was to close within two or three weeks. About ten days previous to his death, he had been attacked with a violent fever, which baffled every effort made to subdue it, and he soon sunk under its withering power into the grave—prematurely, it would appear, but doubtless according to the will of God—for at what age, or in what circumstances, are we safe from the attacks of this relentless and inexorable destroyer?

"Leaves have their time to fall
And flowers to wither at the north wind's breath,
And stars to set—but all—
Thou hast all seasons for thine own, O death!"

He died, too, in the triumphs of faith.—When he saw that his hour was near, he was increasingly firm, and more collected than usual. He commended his cherished church to the Great Shepherd: but spoke most feelingly of the destitute condition in which, a

stranger in a strange land, he should leave that beloved one of his heart, who had so early forsaken home and friends and all for him, and had been the affectionate partner of all his toils and wanderings. He dictated to her a message, which he besought his friend to write, in which he said that he had hoped, in a few weeks, to have joined her and his beloved children in their humble home, but he perceived that it was the will of God that he should die far away from them all, and he cheerfully acquiesced; in Him he implored her unwaveringly to trust. To each of his children he sent a separate exhortation, full of a father's tenderness; and he entreated them all to be good children, to seek the Lord, and to love, and obey, and protect their dear mother; that when life's pilgrimage was over, he prayed they might all meet in heaven, and together enjoy everlasting glory. This task done, he commenced an earnest address to his fellow-students who surrounded his bed, and spoke, with great animation, as long as he was able to utter a word, admonishing them of the shortness and uncertainty of life, and the necessity of the religion of Christ to prepare them for the awful hour he was then approaching. He ceased, and his associates left him for the night, not probably, supposing that he would immediately expire. The priest then came, with his oil, and crosses, and candles, to torment him with his mummeries; but he turned from him, with loathing, and his liberated soul took its flight on high, to assume its place among the glorious harpers, in the ranks of radiant Cherubim and Seraphim.

The appointed hour for the funeral found me, with brethren Bayless and Holman, at the Medical College. By request, we walked at the head of the procession to the Hospital. There we were ushered into a spacious room, used as a sort of Chapel, in the centre of which lay the mortal remains of our lamented brother. As there were scarcely any seats, we all stood, nearly filling the room, and the faces of all were turned to the coffin. We read a portion of the word of God; we then addressed the assembly, and had the pleasure of the most marked and solemn attention, particularly on the part of the students, who numbered about one hundred; we then sung a hymn, and poured out the fervent desires of our soul in prayer. Never did deeper feeling pervade our hearts than during these services: The procession now advanced, with slow and measured

tread, through the city, to the Protestant burying ground, and there, as the last rays of an evening sun were softly thrown upon us from the west, we commended his body to the grave—"dust to dust"—quietly to slumber until called thence into a new life by the sound of the last trumpet! Blessed be God for the assurance, that

"Life is real, life is earnest,
And the grave is not its goal:
Dust thou art, to dust thou returnest,
Was not spoken of the soul."

And even of our *bodies* we know, that "those who are in their graves shall hear his voice and come forth." No stone marks the spot where he sleeps; no line is carved to tell his worth; but calmly and quietly he rests, where the flowers will bloom, and the birds will sing. There, with a throbbing bosom, we took of him our last FAREWELL.

We would have lingered longer, much longer, among the splendid habitations of the dead that crowd this spacious cemetery; for we love to indulge feelings of chastened melancholy, but the long line of students had disappeared on their return to the college, the shades of evening were beginning to gather about us, and it was necessary for us again to prepare for the approaching duties of the sanctuary. Deeply did I regret that I had not seen and conversed with my departed brother before his death. Had he, while health permitted, attended and aided in the meetings of the church in New Orleans, he would have been known to its members, they would have loved him, and he would not thus have died a stranger, in a *Charity Hospital*, and been persecuted in his last hours by the nonsensical superstitions of Catholic Priests. Christian kindness would have delighted to extend her hand, and christian sympathy and prayer would have cheered his expiring moments. Doubtless he believed his obligations and duties as a student, justified him in declining, for the time, religious associations, and authorized him to suspend, temporarily, the public use of the means of grace. In this conclusion he erred, and found it true, as will all others, that neglect of christian duty, no matter by whom, or under what circumstances, often meets, even in this life, a severe chastisement. But he is gone, gone safely, gone triumphantly. His failings, whatever they were, we leave with him in the grave, and remember only his virtues, and his warm and pious christian devotion.

As I wended my way alone and silently to my lodgings, my thoughts went out, irresistibly,

bly, to that far distant home he had lately left in the forests of Mississippi, full of hope for the future; to that confiding wife, yet cheerful, and happily ignorant that any thing had happened to him who was all the world to her, and to those lovely children who around their cabin hearth, are, perhaps, at this moment, singing their evening hymn of praise to their great Creator and bountiful Preserver. She has taught them to pray daily for his health and safety, and early restoration to their embrace. Anticipating his return, and now, as the time is far advanced, counting each day that still lingers till he comes, she is, doubtless, preparing to receive him, and affectionately promises her sweet charge, while their faces glow, and their little hearts bound with delight, that they will soon see their dear father! Alas! they will see him no more on earth! How can they support the overwhelming intelligence which, with crushing power, must so soon reach them, that she is a widow, and that her children are fatherless! Inscrutable, indeed, are the ways of Providence! Be thou, merciful God, the Father of the fatherless, and the Husband of the widow."

THE PSALMIST.

We regret, exceedingly, to see the articles with which the Baptist press in the south, and south west, is teeming in relation, pro and con, to the Psalmist. We think them wholly unnecessary. Their only important effect will be, we apprehend, to injure the Publication Society, an institution indispensable to our prosperity, and which we certainly all ought to cherish carefully, and support with zeal. Brethren of the press, pause, we entreat you; be calm; think; waste not your strength in conflicts against yourselves; unite your arms, and turn them against the common enemy.

The warmest friends of the Psalmist will not contend that it is perfect. In many things it may, and doubtless, in future editions, will be improved, and made, to every brother, as unexceptionable as possible. As it is, few, very few Hymn Books, belonging to any denomination, can be compared with it in excellency. We, and our people, use it exclusively, and greatly prefer it to any other we have yet seen.

CAMP-MEETINGS.

The Camp-meeting at Macroryscreek, in this county, commences next Friday (the 27th Sept.) and that at Littlecedarlick, near the Hermitage, on that day week.

NASHVILLE.

A much larger number of fine residences are being built in Nashville this season than we have known in any one year before. Some of them are unusually elegant and expensive.

REVIVALS.

We notice in our exchanges this week, a much larger number of revivals than for some time past, particularly in Virginia, the Carolinas, and Georgia. We rejoice to see, in this period of spiritual dearth, these indications of Divine favor.

REMINISCENCES.

Our venerable brother Whitsitt has, in compliance with our request, commenced to give us his recollections of the pioneer ministers in this region. They will be found by our readers fraught with the deepest interest. We this week publish his statements regarding Rev. Isaac Totevine. We earnestly entreat him to continue his contributions, especially in this department. He can detail to us characters and facts known now only to himself, nearly all his early associates having gone to their reward.

CONVERSIONS.

The Camp-meeting of our Methodist brethren, in the vicinity of this city, last week, resulted, we are informed, in the addition to their Church of a large number of converts.

RELIGIOUS TOLERANCE.—The following anecdote was first published in a New-York paper, a number of years ago. With regard to Archbishop Carroll, it is said that in every thing of doctrine or of practice that rested in his own discretion, a more *truly catholic* individual never lived.—[*Boston Journal*.]

"One of the editors recollects that, when comparatively a child, he was invited to dine at Boston with a friend. After being seated awhile, listening to the conversation of men whose age and piety almost led him to adoration, a young clergyman entered, and, seeing the venerable Archbishop Carroll, of the Catholic Church, Bishop Parker, of the Protestant Episcopal Church, Doctor Elliot, of the Presbyterian, and Doctor Stillman, of the Baptist, sitting on the sofa, lifted up his hands and exclaimed, "Can it be possible that I find the heads of four denominations sitting together." The Archbishop instantly answered, "Why should we not sit on the same seat here? We intend to be Christians, and I believe good ones. I trust we shall occupy the same seat in heaven." How valuable would it be to society if all men, of whatever religion, had the same charitable feelings. The earth again would approach nearer its primitive paradise."

THE REMISSION OF SINS.

REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS.—*Luke 24: 47.*

The subject submitted for our consideration in this text is the remission of sins. Than this what topic is better calculated to interest sinners such as we are? How can man be just with God, in accordance with all his attributes and laws?—

The term *ἀφεσις*—rendered remission—and that, *ἀφέναι*—translated forgive, both express pardon. They may not, as very few words are, be strictly synonymous, and it is remarkable that the last of these words, pardon, does not occur in our version of the scriptures, but their sense is sufficiently the same for all our present purposes. The remission of sins is the forgiveness of sins, and the forgiveness of sins is the pardon of sins. Such a state of things existing in any case, brings a man in some respects into a condition of justification.—The pardon of sins does not, however, fit us for heaven.—This can be done only by the process of sanctification.—

1. The nature of the transaction which is called the remission of sins, demands our first attention.

I understand the remission of sins, in the fullest Gospel sense, to include not only such a pardon as declares the individual who is forgiven, innocent of crime; but also the removal of the sinful, or depraved disposition; the cancelling of the punishment of sin; and the cleansing of the conscience from a sense of guilt for sin. I am aware that the removal of depravity from the heart, and a sense of guilt from the conscience, is a very important part of the work of sanctification. Yet they are so blended with a judicial pardon that they cannot be separated without irreparable injury.—

"Sin is the transgression of the law." As such, it is strictly confined to a violation of the law, either by falling short of its requirements, or going beyond them.—These are pardoned through Christ, to all who repent and believe—"In his name"—by his authority—in virtue of what he has done.—The man so pardoned, is declared innocent of crime in view of the law.—

The question may here arise whether any sins are venial, or pardonable in their own nature; and not deserving the punishment of death?—Some so tell us, but it is not true.—Every transgression is sin, and no sin can be pardoned but through Christ.

Some sins are greater than others. This grows out of the motives of the actors, the amount of their light, and the results of their sins.—

Another question—Will any sins be forgiven in the world to come? In relation to

the sin against the Holy Ghost it is said—"It shall not be forgiven, neither in this world, nor in the world to come." Does this imply the remission of any sins in the world to come? No. It surely means that it shall never be forgiven.—

Once our sins are pardoned, do we commit no more sins; or are all our future as well as past sins pardoned?—No.—This is proved by the word of God.—By experience.—By the form of prayer given us.—

Provision is made for the remission of future sins, and we are obliged to seek, and so may expect daily remission.—

Such is the nature of the remission of sins which we are commanded to preach in his name.—It is the making of the offender innocent of crime; it is a work which must be done in this world; and it is a process continued through life.—Just so long as men live in this world they are imperfect, sinful, and have need of daily pardon.—

2. We will, in the second place, consider the principles upon which the remission of sins is extended to the transgressor.

Our text teaches us that sins are pardoned *in the name*—that is, by the authority—of Jesus Christ. This is a part of salvation, the whole of which is by grace, &c. What is true of the whole must be true of its several parts.—

The remission of sins is not procured by obedience &c.—Because future obedience never cancels the crime of past disobedience.—Because if it did, Christ is dead in vain.—Because we are saved by grace.—

The remission of sins is not procured by repentance.—Why?

Faith, by any merit of its own, does not procure the pardon of sin.—

Neither baptism, nor any other act of obedience procures the remission &c.—

God only forgives sins, by a direct act of grace. This is evident to every one, and is proved by the nature of sin itself. It is committed against God, and he only can forgive.—It is a breach of the law; which only the lawgiver can remit.—If there were any other who could forgive sins, there would be others equal to God—for none can forgive sins but God.—

In the arrangement for the pardon of sins, each person in the Trinity acts a glorious part.

God the Father appoints the grace and gives his Son. He made the provision in his purposes, council, and covenant. He sent his Son to be the propitiation for our sins through faith in his blood; and bestows remission for his sake. Hence it is said—If we repent of our sins, he is faithful and just to forgive us our sins.—Just because a full atonement is made in Christ.—Faithful, to his covenant and promise concerning it.—

God the Son fulfils the law and makes atonement. His blood was shed for the remission &c.—To him all may come—repentance and faith are the conditions.—

God the Holy Spirit seals the grace upon the heart of all the people of God. All the

work is done, except that of the Holy Spirit which is performed in the heart of the sinner.—

The work of the Spirit of God in the remission of sins, consists principally of these three things—The removal of depravity or disinclination to religion—The restoration to a holy exercise of all our powers and faculties—The removal of a sense of guilt from the conscience.—Thus is sealed upon our hearts the remission of sins—A work of boundless grace, through Christ.—

3. What is the act, we inquire in the third place, in which we receive the remission of sins.

The act by which a thing is procured and the act by which it is enjoyed, are different. This difference must be remembered.—Remission &c. is procured by the blood of Christ; it is conferred by grace, it is made efficacious by the work of the spirit, it is enjoyed by faith, and it is declared, or professed by baptism.—

But we are often told, and with no small degree of confidence, that baptism is the act in which we receive literally the pardon of sin. This mistake grows out of a failure to perceive the difference between the act in which we receive remission, and that in which we declare it.—

Let us consider this point briefly. Is baptism a representation of what the candidate is supposed to have received prior to its administration—the remission of sins, the death of the soul to sin, and its resurrection to righteousness—or is sin removed only in that act? Those who maintain the latter conclusion, urge Acts 2: 38—Repent &c. for the remission of sins.—The preposition *for* here, is *εἰς*. In Matt. 26: 28, the connection requires us to render it *for*, in the sense of *to procure*. But it is not so in this passage, nor in any of the parallel texts. The particle *εἰς*, here rendered *for*, stands connected with baptism in many places, and in such a manner as to throw a flood of light upon the whole subject.

John says &c. "I baptise you unto—*εἰς*, for—repentance." Here baptism bears the same relation to repentance, that it does in Acts 2: 38, to remission of sins. But what is meant by being baptised unto—into, for, *εἰς*—repentance? In order to repentance—to procure it &c? No; but because you are penitents &c.—John required—Matt. 3: 8—evidence of repentance in order to baptism. Yet he baptised unto—into, for—repentance. But this same baptism is called not only baptism *εἰς μετανοiam*, into, unto, or for repentance; but also Mark 1: 4—baptism *εἰς ἀφεσιν*, into, unto, or for remission of sins. Peter also commanded the people to be baptised *εἰς ἀφεσιν*, into, unto, or for the remission of sins. With what reason, therefore, can any one put repentance before, and remission of sins after baptism, or in baptism? There can be in it neither reason nor intelligence. If, however, we consider that baptism is a declaration of repentance and forgiveness all is plain. It is baptism unto repentance—unto remission of sins.—

Paul says—"All our Fathers were baptised unto—*eis*, into, for—Moses in the cloud and in the sea. The apostle, as I suppose, simply meant that the passing of the Israelites through the sea was, in the history of that nation, an event, analogous to baptism in the Christian. But were not the Hebrews under the command and guidance of Moses—as really before that event as they were afterwards? Their passing through the Red Sea was a striking declaration of their subjection to Moses. So is baptism of the convert's subjection to Christ. Thus we understand what is meant by being baptised into, unto, *eis*, for Christ, into Christ's death, and into death. The cases are analogous. By baptism into Christ, therefore, we are not to understand that our union with him takes place then and in that act. Already like ancient Israel we have come out of Egyptian bondage, partaken of Christ our passover sacrificed for us, disclaimed allegiance to Pharaoh, and under our heavenly leader taken up our line of march to the promised land. Then baptism is performed declarative of the great and gracious change that has taken place in our character and condition, and that hereafter we will be guided wholly by Christ. The notion that the connection subsisting between Christ and his people, expressed by the phrase *in Christ*, takes place in baptism, because professing Christians are baptised into Christ, is as inconsistent as it would be to contend, for the same reason, that the connection between Moses and Israel took place in the Red Sea; which we know to be contradicted by the facts of history.

Consider for a moment the *analogy* of the scriptures on this subject.

Take, for example, the phrase—"We are baptised into—*eis*, for—his [Christ's] death." This is a baptism into an event which had taken place many years before. But suppose we adopt the interpretation of our friends &c., to procure Christ's death! Into death—and when Paul goes on to say, "Therefore, we are buried with him by baptism into death,"—*eis*, for, death, *i. e.*, to procure, our own death unto sin, and in this manner prove that the death unto sin, or remission of sin, takes place in baptism! What then? Whence does Paul borrow his figure? From the drowning of a live man, or the burial of a dead one? Persons are buried because they are already dead. Their state is already changed. So persons are buried in baptism, because they are already dead to sin; their state is already changed. If we bury the man in baptism that he may die to sin, and if he does die to sin in that act, and not before, we make baptism the emblem, not of a burial, but of a moral murder!

John baptised, *eis* *metanoian*, into repentance, because the candidate *had* repented; the Fathers were baptised, *eis* *Moyseon*, into Moses, because they *were already* united to Moses, their great leader and deliverer; and Christians are baptised, *eis* *ton thanaton autou* into his—Christ's—death, because he had already died to sin: *eis* our own death because we are

already dead to sin; and where is the passage in which the context throws any light upon this form of expression in which it does not plainly appear that baptism was administered in reference to a change that had previously taken place, or to a connection that had already been formed. No such passage can be found. If men were baptised into or for Moses, after their union with Moses, we may justly conclude that they were baptised into or for Christ after their union with Christ. If they were baptised into or for Christ's death long after his death, we may reasonably infer that they are baptised into, into or for their own death unto sin after that death has taken place, and especially as the act is called a burial which cannot take place until after a man is dead. And as John baptised after repentance when he baptised into, unto, or for repentance, we are forced to believe that he baptised after the remission of sins when he baptised into, unto or for remission of sins. And if the repentance and remission of sins into which John baptised his disciples took place before their baptism, when think you did the remission of sins take place in the case of the converts on the day of Pentecost? Certainly before their baptism, and of which that was a declaration.—

Faith is the act in which we receive remission of sins.

John the Baptist said—John 3: 36—"He that *believeth* on the Son *hath* everlasting life. Apostles—Acts 13: 39. By him all that *believe* are justified from all things. Rom. 3: 22. The righteousness of God which is by faith unto all, and upon all them that *believe*. v. 26. That he might be just, and the justifier of him that *believeth* in Jesus. Acts 10: 40. To him &c. whosoever *believeth shall receive remission of sins*. John 6: 47. He that *believeth* in me *hath* everlasting life. John 3: 8. He is *not condemned*. Therefore pardoned. Fifty other passages declare the same thing.—Faith is the act.—Always produces action, right or wrong &c. as faith is right or wrong.—

4. We inquire, what is the evidence of the remission of sins?

Love.—*Peace* of conscience is produced by a sense of pardon.—*Gratitude* of heart.—*Desire* to obey and honor God &c. &c.—These are evidences to the pardoned person.

To others the evidence is obedience.—Use of all the means of Grace.—*Perseverance*.—

We have now considered the nature of the transaction called remission of sins; the principles upon which sins are remitted; the act in which we receive the remission of sins; and the evidences upon which we may rely that our sins are remitted.

APPLICATION.

1. The doctrine of the remission of sins is one wholly of revelation.—Associated as it is with sanctification, it is a glorious doctrine.—

2. Many persons think if their sins are pardoned they are safe. But this does not of itself qualify us for heaven. We must be sanctified.—This should be the chief anxiety.—Not anxious to be happy but to be holy.—

3. Are any of you seeking the pardon of sins? Be not deceived, I pray you. It is easy to be deceived. You may be told that if you perform certain acts your sins will be remitted, and you may be satisfied.—It is not so.

4. What is to be the condition of those whose sins are never pardoned? I show you the way. I tell you, by the authority of Christ, your sins may be pardoned. If you will not seek it you must die in your sins.—

5. Christians; are you pardoned, are you sanctified? Prove it to all men. Let your temper, and conduct evince it. Be an example of purity and diligence.—

BAPTIST CAMPMEETING, NEAR ABERDEEN, MONROE COUNTY, MISSISSIPPI. COLUMBUS ASSOCIATION AND CENTRAL ASSOCIATION.

On Thursday 5th instant, the Exercises at the Baptist Camp Ground, two and a half miles South of Aberdeen, were commenced. The place of meeting is highly eligible. All the arrangements during the period of encampment were excellent and resulted in the most perfect order and good feeling.

In attendance upon the Associations were Professor M. P. Jewett, Principal of Judson Female Institute, Marion, Alabama; and Rev. J. C. Holt of Tennessee. We were especially gratified in meeting, Bro. G. B. Waldrop, one of our first acquaintances in Georgia, and very many with whom we were pleasantly associated in Alabama, besides some others whom we knew in Virginia. Nothing could be more grateful to our feelings, than to meet these old friends.

RESULT OF THE CAMPMEETING.

Preaching was kept up, from Thursday evening until the next Wednesday, and when we left the ground Tuesday, one had joined the Church; seven professed conversion, and quite a number were anxious for their souls' salvation. This was the second meeting of the sort, which we ever attended, and we confess, that our former prejudices were greatly removed by the manner in which this one was conducted. On Sabbath, there were probably between two and three thousand persons on the ground, to whom, by arrangement of a committee appointed by the Associations and the tent holders, discourses were delivered. Rev. W. H. Holcombe and Rev. J. C. Keeny, preached in the former part of the day, the latter a Missionary Sermon, followed by an address, by W. C. Crane. A subscription and collection was taken up and resulted in obtaining \$667 in

pledges and money, to be appropriated as designated either for Foreign or Domestic Missions, and to be equally divided between Chickasaw and Columbus Associations. Professor M. P. Jewett and W. C. Crane preached in the after part of the day.

CHICKASAW ASSOCIATION.

This body convened on Friday 6th, Rev. W. H. Holcombe was chosen Moderator and Samuel R. Spight Clerk. Interesting reports were presented upon the Bible cause, Temperance, Foreign and Domestic Missions, etc. The brethren, of this body are a zealous hardworking band of Christians and have been much blessed of God. Resolutions were passed in favour of this paper, the Alabama Baptist, Howard College, and Judson Female Institute, Marion, Alabama. Among the lay brethren active in this body were Hon. R. H. Boone and Judge Adams. When we obtain the minutes, we will notice the proceedings. Our engagements in the Columbus Association prevented constant attendance upon this body. It adjourned Monday afternoon.

COLUMBUS ASSOCIATION.

On Saturday morning, Rev. S. McGowen preached the Introduction Sermon. In the absence of Rev. John Armstrong, Brother McGowen acted as Moderator pro-tem. After reading the letters, Rev. Micajah Bennet was elected Moderator and Bro. David Ferguson, Clerk. Four new churches were received and seven dismissed, to join the Central Association, and some one in Alabama, if we mistake not. Among the most important things transacted were, the location of a Depositary of Books Columbus, and a subscription of \$150 to carry out the project. The Churches were requested to take up collections, for this object within six months. Ten brethren also pledged themselves to raise \$400 during the year to support a Missionary among the heathen. A Committee on Education was appointed, consisting of Messrs. Crane, Keeny, McGowen, Mallett and Bennett, to whom applicants for beneficiary education, should be referred for examination and recommendation. The Howard College, Alabama; Mercer University, Georgia; and Western Baptist Theological Institute, Covington, Kentucky, were recommended to the Churches. This paper, and the Alabama Baptist were also commended to patronage. There was much other important business transacted. A Domestic Missionary is constantly employed. A spe-

cial Committee on Education, consisting of Messrs. Keeny, Crane, and Blewett, were instructed to report a plan of operation at the next meeting. The Association adjourned Tuesday morning to meet next year at Salem Church, Oktihheha county.

CENTRAL ASSOCIATION.

Some Churches from the Columbus Association, and others from the Chickasaw Association convened on Monday and formed a new body, with the above name and adjourned to an early day this fall for the first annual meeting; Bro. W. H. Holcombe was Moderator, and Bro. James E. Harrison Clerk. It is questionable whether this multiplication of Associations increases the moral power of the denomination; nay is it not certain by as much as force is scattered it is inefficient and by so much as it is concentrated it is efficient and vigorous. We wish this new body abundant success. Looking upon the cause as equally important, for labor and zeal, every where, we deprecate any local, sectional or jealous feelings, and trust this new organization will succeed in avoiding every erroneous policy. May we suggest to these brethren, that their name is not applicable. Are they the centre of the State, or of a particular and definite region of country. An Association situated in the North East of Mississippi, at the sources of the Tombigbee river, can hardly be central with reference to geography or any relations to other bodies. Be the name what it may, God speed you Brethren, in every good word or work.

COMMITTEES TO ARRANGE PREACHING.
We suggest to these that hereafter at Associational meetings, they should select their preachers and let them arrange the order in which they shall preach.

MISSISSIPPI STATE CONVENTION.

The Convention held its eighth Anniversary at Palestine, Hinds county, June 28th and days following, Rev. Lewis B. Holloway, of Jackson, was chosen President, and Wm. Jordon Denson, of Vernon, Secretary. Many subjects of great interest seemed to have engaged the attention of the brethren, among them the Bible Publication, Foreign and Domestic Mission, the Education, and Indian Mission Causes. Reports were made upon these branches of Christian benevolence. The Sabbath School cause, the proper observance of the Lord's day, and the proper instruction of the colored population likewise attracted favorable notice. The list of

Ministers gives the names of about 190 Baptist preachers in the State. The sum of \$503 07 was received during the Session for specified objects. Whole amount received by Treasurer \$805 20. From the table of Associations, we learn that \$3406 02 were contributed to the Associational treasuries for religious purposes. The highest contributor for 1843, was the Choctaw, \$781 41; the next highest, the Union \$511 78; the next, the Columbus \$495; the next, the Zion \$356 43 and so on. Four Missionaries were employed, during the year. Among the brethren participating in the proceedings, were our old classmate, N. N. Wood, of Vicksburg, our old fellow students W. H. Anderson, Natchez, E. C. Eager, Oakland College, G. W. Dorrance, Raymond, H. B. Hayward, Preston, besides others of our Virginia acquaintances.

The next session will be held at Grenada, Yalabusha county, on Wednesday before the last Lord's day in June, 1845.

BAPTIST BOOK DEPOSITORY.

The Convention of Mississippi has established a Depository in Vicksburg, under charge of Martin L. Ranney, Watchmaker and Jeweller, two doors South of Woodman's Drug Store, Washington street, "where at all times may be found an assortment of Denominational books and tracts, together with a choice selection of works in Theological literature and from the valuable religious publications of the day. A supply of Bibles and Testaments of every variety, and the Psalmist, of every size and in every variety of binding, constantly on hand."

C.

A GOOD SERVANT AND A BENEVOLENT MASTER.

It has rarely fallen to our lot, to witness a scene of greater interest and better calculated to excite deep emotions in the bosom, than we had the melancholy pleasure of observing the last week in August. An old and valued servant, of a gentleman, hereinafter named, had been long, the subject of an afflictive complaint. In early life, he had been the companion and warm friend in all difficulties of his young master. Having faithfully served, those to whom he was committed, under the Providence of God, for many years; he was made his own Master and placed as an overseer in charge of a small farm, and a regular salary given him for services rendered. All who knew him

respected him, for his great devotion to his employer's interests; for his integrity of purpose and his honest good sense. About a week or ten days before he died, he was removed from his own home to his master's residence. Hence every attention, which friendship and medical skill could dictate was freely paid him. Fellow servants of the same household; children and all who knew him, sympathized with him deeply while he suffered. On one occasion, he sent for us. In accordance with his wishes we visited him, and he detailed the dealings of God (as he supposed) with him and expressed no fear of death. The tenor of his life in late years, and the calmness with which he met the messenger of death, induced the pleasing hope that he had been savingly acquainted with the truth as it is in Jesus. But racked with pains too grievous for mortal flesh and blood, he expired, giving his last thoughts, to another world. The day after his death, we accompanied, his remains to the grave and paid the last tribute of respect to his worth and memory. After prayer and just before the earth was shovelled into the grave, his former Master stepped forward, and said, "I can not permit this occasion to pass, without expressing my feelings, about that poor old man whose body is about to be consigned to the earth." Here his feelings so overcame him, that he was unable to articulate, and paused some moments. All eyes, both of white and colored persons, glistened with tears. Resuming his remarks, he said, "He was a faithful servant; he never gave me an unkind word; and all who knew him, respected him for his honesty and faithfulness in fulfilling his obligations. He is now gone. I have lost a friend, whom I loved, in my childhood, hardly less than my father. He lived to be over 70 years old and has left this sinful world for a happier life."

That good servant who thus lived and died was Jacob, and that master and friend benevolent and true hearted; was Maj. THOMAS G. BLEWETT, of the Columbus Baptist Church. We shall not soon erase the impressions made upon our mind, nor the reflections to which the occasion gave rise in conversation, with Mrs. Harrison, the pious and intelligent daughter of Brother Blewett. We tell Northern Abolitionists, that this is not a rare instance of the devotion of Master to Servant and of Servant to Master. Will they, dare they, publish this account of a *good Servant* and a *benevolent Master*?

C.

BOOK DEPOSITORY OF COLUMBUS ASSOCIATION.

The Committee consisting of Messrs. Crane, Blewett, Lester, Dupree, Ferguson, and the Depository Agent, brother John N. Mullin, will take immediate steps to procure all the books etc. necessary to a complete assortment. A general agency for religious periodicals is also contemplated.

C.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The letter of Dr. Babcock, Corresponding Secretary, should satisfy Baptists with the *entire* policy of the above named institution. Our devotion to the Society, we endeavored to manifest in a recent address before the Chickasaw Association. We must be allowed to say Dr. Babcock need not have said, "Finally—If each individual or locality suggests revolution and change continually, when can we ever have a settled policy and expect our great Baptist family to be *united in it*? "A word to the wise" is not applicable to this meridian.

C.

HOWARD COLLEGE, MARION, ALA.

The Catalogue is before us. The Faculty consists of Rev. Jesse Hartwell M. A., S. S. Sherman M. A., Rev. S. Lindsley M. A., Rev. A. A. Connella M. A. and Mons. Pierre Reat. The Theological Department has 7 students, the Classical 29, the English 17. The Preparatory 42. Total 95 students. The course of study is extended and thoroughly pursued. The Theological instruction is adapted to the wants and circumstances of the candidate for the ministry. A commodious edifice is about to be erected, in lieu of the building recently destroyed by fire. We commend the institution to patronage.

C.

JUDSON FEMALE INSTITUTE.

This institution is located at Marion, Alabama also; and ranks among the best and most thoroughly furnished female Seminaries in the South. Its past success; its present ample means of instruction; its good discipline, its capable and accomplished instructors, male and female, entitle it to the generous confidence and support of the denomination. Professor Milo P. Jewett, well known, as the author of the work on Baptism and as an accomplished scholar, presides over the institution, ably and successfully.

C.

Next week, we will continue our articles on "Robert Burns' religion," and the "True Position of the Gospel Ministry," and present the forthcoming article on "Collegiate instruction in the United States."

C.

PARSON.

The true scriptural title for that class of men, whom the spirit of God and the voice of the Churches designate as the appropriate Ministers of religion is Bishop. Vide, Paul's epistles to Timothy and Titus. Still, we are frequently called Parson Howell, Parson Crane, Parson Eaton, &c. Now, be it known that from our very boyhood, this title of "Parson" was unpleasant to our ears, and a sort of revulsion comes over all our feelings when thus addressed, therefore we do beg that Baptist Ministers shall no longer be honored with the title. Besides it does not belong to us. See Crabb in his "Dictionary of General Knowledge." "In England, the person holding the office of Rector or Vicar in a Parish, is a Parson."

C.

THE INTERCOURSE OF SOCIETY.

Nothing is clearer than that, familiarity begets disrespect. With a certain class of community, familiar manners, win their confidence and respect, with another class, a stately, deferential and courtly bearing, alone inspires regard and respect. It sometimes happens that in endeavoring to observe both of these modes of social intercourse, we mistake the disposition of those with whom we hold communion. Every christian ought to be a gentleman and as such, should guard against all low, coarse and vulgar allusions in his language, and in action, should observe so chaste and upright a demeanour, as to place himself not only above reproach, but beyond all suspicion. In a man, he who is the most dignified, and at the same time the most vivacious and spirited in his conversation, is entitled to be considered, not merely as the most decorous, but far the most agreeable and popular. In woman, she who observes the most scrupulous and rigid regard, for the purity of action, thought and expression, and seems to breathe a spiritual atmosphere apparently freed from the grossness of sensual emotions, is the real lady. But some unthinking persons confound vivacity with levity, and all freedom of manner, with want of dignity, herein they greatly err. They who study their thoughts and actions may be always vivacious, always dignified, and always respected.

C.

POLITICS.

Not ourselves, being perfectly free from all political feeling we are not surprised that others should feel so much. Yet we deprecate this absorption of all mental and moral power, in political excitement; it is hostile to religion, it is hostile to literary improvement, it is degrading to manliness, it is debasing to morals, and it vulgarizes society. We say this, because we believe that all extraordinary excitements, of whatever kind, deteriorate from mind and heart. But we would not repress laudable desires for the promotion of favorite objects. On the contrary, we maintain that a good degree of enthusiasm is absolutely necessary to success, but not that degree which absorbs all thought and feeling. When this is the case a man is a monomaniac, what else is he fit for but a lunatic asylum. The political excitements of the day have well nigh made men monomaniacs.

C.

From the Religious Herald.

WAYSIDE SKETCHES.

MIDDLE TENNESSEE AND MISSISSIPPI.

Surely, the good readers of the Herald will exclaim, we are not about to have another edition of "Incidents of Travels." No, by no means; simply a sketch or so. Leaving the mind to fill up the incidents, the mode of travel, and the route between Richmond and Nashville, via Baltimore, Wheeling, and Louisville, let it settle itself in the City of Rocks, the summer political Capital of the South-West. Having arrived there and adjusted relations to Murfreesboro' and Union University, "The Baptist" is commenced, by W. F. Bang & Co., Publishers; and R. B. C. Howell & W. C. Crane, Editors.

I had hardly accustomed myself to a walk from the city Hotel to the "Republican Banner Office," when I received an invitation to visit this place, and become pastor of the church here. Tennessee has become endeared to me on two accounts; first, because of its wants, second, because of the many warm hearted Baptists, whose kind attentions and zeal for the cause, draw largely upon the heart. Nashville is, without doubt, the most agreeable place of residence in the South-West, having many acquaintances among its inhabitants, to think of leaving them was painful. During a considerable portion of the month of June, prayer-meetings were held, either daily or tri-weekly; with a special reference to a revival of religion and during the last two or three days in Nashville, brother Howell and myself preached preparatory to Communion. That Communion season I shall not soon forget. How sweet to sit down at the Lord's table with those with whom we expect to commune forever hereafter. I gave free utterance to my mind and heart, and enjoyed it fully. God bless brother Howell, his family, his church, and all good Baptists in Tennessee.

Politics have raged furiously this summer. Military political companies are formed throughout Tennessee. Nashville has six, three on a side. Hardly a day or night passed without hearing drum and fife, or a band of music, playing "Ole Dan Tucker," or "Sittin on a Rail," to call to parade, or to a political gathering. Oh! if I could only raise such an excitement among Christians, to install Jesus Christ, President of every man's heart, sin and Satan would soon hide their diminished heads, and retire to the blackness of darkness. Tennesseans seldom do any thing by halves; for instance, in the Temperance cause, as fine a barbecue as I ever saw, was seen on the Fourth of July, four miles from Nashville. About 2000 persons, 500 of whom were ladies, were in attendance, and a fine band of music and banners enlivened the occasion. Prayer, was offered by a Cumberland Presbyterian Minister, Mr. Marshall. Dr. J. E. Manlove read the Declaration of Independence; the writer delivered the Temperance address; and Maj. Milton A. Haynes, the Oration. The whole affair, from first to last, was highly creditable to those who planned and carried it out, and it resulted in obtaining 134 signatures to the Temperance pledge. May there be many, many more such celebrations.

About 2 o'clock on the morning of July 17th, the stage for Lawrenceburg, Tennessee, had for a passenger your correspondent. The Macadamized roads which leave the City of Rocks, from nearly all sides, rather invite than forbid stage traveling. We passed through Franklin, a pleasant looking and thriving town. About 12 o'clock, we reached Columbia, Maury Co., a place remarkable for many things. It is situated in one of the richest counties, of one of the most beautiful and delightful portions of the west (Middle Tennessee.) Indeed, I have seen few regions which can present more finely improved farms, well built mansions and barns, which would adorn an English nobleman's Palace, if our fancy serves us right. In such a county is Columbia. Here, or in its vicinity, reside Bishops J. H. Otey and L. Polk, of the Episcopal Church. A seminary for young ladies, of the first order, is under the patronage of "the church." Its front is Gothic, and presents a commanding appearance.

Passing from Columbia, we next came to Lawrenceburg, a place of small importance; thence passed on to Florence, Alabama, remained two thirds of a day. It is a place of trade, and has a fine Court House, and a bridge across the Tennessee river—which is here very wide—longer than any I have noticed, and of great strength. Tusculum is 6 miles distant, a place of more trade, having a rail road running to Decatur and to the river. Here I accidentally met, as the host of a Hotel, Maj. Tho. S. Pope, a Baptist, formerly a member of the 1st church, Richmond, during the pastorate of Jno. Bryce. While with him, I was in Virginia again. From Tusculum on here, the country is broken, and not very rich. We passed through Russellville and Pikeville, and 15 miles from here

leave Alabama. It is 230 miles from here to Nashville, and takes three days to go, and four to come here, remaining about 12 hours in Florence and Tusculum. This place contains about 4000 inhabitants, is situated on the Tombigbee river, and is favored with navigation to Mobile, about five months in the year. In the Baptist church are about 70 white members, and 300 colored members. There is a Presbyterian church with a minister, Rev. Mr. Lyon; a Cumberland Presbyterian church, without one; a Methodist church, Rev. Mr. Murrah; an Episcopal church, Rev. Mr. Halsey; a Reformers' (or Campbellite,) church, Rev. Mr. Muse,—late Baptist Minister at Huntsville, Alabama—A Baptist Camp Meeting is to be held above here, in a few weeks. In the June number of the Southern Literary Messenger, my article on "a Speculative Philosophy," should be understood as not placing Hume after Bentham in order of time, only placing Bentham before Hume in the character of his theory.

Having received an indefinite call to this place, I have taken three months to decide whether to settle. In any case I continue my connexion with the "Nashville Baptist." Mississippi is greatly in need of active and energetic effort. May the Lord send it useful Agents.

W. C. C.

COLUMBUS, Miss, Aug. 8, 1844.

For the Baptist.

A BIOGRAPHICAL SKETCH.

Elder Isaac Totevine, (I suppose) was born and raised on the eastern shore of Virginia. I think him to have been a converted man, but from his oddities, he never was converted. He often, when preaching, would describe his conversion as follows: "I wore a patched coat for thirteen years, but a little man named Elijah Baker, in crossing the Potomac, while the ice was running, was drifted down into the neighborhood where I lived, and I heard him preach, and he tore my old coat all to pieces, so that I never could put it on any more." When he removed to North Carolina, I am not advised, but when there, he was a co-worker with the celebrated Lewis Whitfield, and was successful in the ministry, and popular with the people. He was put in the nomination for the pastorate with Elder Whitfield, but lost it by a few votes, which was well enough, for his talent did not run in that line. He was better qualified to travel among the churches, and whip up lukewarm and lazy professors; to these he gave no quarters. He preached once at a place where he was a stranger, and the people were late in coming, when he closed, he told them his name, and said "When you hear of my appointment at this place again, come at twelve o'clock, I begin to preach then, whether the people have come or not."

He removed to Tennessee in 1796 in company with the families of the Taylors, and they had to leave one of their wagons at Kingston, and he remained with it, and while waiting there he saw a family moving back, he asked them why they did so, they told him that they did not like the country, that the devil could not live on Cumberland. Said he "that is the very country I want to go to, I want to go where the devil can't live."

On my first hearing him preach (which was in Robertson county, at the Meroe district association in 1797,) I formed an unfavorable opinion, but in becoming acquainted with him my opinion changed, for with all his oddities about him, he appeared to be truly pious.

When we travelled together preaching, which was considerable, and when he had the opportunity to retire he would do so, which was generally about an hour before sun set, and I suspected that this hour was spent in private meditation and prayer. On his first visiting my house, he was asked whether he had ever had a family, yes said he. "I lived with a wife eleven years, but the Lord killed her." Why do you think so. "She was not willing for me to preach." He told us at the same time that he would marry if he could find an agreeable companion, and he thought if it was the Lord's will, that he should marry again, that he had chosen a wife for him, and he was willing to leave the matter with him.

He frequented a house not twenty miles north of Nashville, in the neighborhood of which there then lived a widow, a noted scold and one of the young men of the house wishing to have some amusement at his expense, proposed to him to go to see the widow. "No, I will not." Why, would you not have her if she was elected for you. "No, I wont have her no how."

He was unwavering in his doctrinal sentiments. He would tell his auditors that God had ordained both the end and the means leading to the end. That the end were the salvation of his people, that the end is first in purpose, but the means first in use, and both certain. As to his own acceptance in Christ, he never appeared to doubt, a cloud never seemed to hang over him, his sky was clear.

TEKEL. This word was a favorite text with him, the interpretation of which is, "thou art weighed in the balances, and art found wanting." And here there were too sorts of people that could not escape him—*hypocrites and unbelievers*. These he would

hunt in every hole and corner, he seemed to know all their lurking places. The hypocrite: he would give him a long chase, would catch and expose him, and would say to his audience, that "the hypocrite is like a summer fox, hard to catch and good for nothing." I would sometimes say to him, that I thought it not best, to divert the passions of the people, that they ought to be serious under preaching. But he would reply, "If I make no person laugh nor no person cry, nor no person mad when I preach, I think I have done no good." And indeed sometimes he did all three, at the same time, for he excelled in plain dealing, and did not spare feelings, but would send home his words to the conscience of his hearers sometimes with great effect.

The particulars of his death I have from hearsay, and cannot vouch for them, though I suppose them to be correct, and if so, his death was as singular as his life. I do not know that he had any relation living, at the time of his death. Two of his cousins died in this country. I heard him preach the funeral of one of them, he told the congregation that his cousin had gone to hell. He chose to live by himself, he had some stock, and household furniture.

He came to the house of his patron, and said he did not wish to die by himself, that he had come there to die. This family, said he, has been very kind to me, and all that I have is yours, to dispose of as you please. *This was his will*. His next business was to tell them how they were to get to heaven, and delivered them a warm and animating exhortation, and when he closed, he seemed to be much exhausted, and lay down on the bed and died. Which I believe to have been in the year 1821—which took place in Montgomery county, Tennessee.

JAMES WHITSITT.

Sept. 13, 1844.

For the Baptist.

JESUS CHRIST WAS AN IMMERSIONIST—SEEN IN THREE CASES.

The first case, respects his baptism of sufferings. "But I have a baptism to be baptized with: and how am I straitened till it be accomplished." Luke, xii. 50. This baptism is expressed, and seen in Psa. lxi. 1, 2.—"Save me, O God: for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." Here is a description of Christ's baptism of suffer-

ings, which accords with immersion and nothing else. And I will quote more from this Psalm, showing that the *two first verses*, have special reference to *the sufferings of Christ*, v. 4. "They that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away." Jesus Christ tells us that this verse refers to himself.

"But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause." Jno. xv. 25. Common sense applies *this text to Christ* for none restores to mankind *that which he took not away, but him*. v. 9. "For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me." "And his disciples remembered that it was written, the zeal of thine house hath eaten me up." Jno. ii. 17. "For even Christ pleased not himself; but as it is written, the reproaches of them, that reproached thee fell on me." Rom. xv. 3. v. 21. "They gave me also gall for my meat: and in my thirst they gave me vinegar to drink." "They gave him vinegar to drink mingled with gall: and when he had tasted thereof he would not drink." Mat. xxvii. 24. I have introduced testimony from both testaments, showing that this psalm has reference to the sufferings of Christ, and the two first verses describe his sufferings in language expressive of immersion and that his sufferings, cannot be represented otherwise than by immersion.

2d. That Jesus Christ was an immersionist; I show by stating what he said of John's baptism. "John truly baptized with water." Washing is a consequent of baptism so that he who is baptized is washed. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x. 22. "Be baptized and wash away thy sins." Acts xxii. 16. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins."—And John also was baptizing in Enon near to Salim because there was much water there: and they came and were baptized."—Mark i. 5. Jno. iii. 23. John washed the people in the river of Jordan, but how did he wash them? Captain Naaman, can't you give us some instruction, on this perplexing subject? "And Elisha sent a messenger unto him saying, go and wash in Jordan seven times, and thy flesh shall come again to thee

and thou shalt be clean." "Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God." 2 Kings, v. 10, 14. The saying of the man of God, was to wash in Jordan, but Naaman dipped and dipping was according to the saying of the man of God, because it was the understanding of that day, that when a man washed himself, in a river, *he dipped himself*, and it is the understanding now. As dipping was what Naaman was sent to do, when ordered to wash in Jordan, dipping or immersion, was what John the baptist *did do* when he washed the people in Jordan and Enon.

3d. Jesus Christ is seen to be an immersionist in the baptism of the Holy Ghost."—John truly baptized with water: but ye shall be baptised with the Holy Ghost not many days hence." Acts i. 5. *About ten days hence*. "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." Acts ii. I care not, in what mode the Holy Ghost is described, in descending into that house, whether by pouring, or otherwise, he filled all the house where they were sitting, and they were all filled with the Holy Ghost. If all the house was filled, there was no place in it not filled, and in this fulness the Apostles were, in which they were surrounded, overwhelmed, or immersed.

I have now showed, from three cases, that Jesus Christ was an immersionist. If any man can take the three cases, and reverse them let him do it. But if that cannot be done, then it follows that when Jesus Christ ordered baptism to be administered he ordered immersion.

JAMES WHITSITT.

BAPTIST POLITY.

The ecclesiastical government of Baptists is both Congregational and Presbyterial. They recognize but one order and perfect equality in the ministry—and the same ordination constitutes a Presbyter, Elder, Bishop, Evangelist—different titles only for the same officer performing various functions of that office as circumstances require. A minister is made such virtually by a particular, local, visible church, but installed by any two or three ministers invited for the purpose by the

