

THE BAPTIST.

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

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EDITORIAL.

BIBLICAL EXEGESIS.

The cosmogeny of Moses, recorded in the first chapter of Genesis, presents a difficulty to the common reader of the Bible, of which infidelity has availed itself to weaken our confidence in the truth of the statement made by the Israelitish Law giver, in relation to the creation of the world; and which to many christians, has been the occasion of much perplexity.

An impression has generally prevailed, that all the light in the solar system, comes immediately from the sun, and that, consequently, without the sun, there can, in the nature of things, be no light. According to the statement of Moses however, light was created on the first day, but it was not until the fourth day that the sun, the fountain of light, was brought into being. "God said, Let there be light. And God saw the light, that it was good. And God divided the light from darkness. And God called the light day, and the darkness he called night, and the evening and the morning were the first day." (Gen. 1. v's. 3, 4, 5.) This is the history of the first day. The account of the fourth day, on which the sun was "made," is recorded as follows: (v. 10 a 19.) "And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

The popular, and principal error, on this subject, is this:—It is taken for granted, as the sun is the fountain of light, that there is no light separate from the sun, and independent of him. The truth is, light is an elastic fluid, pervading all substances, existing everywhere, and though the sun is vastly more highly charged with that fluid than any other object yet it exists in all other objects inde-

pendent of the sun, and may be said, of such substances, to form a component part. When we say that the sun is more highly charged than any other object, we have reference to the Newtonian system of light. Still we admit, as true, much of that system first suggested by Des Cartes, and subsequently maintained by Hooke, Huygens, Euler, Dufresnel and others. That light is a material substance, is sufficiently evident. The division of its rays, effected by the use of the prism, and the discovery that like caloric, it is profusely absorbed by most substances, as well as several other known facts, in relation to the subject, furnish sufficient proof of this statement. Dr. Brewster, (life of Newton, page 30,) says, "whatever be the difficulties which attach to the theory that supposes light to consist of material particles, we are compelled by its properties to admit that it acts as if it were material."

Light exists in two distinct states, latent and active; and frequently passes from one of these states to the other. The latent light, as we shall presently see, may be evolved by various means. The absorption to which it is subject, is sometimes in whole and sometimes only in part, and when it is only partially absorbed, rays of particular colors are received by the absorbing substances, and those of other colors rejected. Hence the colors of different substances. "The glory of Sir Isaac Newton," says Mr. Turner, (Sac. His. World before the flood, p. 75.) "began by his discovering that light was not simple, and homogeneous; but that it consisted of seven rays of different colors, and of different, and invariable degrees of refrangibility. The same degree of this belonged always to the same color, and the same color to the same degree of refrangibility. Red, yellow, and blue, are their primary colors, white light their compound." The colors of natural bodies, are not properties inherent in the bodies themselves, but arise from the disposition of the particles of each body to stop, or

sorbed the substance is black; if all are reflected, it is white. If only one ray is reflected and all the rest absorbed, or several rays and all the rest absorbed, the substance is the color of the reflected ray, or of the several reflected rays mingled together.

That light, in its latent state, enters into the composition of many substances is easily shown to be true. Certain portions of nitrous gas, and oil of turpentine, when mixed together, burst forth into a bright and beautiful flame. This experiment shows that a large portion of latent light exists in those substances, which by their amalgamation is expelled, and as it passes off in a free state, it becomes active and visible. Some fungous substances, and some insects, in dark places, emit light. Light may be struck from the rock embedded in the bottom of the ocean. All indammable substances, ignited, emit light. Dip iron wire into oxygen gas, and it emits a bright blaze. These facts afford us demonstration—1 That light exists, distinct and separate from the sun, and independent of him—2. That it is a material substance, absorbed by all, or nearly all, material bodies—3. That it exists both in a latent and active state, and frequently passes from one to the other of these states. Should all these considerations be laid aside and forgotten, the lamp which stands before us and gives us light, although the sun is nearly culminating with our antipodes, is, to us, sufficient proof, that light is a generally diffused fluid, that it exists and acts separate from and independent of the sun.

In his excellent work on the philosophy of the mind, Dr. Brown fully and satisfactorily proves, that not a particle of matter, originally formed, has ever ceased to exist. Matter, it is true, is continually changing its state and putting on new forms, but though changed in state, it is the same matter existing under other forms. This remark is applicable to the subject now before us. Light is sometimes latent, and sometimes visible. A large light is kindled up in a certain place gradually dies away and is finally extinguish-

ed. Our first thought is, that it has ceased to exist; but according to the principles we have laid down, that light has only changed its state, from active and visible, to latent and invisible; the same light still exists in another form. Indeed every principle of analogy would teach us, that the same amount of light now exists that ever has existed; no more nor no less. The same amount of water now exists, that was in being at the height of the deluge, and we have at this moment the same quantity of light that will exist, when earth and ether glow in the fires of the last day.

Light was created on the first day. "God said, *Let there be light*; and light was." From this until the fourth day, the day on which the sun was created, the light was, like the atmosphere, which is not concentrated in any object, or like heat with which it is inseparably connected, diffused every where, on the whole earth, and was not gathered into one place, as it afterwards was, in the sun. The creation of the sun did not increase the amount of light; but when that glorious luminary was brought into being, a large portion, perhaps, by far the greater part of the active light existing, was collected into that point, and the sun commanded thence forward to govern the day.

Days and nights, however, are said by Moses to have existed before the creation of the sun. Is not this, says an inquirer, impossible in the nature of things, and consequently, an absurdity, which we are not obliged to believe? Before the creation of the sun, the days were of course, different in some respects, from what they were afterwards. During the first three days and nights they were produced by the direct agency of God himself. To produce them and form the first three days and nights, Moses says, (Gen. ch. 1. v. 4) 'God divided the light from the darkness,' and they regularly, according to the diurnal motion of the earth, succeeded each other. And (v. 5) 'God called the light day, and the darkness he called night.' When the sun was created, the effect which had before been produced by direct divine agency, was produced by the presence or the absence of the sun, at a particular point of the globe during its diurnal motion. The effect was still produced by divine agency, but indirectly through the medium of the sun. 'God said (v. 14) let there be lights in the firmament of the heaven, to divide the day from the night'—which had previously been divided by other means—'let them be for days and years—(v. 15) to give light upon the earth, And (v. 16.) 'God made two great lights; the greater light—the sun—to rule the day, and the lesser

light—the moon—to rule the night; he made the stars also.' And (v. 17.) 'God set them in the firmament of the heaven, to give light upon the earth; and (v. 18.) to rule over the day and over the night, and to divide the light from the darkness.'

A day, in the common use of that term among us is understood to include the period from the appearance of light in the morning until its exit in the evening. Philosophically, it includes one entire diurnal revolution of the earth. The point at which we make that revolution commence is 12 o'clock, P. M. but in the beginning God fixed the point at 12 o'clock in the day. Hence a day in Genesis, is spoken of as including the evening and the morning; with us, it is the morning first and then the evening.

It may possibly be objected, that, as science has shown that the presence of the sun is necessary to the movements of the earth, therefore, the movements we have supposed, during the first three days, could not have taken place. To this objection we reply, that the mutual attraction, repulsion, &c. of the sun, and our planet, produce the annual revolution of the earth round that body, and therefore the annual motion of the earth could not unless moved by some other power, have commenced until the fourth day. But this is not true in regard to the diurnal motion of the sun. Physics have not discovered, nor can rational conjecture assign a reason for this last movement of the earth, other than the commanding will, and exerted power of the Divine Creator. This will and power we can as well suppose to have been in operation during the first three days as since that time. "The first rotation of the earth on its own axes" (says Turner, Sac. His., &c.) "made the interval of the first day, and each subsequent revolution constituted the several days which succeeded. Our planet might cease to turn round in this diurnal continuity, and might yet circle round the sun in its annual course. The Moon moves in this way about our earth; for it has no rotatory motion. The cause of our earth's revolving round its axis, is quite distinct from the double and mutually counteracting forces which produces its annual orbit." The diurnal revolutions of the earth marked the first three days, and the expressions evening and morning, pointed out not certain relative positions of our earth to the sun, which did not exist, but certain positions in relation to that point from which its movement commenced. The amount of light and darkness and their changes were the same, as have since taken place at the same points. No one will inquire how these positions could be ascertained without the pro-

seuce of the sun. Man, it will be recollected, was not then formed. No intelligent inhabitants as yet existed upon earth. God, the great Creator, knew when a diurnal revolution was finished.

These considerations fully, we think, illustrate the subject, and divest it of all ambiguity. Men unfriendly to the word of God, have frequently formed theories of sciences at variance with the scriptures; have pursued them, and for a while, with apparent success; but their final progress has proved all these theories to be incorrect. The word of inspiration is the only true foundation of science. Our own ignorance, and not any contradiction in the various parts of the Bible, or the Bible and true science, is found to be the cause of all our perplexity.

ROGER WILLIAMS.

An excellent article from the able pen of our brother Q, on the character of the Apostle of the Baptist Church in Rhode Island, Governor Roger Williams, will be found in the present number of the Baptist. While we would earnestly solicit brother Q to let us hear from him frequently, we would take this occasion to recommend to our brethren and friends the excellent life of Williams, by Rev. Professor Knowles of Newton. The work evinces great research; is ably written, and will amply repay an attentive perusal. This volume should find a place in the library of every lover of free principles, and especially of every Baptist.

INDIAN REGISTER.

The first number of the Annual Register of Indian Affairs, within the Indian (or Western) Territory, has been received. This is a work full of the most deeply interesting matter. We should be gratified to see it in the hands of every lover of Christ. No one, we flatter ourselves, can read this little pamphlet of forty-eight pages, and then fail to offer his prayers, and contribute of his substance for the civilization and conversion of that much injured race of men. This beautiful country, from the Lakes of the North to the Gulf of Mexico, and from the Rocky Mountains to the Atlantic, was theirs. We have driven them out and taken possession of their home. Their mighty warriors sleep in our fields forgotten. No stone marks their resting place. Their degenerate children have gone to "the far west." Our Government has munificently bestowed on them a large and fertile country, and given them a guarantee that in this new home they shall not be disturbed. Their country stretches from Missouri on the North to the Mexican posses-

ations on the South, and from Arkansas on the East to the uninhabitable regions of the Rocky Mountains. The numerous tribes are rapidly assembling in their country; and Missionaries are going with them. Already about seventy thousand of upwards of twenty different nations of Indians, including indigenous tribes have settled themselves, and about twenty Missionary stations are established; including Baptist, Methodist, Cumberland, and Presbyterian Missionaries. The work is prepared by our excellent brother, Rev. Isaac McCoy, and printed in the Indian country, at the Shawane Mission House.

METHODIST PREACHER.

By the kindness of the Editors, we are in possession of the first and second numbers of the Western Methodist Preacher, a new work published in this City by the Editors of the Western Methodist. This periodical appears monthly, each number contains one sermon or more, written by the living Ministers of the Methodist Church—price one dollar a year. The work no doubt, will be of great advantage to the members at large, of that numerous church; but its benefit will be felt particularly by the ministry themselves. All ministers ought to habituate themselves to writing sermons, not that they may read such sermons in the pulpit, but for the excellent effect such a practice will have upon their style of preaching. The first number of the work contains a sermon on "sin and its remedy," by the late Bishop McKenree, (Isa. 58 ch. 1 v.)—the second, a sermon by Rev. J. N. Maffitt, Professor elect of elocution in Lagrange College, &c., on Rom. 11 ch. 33 v. Both these sermons will be read with pleasure, and especially the former. This was the last sermon of the venerable and honored senior Bishop of the Methodist Episcopal church. It was preached in this City but a short time before his death, and taken down by a reporter. The aged laborer after an official life of more than half a century, put off his earthly habiliments on the 6th day of March, to put on the wedding garment, and attend the bridegroom of the Church above.

WESTERN CONVENTION.

A large pamphlet of forty-eight double pages, containing the proceedings of the General Convention of Western Baptists, assembled in Cincinnati, in November last, has come to hand. This was the second annual meeting of the Convention. The objects which engaged the deliberations of the brethren were of great interest to the Church, and the results cannot but be beneficial. The States represented were Ohio, Kentucky, Tennessee, In-

diana, Illinois, Missouri and New York. Delegates were present from the Baptist General Convention in the United States; American Baptist Home Mission Society, and the Baptist General Tract Society. Reports, several of which are truly able documents, were made, and are printed in the minutes before us, on Home Missions, Foreign Missions, Bible Distribution, Tract operations, Sabbath Schools and Bible Classes, Ministerial Education, The Influence of the Press, and on Temperance, with particular reference to the use of distilled spirits.

The brethren, during the sitting of the Convention, formed themselves into a Western Baptist Education Society, for the improvement of the Ministry. The preamble and Constitution of which will be found on another page. We hail this measure as one which will form an era in the history of the Church in this great valley. It strikes at the root of most of our difficulties. The sun will give light though the sky is enveloped in clouds, but he pours his effulgence upon the earth only when the heavens are clear and serene. Such a society ought to have existed before, but as it has not, we consider the present, on several accounts, a felicitous time for its organization. The College at Georgetown, to which many looked, a few years ago, with so much expectation, has gone down, and as to all the purposes contemplated in its organization has ceased to exist. The incubus which sits upon that Institution cannot be removed. It never can arise above a miserable Academy—In fact it has gone out of the hands of the Baptist Denomination. At a late meeting of the Baptist State Convention of Kentucky, a committee was appointed to present a petition to the Legislature of that State, to obtain a restitution of the funds of the Baptist Education Society, from the Trustees of the Georgetown College. In this they doubtless will be successful. Justice demands the restitution. The Pawling and other funds when obtained will be of great service in carrying into effect the designs of the Western Education Society; whose Seminary it is presumed they will find it most convenient to locate somewhere in Kentucky as affording the most central position.

We now have the great Northern Education Society, whose Executive Board is located at Boston, and whose principal Institution is at Newton. The Baptist Education Society of the Middle States, had its origin last fall at Philadelphia, about the same time with our own. Its Executive Board is in Philadelphia, and its principal Institution will probably be located near that City. This Association will, we confidently believe, run the same bright

career so auspiciously begun by our brethren at the North. It will probably include of the States south of that Metropolis, Delaware, Maryland, Virginia, and perhaps North Carolina. We now look forward to see the formation of a Southern Education Society, which will include South Carolina, Georgia, Alabama, the Floridas, Louisiana and Mississippi. Our Society, we presume, will take in Ohio, Indiana, Illinois, Missouri, Michigan, Kentucky, Tennessee and Arkansas.

Associations for education purposes now exist, and many of them have flourishing primary Seminaries, in nearly all the States. The vigorous prosperity of these State Institutions is of the utmost consequence to the success of the general object. In this state some demonstrations have been made by individuals towards the erection, in the Western District, of a Literary Institution to be under the control of our denomination. We have, as yet, however no State Education Society, and, though we have a few young Ministers, one in particular in the Nashville University, studying with a view to more efficient action in the field of labor, as a body we are doing nothing in Tennessee to promote Ministerial improvement.

Our brethren, we trust, will take this subject into serious consideration. We call their attention particularly to the constitution of the Society, and also to the constitution of the General Convention of Western Baptists.

TRACTS.

The Baptist Tract Magazine for January contains the minutes of the eleventh anniversary of the Baptist General Tract Society. The meeting took place in the meeting house of the First Baptist Church in Philadelphia, January 7th, 1835. Rev. Wm. T. Brantly, D. D. presiding. We insert a part of the annual report. We would gladly give place to the whole document, but our limits do not allow its introduction entire.

The table of Associations contained in this number of the Magazine is truly important. We regret that brother Allen, the Editor, found it so difficult to obtain minutes of those bodies throughout our country. We insert with great pleasure, "the summary view." It will be seen by these statistics that our Church in this country numbers about half a million of communicants. The total additions last year, including only those churches &c. heard from, was about twenty-five thousand members. Seven Associations were organized, two hundred and fifty-three churches constituted, two hundred and three Ministers Ordained, and seventy-six licensed. We presume

that at least four times that number have been licensed to preach, but not being reported, the knowledge of it has not reached the Editor of the Magazine.

TENNESSEE BAPTISTS.

We have been informed that in Tennessee, we have Baptists of the following orders; *id est*: United (or Regular) Baptists, Separate Baptists, Particular Baptists and General Baptists. It has been intimated to us that between these several classes there is little if any communion. We desire very much to know what constitutes the peculiarities of each of these classes of christians, and the causes which produce a separation. Will our correspondents advise us on this subject! The dying prayer of our Saviour was for the unity of his Church. 'Holy Father keep, through thine own name, those whom thou hast given me, that they may be one, as we are one.'

LANE SEMINARY, OHIO.

The fifth annual report of this infant Seminary, together with the laws of the Institution, and a catalogue of the officers and students, have been published, and now lie before us. Dr. Beecher and Rev. Messrs. Vail, Barbour and Herrick, have recently visited a number of our eastern cities, on an agency for the Seminary, and been very successful in collecting funds for the various purposes connected with its advancement. The Rev. John Young, President of Centre College, Kentucky, has been elected to the Professorship of Sacred Rhetoric. This election completes their Professorial organization. The buildings are a boarding house, a seminary edifice, one hundred feet long, and four stories high, with single rooms, a steward's house, two houses for Professors, and a chapel not yet completed; all of brick. The literary department has been discontinued, and the school is now entirely theological.

The course of study, as laid down in the appendix to the report, is thorough, and in the main, judicious. As Baptists, we should of course, change some things in the system which our Presbyterian brethren think of importance. The following gentlemen compose the faculty. Rev. Lyman Beecher, D. D. President, and Professor of Theology; Rev. Thos. I. Riggs, Professor of Church History and Polity; Rev. Calvin E. Stowe, Professor of Biblical Literature; Rev. John C. Young, Professor elect of Sacred Rhetoric, &c. Nineteen young men have graduated, and seventeen remain in preparatory classes. It will be recollected by our readers that the very injudicious agitation by the students of Lane Seminary, not long since, of the abolition and colonization questions, involved that

Institution in great difficulties, from which it has not yet recovered, and which may for many years to come injure its usefulness. The pamphlet before us contains a statement of the Faculty concerning these difficulties, which it would give us great pleasure to publish would our limits permit. We recommend the document to the perusal of the friends of education throughout the west.

THE BAPTIST ADVOCATE.

This is the name of a Baptist Periodical published in Cincinnati, of which the first number has just been laid upon our table. We have published the prospectus, which will be found on another page. Our denomination in the valley have long needed a work of the character which the Advocate proposes to sustain. Notwithstanding all our pretensions to stability and orthodoxy, daily facts prove that the members of no denomination in the west are so easily deluded, and led astray by every upstart innovator that chooses to practice upon the public credulity. The paper before us will contain discussions by our ablest pens, on the rule of faith, the depravity of our nature, our accountability to God, our impotency, the Godhead and manhood of Jesus Christ, the divine purposes, sovereign and unmerited grace in our salvation, the efficacious work of the Holy Spirit, in effectual calling, change of heart, &c. justification by faith through the imputed righteousness of Christ, the nature and necessity of christian experience, practical religion, perseverance of the saints, the importance, use and connection of the Holy Scriptures, Church government, Baptism, the Lord's supper, the call and qualifications of the ministry, and indeed all other principles which are believed and maintained by orthodox Baptists.

The work will be published once a month, each number to contain twenty-four royal octavo pages, of two columns each, at one dollar a year. It will be conducted by J. Stevens, Editor; L. W. Lynd, Cincinnati, J. M. Peck, Rock Spring, Ill., J. S. Wilson, Louisville, J. L. Holmat, Aurora, R. S. Dillard, Lexington, and R. B. C. Howell, Nashville, Assistant Editors. The number before us is rich in the most interesting and important matter. The leading articles are, regeneration, constitution, government and discipline of christian churches, the features of the age, duties and responsibilities of ministers and churches, Baptists in the United States, &c. We take pleasure in recommending the Baptist Advocate to our readers, and are assured that if our brethren feel as deeply interested as they ought to feel in the

circulation of true principles, the work before us will not want extensive patronage.

GENERAL CONVENTION.

The General Convention of the Baptist Church in the United States, which assembles only once in three years, will commence its session in Richmond, Virginia, the last Wednesday in the present month. Delegates will be present from all parts of the Union. Our English brethren will be represented in that meeting by Rev. James Hoby of Birmingham, and Rev. F. L. Cox, D. D., LL. D. of London.

COMMUNICATIONS.

FOR THE BAPTIST.

BROTHER HOWELL—Sir, A Church, professing to be Baptist, in an adjoining county, south of your City, by a solemn act, prohibited one of her members, from acting as an Agent, for obtaining subscribers to your paper. I am sorely puzzled to ascertain the motives of these good brethren. Have they adopted the motto of popery, that "ignorance is the mother of devotion!" or do they consider it necessary, in order to retain their members, to conceal from them the true principles of the Baptist Church? Is it not tyranny; a curtailment of the civil liberties of her members for the Church to assume and exercise such an authority over them! By what name shall we call it, Kebukeism, Black Rockism, or what *ism*?

JACOB.

DAVIDSON COUNTY, March 24th, 1835.

We are at a loss for an answer to brother Jacob's inquiries. We always place the best construction we can on every act of our brethren, and never suppose an evil design to exist, until we can no longer resist the evidence by which its presence is proved. To circulate evil books and papers is certainly wicked. We should consider it criminal in a member of our Church to circulate Tom Paine's age of reason, for example, or become an agent for a deistical, unitarian, or any similar paper. The Church referred to by brother Jacob, thinks, perhaps, that this paper is some such another evil thing, and its circulation ought therefore, not to be permitted. They, no doubt, are sincere, and think they are doing right. Our law, however, condemns no man before he is heard. They ought not to condemn the Baptist before they know what it is. And here we will be permitted to say that we are "old fashioned Baptists," and our object is to maintain and disseminate the same principles and truths revealed by Jesus Christ, taught by his Apostles, and held by the Baptist Church in every age. If our

brethren desire our confession of faith we will give it. If they think our doctrines scriptural, we shall be thankful for their fellowship; if they do not, still we have the concurrence of nine-tenths of the whole Church throughout the world; their condemnation, therefore, will not be a condemnation of us, but of themselves. In relation to reading the Baptist, we wish our brethren to be scriptural. "Prove all things, and hold fast that which is good." Perhaps they may find the Baptist a good thing.—ED. BAP.

NASHVILLE, March 17th, 1835.

TO THE EDITOR OF THE BAPTIST:

Sir:—As you have given Elder Blodgett's address to the United Baptists of Middle Tennessee, on the subject of missionary effort a place in the Baptist, please to give my letter to him a place also, that the public may have both sides presented to view.

L. NORVELL.

The Baptist is not a party paper. It belongs to the whole denomination. We have several times expressed a wish that all our brethren, *effort* and *anti-effort*, would use our pages to communicate their views on all subjects connected with the interests of Zion. We have already published several excellent communications from our brethren on the effort side of the question; among these are two letters from our brother Blodgett, addressed to the Baptists of Middle Tennessee the scriptural lineaments of which are peculiarly and most strikingly marked. The letter which follows is from our aged brother Norvell of this City, addressed to Elder Blodgett, calling in question his communication published in the Baptist for February. We cheerfully insert it, and are glad to receive the favors of those who have arranged themselves on the side of opposition to the benevolent operations which distinguish the present age. Truth can never suffer by discussion, if that discussion be conducted with wisdom and temperance. If our State Convention be not based upon the principles of the word of God, let it be laid aside, and abandoned. Its death shall inflict no pang in our heart. If, however, on the other hand this enterprise be established upon scriptural grounds, the discussion of the subject will make that truth still more certain and plain to all our readers. The Church in Tennessee are desirous to know the mind of God in relation to this matter, and when they have ascertained their duty, they will be ready to act with promptness and decision.

We have previously intimated that in the discussion of all questions in our pages, the

writers must be careful of the reputation and feelings of each other. It is true, we cannot say much of this characteristic in favor of the letter before us, but attention to the admonition will be essential to the insertion of communications in this paper. We again invite our brethren on all sides of every question to express in our pages, their undisguised opinions. We do not feel as if we could permit the letter before us to pass without a few observations, and must detain our readers a moment before they commence its perusal.

For the writer of this letter we entertain the most unfeigned affection. As the relic of a former age we feel for him the highest respect; as a man who, in the days of dark despondency, fought the battles of his country, we honor him; and as an intelligent and experienced christian, we feel the utmost deference for his opinions; but to the letter particularly we have several objections. Its style is too dictatorial; and there is too much acrimony in its spirit. No one can read it without having his attention arrested by these prominent characteristics. To indulge in either is equally imprudent and unscriptural. It is imprudent, because such a manner and spirit, will excite unpleasant feeling, and prevent our yielding to the force of any argument with which they may be connected. It is unscriptural. Christ by his Apostles has said of the manner of our intercourse, and of our general demeanor (1 Pet. 3 c. 8 v.) "*Be courteous*;" and of our spirit, (Rom. 12 c. 3 v.) "*Let no man think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith.*"

We will observe further, that in our opinion, some of the positions and conclusions in the letter are without proper warrant. In relation to Elder Blodgett's letter, brother Norvell says, "in the piece referred to, you are pleased to tell the public that all who disapprove your plan for spreading the gospel 'are asleep'—'have no mind to work'—and worst of all 'have no title to life,' or in other words, are no christians." We turn to brother Blodgett's letter, (Baptist No. 2. pp. 19, 20, 21.) and we find his language to be as follows:—"Peter did not wait for the Church to send him to Cornelius, it was enough for him that he had God's authority, and the plain indications of providence in the case, and from that day to this, whenever Zion has been signally blessed, and her borders enlarged, it has been through the instrumentality of individuals whose souls have been stirred up to work."

The other passage reads thus:—"The 11th verse (16th c. Luke) goes to show that if we are not faithful in works of benevolence in

this life, our christianity is impeached, and we have no title to the life which is to come." The reading of the text is this:—"If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." We presume father Norvell quoted from memory, and that the phrase—"have no mind to work," was a scintillation from our editorial remarks which lingered on his recollection. Now, are not the doctrines of Elder Blodgett, just noticed, true, as general principles? They are sustained by numerous texts which rush upon the mind, and no one doubts their correctness. As general principles only are they noticed. He has said to no one, of any department of the Church, "thou art the man," and much less has he intimated that all, or any of those who disapprove his plan of spreading the gospel "are no christians." Brother Norvell's positions therefore are laid in mistake, his conclusions consequently are unwarranted.

Another part of this letter requires a remark *en passant*. Barnabas and Saul, says our venerable brother, were sent to preach by the Church at Antioch, and this he adds to us, in all matters both an example and warrant. The correctness of this conclusion, also is, we think, somewhat questionable. Let us examine Acts 13 c. 1 v. "Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. (2 v.) And as they ministered to the Lord, and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. (3 v.) And when they had fasted and prayed, and laid their hands on them, they sent them away." This is thought by many learned men to be the account of the ordination (setting apart, separation) of Barnabas, and Saul to the work of the ministry. Who laid their hands on Barnabas and Saul? They Simon, Lucius and Manaen, who acted on this occasion, to use Paul's language, as a Presbytery. Who did the Holy Ghost speak to as they ministered, &c? Those who ministered, and laid their hands on them sent them away. Did the Church as a body, do either? Was it not rather Simeon, Lucius and Manaen? Why, therefore, may we not as readily conclude that Barnabas and Saul were sent by the Presbytery of ministers convened at Antioch, as by the Church at Antioch? We presume that those ministers, to say the least, exercised, in that matter an equal authority with the Church.

One other part of this letter we will notice. Near the close we find the following language:

"Allow me to call your attention to the case of Cain and Abel, (for this sin of serving God in ways of our own devising commenced with them, or at that time,) and can you doubt for a moment that the difference consisted of obedience to a given rule on the part of Abel, and will-worship on the part of Cain." Our beloved brother Norvell means, we suppose, either to say that the form of Cain's worship was wrong, and therefore it was rejected, or that the spirit of it was wrong, and on that account it was not acceptable to God. If he means to say that the spirit of it was wrong, his quotation is not applicable to the question at issue between him and Elder Blodgett. If, however, as he seems to indicate by saying that "this sin of serving God in ways of our own devising commenced then," he means that the form of Cain's worship was unauthorized, he is not supported by the word of God. The form of the sacrifice of both Cain and Abel, for anything the Bible says on the subject, was the same. Cain brought of the fruit of his fields an offering to the Lord, and Abel of the "firstlings" of his flock; each brought what he had, and so far each was equally acceptable. There was here no worship in ways of their own devising. The Lord does not object to Cain's offering on account of its form; it was, therefore, offensive to him on account of the spirit in which he offered his oblation. It was not for doing a right thing in a wrong way, but for doing a right thing in a right way, but with a wrong spirit, that this primitive worshiper was condemned. To this error, it will readily be admitted, our anti effort, are equally obnoxious with our effort brethren.

In conclusion it is remarked, "a zealous advocate on your (Eld. B's.) side of the question, has said that there is as much scripture for a Convention as there is for an Association, which," it is added, "I consider to be a tacit admission that there is no scripture for either, as in truth is the fact." Now we should think from the form of expression that father Norvell would have drawn, in this case precisely the opposite conclusion. But we will, although we have not mentioned all our objections, no longer detain our readers from the letter.

TO ELDER JOHN BLODGETT:

I was not a little surprised that you should have addressed "the United Baptists in Middle Tennessee" on a subject which has already produced such bad effects among us. Prudence should have dictated to you the necessity of declining from touching the subject, at least, so as to widen the breach now existing. Your labors during the short time that you have been among us, and confined yourself to preaching the gospel, have been highly ac-

ceptable, and had opened to you a prospect for usefulness, had you pursued a different course to that which you have made choice of.

In the piece referred to, you are pleased to tell the public that all who disapprove of your plan for spreading the gospel "are asleep—have no mind to work," and worst of all, "have no title to life;" in other words, are no christians. Now, dear sir, has not your zeal—your intemperate zeal—hurried you into an extreme inconsistent with the christian character! May there not be christians alive to their duty, so far as they know it, and willing to work, who differ in their views from yourself! Or, have you assumed the chair of infallibility! And may there not be those who have built their hopes for life on a different foundation than you have intimated, be in as secure a state as yourself! I beseech you not to attempt to lard over the expressions which are quoted from your essay; but humbly confess your fault, and no doubt forgiveness will ensue, both from God and your brethren.

I have said that a prospect was opened for usefulness amongst us—our hearts were open to receive instruction from you, and it must be admitted that many of us greatly needed it. Would it not then have been the better way to have followed Paul's instruction to Timothy: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine!" and thereby endeavored to get your brethren along with you. The recollection of your having been once in the opposition yourself, should have encouraged you to pursue this course. You might not have succeeded on your present plan; but might on a more Scriptural one; of which the case of Barnabas and Saul being sent by the Church at Antioch, is both an example and warrant, for it was done by direction of the Holy Ghost.

I cannot take my leave of you without admonishing you of the danger of acting without a more specific mode than is to be found in the commission; in that, we all agree the general principle is laid down. That I may be understood, allow me to mention baptism, which is also found in the commission: but see what a difference of opinion exists, notwithstanding our Lord Christ has furnished an example in his own person. But I speak of danger—allow me to call your attention to the case of Cain and Abel (for this sin of serving God in ways of our own devising commenced with them, or at that time) and can you doubt for a moment that the difference consisted of obedience to a given rule on the part of Abel, and will-worship on the part of Cain.

A zealous advocate on your side of the question, has well said that there is as much scripture for a Convention as there is for an Association; which I consider to be a tacit admission that there is no scripture for either, as in truth is the fact. I am, respectfully, your's in the bonds of the gospel.

LIPSCOMBE NORVELL.

NASHVILLE, March 17th, 1835.

FOR THE BAPTIST.

BRO. HOWELL:—Sir, please give the following communication a place in the Baptist:—I shall according to expectation, be absent from Tennessee some months. My business is closely connected with the kingdom of Christ in general, and with the Baptist Church in particular. I shall not, therefore, have the opportunity of seeing in person, my brethren of this State. I offer these facts as an apology for this address to them, for whose benefit it is directly designed.

P. S. GAYLE.

TO THE BAPTIST CHURCH IN TENNESSEE:

DEAR BRETHREN:—My object in these lines is to offer some of my reasons for advocating the principles of the Tennessee Baptist State Convention. If I am correct in my understanding of the subject, I trust you will see that "I not only reason well" (which is, so far as has come to my knowledge, generally admitted) on the necessity and objects of the Convention, but that the principles of the Convention are laid in the scriptures, and consequently its objects ought to be sought with earnestness.

The question is not whether the doctrine and discipline of the Baptist Church, as such, be correct, but whether a particular course of benevolent effort now brought to bear in extending the kingdom which the God of heaven has set up ought to be sought by means of the Tennessee Baptist State Convention. I am relieved from a discussion of other points. My first principle is, that we are not to be governed by what this or that body of people, may have done, or not done, or think, or say, but what GOD'S WORD SAYS; although it may be something not practised for centuries. If the prophecy of Paul, "let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition," (the very anti-Christ) has been fulfilled long since, of which none doubt I suppose, ought we not to return to first principles! Let it not be forgotten the true Church would fall away from the truth of God so far as to permit the man of sin (the Pope) to be manifest; not hypocrites that themselves might be revealed. In returning then to

those first principles advanced by our Lord and his apostles in the New Testament, may we not expect a fulfilment of Matt. xiii. c. 52 more directly: "Therefore every scribe which is instructed into the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasure, things new and old." If so, will not some things appear new, though they be as old as the Bible.

Again; may not some be instructed into the kingdom, and feel it impressed on their mind to bring out of God's word some things which may be new to others? While those very others are perhaps equally promoting the kingdom in some other things not more clearly understood by the former. What then should be the proper course for each to pursue towards the other? Would it not be well brethren, as ye have "been called unto liberty; only use not liberty for an occasion to the flesh, but by love to serve one another," and not "bite and devour one another, that ye be not consumed one of another." But rather "bear ye one another's burthens and so fulfill the law of Christ." Gal. v. c. 13 and 15 v. vi. c. 2 v. For ye believe each other to be christians. What if I say to you, that it is clearly my opinion that the next generation will see and understand many things on the subject of religion, which we do not, yes, so clear will be their conception, they will be astonished at our stupidity. We should nevertheless move cautiously, but our course should be onward until we are assured that we are just what the word of God requires us to be, and not content ourselves with what our fathers were, as none of us think they were perfect in all that God has required at our hands.

Having said so much by way of preliminary remarks, I will now proceed more directly to the argument before us, remarking as I pass it is all important in arriving at the full knowledge of any position, more particularly, if it is, in any wise, involved in doubt, to examine its first principles, which is to begin with the first clear evidence we have on the subject. The Tennessee Baptist Convention having for its foundation, the object of all other missionary bodies, let their name be what it may, that is, the preaching of the gospel to the destitute, and as the gospel has to be preached by men, it is designed that they who preach shall either support themselves, or be supported by others.

The first evidence then we can obtain on the subject, from the New Testament, is that all missionaries sent of God to labor for the benefit of men, and the enlargement of the kingdom of Christ, did do the work of ministers, and that it was God's will they should

not follow any other occupation, therefore be provided for them other means of support, than by their own labors. At the very commencement of the gospel kingdom, before there was a single individual recognized, there was a man sent from God, whose name was John. This first missionary who organized the kingdom of God, was supported by God himself. After which, we only have to refer to the conduct of Jesus Christ for an example of a fund promiscuously brought together, to sustain missionaries, and for other benevolent objects. See Luke viii. 3 v., Mark xv. 41 v. Mat. xxvii. 55 v. From the passages here referred to, there are not only several names recorded, but it is added, "and many others which ministered; are to have of their substance." Here then we find persons promiscuously contributing to raise a fund, which was neither to pay tribute, nor feed the multitude; for these objects miracles were performed; but, for the support of Jesus and his apostles, there is no miracle performed, nor did they labor for a support. Doubtless, then Jesus and the apostles were supported out of the fund thus brought together. But of this matter the scriptures are not silent, "for his disciples were gone away into the city to buy meat," John iv. 8 v. With whose money? Not their own, for at that time they were not permitted to use it in paying their expenses, because the laborer, said Christ, "is worthy of his hire." They were not permitted to take their own purse until about the time of the death of Christ. Luke xxii. 35 to 48 v. This passage has been often perverted by making it apply to ministers supporting themselves, while laboring in the Redeemer's kingdom. Whereas the object of Jesus was to teach the apostles and succeeding ministers they should sustain themselves when not laboring for the benefit of the Church. The apostles were to suspend operations as missionaries until they were endowed with power from on high. Jesus directed those who had a purse to take it, clearly showing that those who were idlers in the vineyard should support themselves, but not those who used the weapons of our warfare. No soldier goeth a warfare at his own charges. But with whose money did they purchase those things they had need of while laboring as missionaries? I answer, out of the fund of King Jesus, whose soldiers they were, "for some of them thought because Judas had the bag, (was what we call a treasurer) that Jesus said unto him buy those things we have need of against the feast, or that he should give something to the poor." John xiii. 29 v. So true it is, Jesus and the first missionaries were supported by voluntary contributions, pro-

miscuously collected into one fund, nor can any other view be taken of the design of Jesus, as he never hinted at the idea of a minister following some secular calling for a support. May we not then safely conclude that Jesus intended to establish the principle and give a precedent for the future operations of his kingdom in all time to come.

When the apostles were endowed with power from on high, we find them carrying out the principle established by Christ, and contained in the commission—"Teaching them to observe all things whatsoever I have commanded you." The multitude of the disciples raised a fund which was under the direction of the apostles, until it was found necessary to give it into the hands of the deacons; while they would give themselves to the ministry of the word and prayer, as the work must be for them to attend to. Acts v. vi. Now if it was not meet for the apostles to serve tables, but to give themselves to the duties of ministers, how were they supported, unless they were supported from the fund over which the seven were set, an executive committee. If this idea is not correct, how could the apostle say, the Gentiles were partakers of their (the Jews, not the apostles) spiritual things, if it was not from the fact that they had sustained the first missionaries while they preached to them the gospel. Rom. xv. 27 v. Having shown that the first ministers were sustained out of the fund over which the seven were set, the whole plan fairly and easily admits this fact, and you have a principle established which is continued throughout the history of the Church, according to divine writ, not for a while, but for many years. Acts xxiv. 17 v. Not merely for a few poor saints, but for the nation of the Jews those contributions were delivered over by the elders to the seven or their successors in office. Acts vi. 30 v.

Now I ask, where shall we look for a fund analogous to the one in which the Jewish nation so far as they were christians, were concerned, unless we seek it in the Tennessee Baptist Convention? Nor can it be shown from the scriptures where the example of collecting a common stock into a fund at Jerusalem was ever changed. We, therefore, have the example of Jesus, the apostles, the Churches in Judea. Yes, suffer me to repeat it.—the Churches in Judea. Yet no account of but one set of deacons into whose hands the whole collection was deposited. If those plain scriptural examples do not establish the premises on which the Tennessee Baptist Convention is built, then I must acknowledge they are without meaning; but they do establish the principle. It must,

therefore, prevail, because truth cannot fail.

I do not say that the term Convention must be retained, still however, I know none more appropriate, but the principle cannot be given up without giving up the history of the kingdom of Christ as recorded in the New Testament. In some form or other the principle for extending the gospel among the destitute by combination of effort, must be maintained and acted upon.

Some of the Churches, have preachers belonging to their own body, who are their own pastors. Let them support their own laborers and help to supply the destitute Churches not able to support preachers themselves, and those settlements in which there are no Churches with the ministry of the word. This was the ancient practice. We must become followers of the Churches of God which in Judea were in Christ Jesus. Notwithstanding some are "forbidding us to speak to the Gentiles that they might be saved." What if some of us should be persecuted, chased out, as it reads in the margin, we should only be partakers with those who "suffered like things of their own country men" anciently. 1st Thes. 11, 12 to 17 v. "So that ye were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak any thing." 1st Thes. 1. 7 and 8 vs. May I ask where are the Churches ensamples in spreading the gospel to all that believe in Tennessee and the adjoining country? I again ask, where are the Churches following the Churches in Judea and Thessalonica in sounding out the gospel in every place!

Were I to ask you who are these brethren "chosen of the Churches to travel with us, with this grace (gift of the churches or brethren in their individual capacity either) which is administered by us to the glory of the same Lord and declaration of your ready mind," 2d Cor. viii. 19 v. who would you name? If you know of any such man or men, their duty is that of agent. This is an important matter. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. 2d Cor. ix. 12 v. I am aware some have supposed the collections taken up by Paul and others were for the poor saints. Therefore their examples do not sustain the principles of the Tennessee Baptist Convention. But this argument is so weak, a child could refute it. Who is so ignorant as not to know one of the objects of the Tennessee Baptist Convention is to benefit poor Churches with the preaching of the gospel; so that the object of

Paul and others was the same with those of us whilst by the experiment of this ministration we are benefiting destitute Churches, unless it can be shown poor Churches, destitute of regular preaching are not saints. So that it is at once clear if the work they did was right, the Convention is right. In showing thus clearly, our views to be founded in the scriptures, and therefore correct, we are "not boasting of things without our measure, that is, of other men's labors, but having hope when your faith is increased that we shall be enlarged by you according to our rule, the motto of which is, preach the gospel to every creature—abundantly to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 2d Cor. x. 15, 16 v.

I cannot willingly persuade myself that any person will, on reflection, say there is no foundation in the scriptures for collecting a fund together for missionary purposes when such expressions as, "enlarged by you abundantly to preach the gospel beyond you—your liberal distribution unto them and unto all men—that they would go before unto you, and make up before hand your bounty—that the same might be ready—glare before them. A number of other passages of scripture might be introduced, but they are such as are generally referred to in support of missionary operation, therefore it is thought they may be dispensed with, on account of their familiarity.

The above remarks do not introduce the New Testament system, of the duty of particular Churches to their own proper pastors, nor do they interfere with the independence of Churches, or the rights of members, but merely illustrates the principle upon which we should proceed in sustaining missionaries with food and raiment.

The command resting on Church members and others who are not members, to supply their own pastor and his family with the things comfortable and necessary, is as binding as baptism or the Lord's supper.

The principles of the Tennessee Baptist Convention being so emphatically those of the New Testament, they must not, they will not be abandoned.

The mode of operation may be changed, and the principle retained with equal efficacy. The Churches, as such, acting in concert with each other in raising a fund, is the mode contemplated in the first sentence of the 3d article of the constitution of the Convention, to supply destitute neighborhoods, towns, and Churches. But they must have a common stock for that purpose, raised by voluntary contribution and an executive committee.

I am not ignorant of the fact, that many well meaning brethren are of the opinion that where God sends a minister, and blesses his labors, that the Lord will put it into the hearts of the people to contribute to his wants, and therefore combinations for benevolent purposes need not be entered into, at least, so far as the preaching of the gospel is concerned. One single circumstance, however, will satisfy those brethren that they are mistaken. In Acts xviii. 9 to 15 v. we read: "Then spake the Lord to Paul in the night by a vision, be not afraid; but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city. And he continued there a year and six months, teaching the word of God among them." In 1st Cor. ix. 2 v. we have these words: "If I be not an apostle unto others, yet doubtless I am to you for the seal of mine apostleship are ye in the Lord.

In 2d Cor. xi. 8 and 9 v. Paul himself says to the Corinthians: "I robbed other Churches, taking wages of them, to do you service, and when I was present with you and wanted—I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied."

In the above considerations seven facts are established. 1st. That God claimed a people at Corinth before they were converted. 2d. That God would have Paul to preach to them. 3d. That God blessed Paul's labor to their conversion. 4th. That those persons converted by the ministry of Paul, in this case, did not support him. 5th. That Paul was in want at Corinth, where God subsequently blessed his labors. 6th. That while Paul was at Corinth, he took wages of other Churches. 7th. That while Paul was at Corinth his wants were at one time supplied by the combined contributions of Stephanas, Fortunatus and Achaicus. 1st Cor. xvi. 17 v.

But some will say why cannot preachers now 'preach the gospel of God freely' and keep themselves from being burthensome as Paul did! To which, I answer we do in many instances precisely as Paul did. He took wages from some, by which he was enabled to preach the gospel freely to others, and not be chargeable to them. But the case of Paul was not applicable to many preachers of his day, nor is it applicable to all cases among us. Paul had no family, therefore he was under no obligation to any person, and so might receive, or not receive. And just so it is with many single men to this day. They may or may not be supported by the Church, as they please. Single men, however, ought to be supported. It is very plainly so taught in the scriptures. The case of a man who has a family, never

should be represented by Paul in the matter of support. The case of ministers who have families should be represented by the other apostles who were not only themselves supported, but their families were supported also. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of our Lord and Cephas?" 1st Cor. x. 5v. Were this done, many would consider that preachers' families ought to be paid for his whole time, nor would they think his attention to his temporal matters was not as necessary as other men's, which is never thought of scarcely. I am fully convinced, that if men would reason on this subject, like they do on others, 'twould make a vast difference in the state of things among us religiously.

My prospects for a support, when I commenced advocating the effort system, from the brethren, were very good. What then was the reason, it may be asked, why I acted as I have, when I knew many would not be pleased with me, and of course would not be willing to act as they otherwise might have done towards me? I answer, there were in my acquaintance many preachers, who had families just as deserving as mine, who did not receive any thing from the Church. Nor was there any prospect they would. They could not exert the necessary influence—they were confined at home—they lacked opportunity. I knew the scriptures on this subject were not understood. I had some influence and standing in the Baptist connexion, as many of you know. I determined to risk all, and sink my own family to want, or relieve others, and see the gospel more extensively preached. It was the love I bore to the families of ministers, and the prosperity of the Church in general, and not myself or my family, alone by which I was influenced. Many of you are acquainted with the result. Measures have been taken by those of every sentiment among us, not before practised, in raising something for the benefit of preachers. I have not been disappointed—while I have had to make sacrifices, and meet with much treatment not the most christian, I rejoice that good has been done—yes much good, perhaps more for the next generation than the present—though I may not have been but to a very limited extent, the means of doing that good.

Dear brethren, I ask you to give this communication a candid and thorough examination, as I never expect to write on the same subject to you again. I shall now close this piece in the words of Abraham, which I hope all will adopt—"Abraham said unto Lot, let there be no strife I pray thee, between me

and thee, for we be brethren." Pray for the peace and prosperity of Jerusalem.

P. S. GAYLE.

FOR THE BAPTIST.

A large number of brethren assembled, according to previous appointment, at Bethesda, on Friday, March 27th, 1835, to consult in relation to the interests of Zion, as to the best means of healing the present dissensions in the Church.

From Mill Creek—Rev. James Whitsitt, Rev. B. Phillips, Thomas Everett and Samuel Whitsitt; East Station Camp—Reuben W. Hay and Jesse Harper; West Station Camp—Thomas Edwards and Joseph Pitts; Concord—Wm. H. Nance, Clem. Nance, J. Nance and Samuel Morton; McCrory's Creek—Rev. Peter Fuqua, Rev. Thomas Fuqua, and J. Cook; Providence—Rev. David Clark, Zachariah Posey and Joseph B. Johns; O'Neal's Creek—Wm. Atkinson, N. Miller and S. Beasley; Bethlehem—James Jones, Richard Haleyburton and Edward Elam; Little Cedar Lick—Rev. James T. Tompkins and James McFarland; Bethesda—Rev. Jacob Melton, Isaac Saunders and B. Morris; Ridge M. H.—Philip Smart and Jesse A. Grigg; Nashville—Rev. P. S. Gayle, J. H. Marshall and Rev. R. B. C. Howell; Union—Rev. John Bond, Rev. G. W. Bond and Jacob Bennett; Enon—A. Jones and F. Henry.

The above Churches and brethren are connected with the Concord Association. Rev. Wm. White, from the Salem Association; Rev. Dr. Watson, from the Cumberland Association; and Rev. John Blodgett, from the State of New York; besides several other brethren whose names were not obtained, were present. Rev. John Bond was called to the chair, and Dr. Whitsitt and Clem. Nance appointed clerks.

On motion of Eld. J. Whitsitt, the brethren spent an hour in devotional services. Elders Bond, Blodgett, Howell, and several other brethren, led in the exercises.

On motion of Rev. R. B. C. Howell, the meeting proceeded to take into consideration the best means of preserving the union and harmony of the churches. The Church at Bethlehem presented a proposition; another was presented by Rev. James Whitsitt, and another by Wm. H. Nance; and the subject was discussed at some length.

On motion of the Rev. Dr. Watson of the Cumberland Association, a committee was appointed, to whom was submitted the several propositions which had been laid before the meeting, and the letters which had been sent up from the Churches, with instructions to report on the morning of Saturday, the 28th.

The Committee, it was resolved, should consist of seven members; they were elected by ballot; and Rev. Messrs. James Whitsitt, Peter Fuqua, John Watson, J. S. Tompkins, John Bond, John Blodgett and David Clark were appointed. S. D. Whitsitt, the clerk, was added to the committee. The meeting then adjourned. Prayer by the Moderator.

The brethren met on Saturday morning, the 28th of March, at half past eight o'clock, and proceeded to business. Prayer by Elder White. The Committee, being called upon, presented the following report:

We believe the Churches have been very remiss in supporting Ministers, in violation of plain scriptural precepts and examples—seeing that the Minister should live of the Gospel, and that the Church should support him (1 Cor. IX.) let each Church devise its own plan of operation, and proceed immediately to the performance of this duty, and thereby remove the above charge.

With regard to poor saints, the precepts and examples are too plain to need comment; but we fear the Churches have overlooked this duty too much.

We further believe it the duty of all Churches to take the case and condition of each Minister into particular consideration, who may feel it his duty to preach the Gospel at destitute places in this country or in foreign lands, and administer to his support; and that all Churches should act promptly in behalf of such, when such cases present themselves, or when they are brought before the Church or Churches by a sister Church, any Minister or lay member.

Lastly, as respects a rule of action, we would refer you particularly to 2 Cor. ver. 16th, 17th, 18th and 19th; also, 9th chapter throughout the 2d Epistle of St. John, 5th, 6th, 7th and 8th; Phil. IV., 15th, 16th, 17th and 18th.

We submit the above to the particular consideration of all the churches in this State or elsewhere.

JOHN BOND, Ch'm'n.

The report was read, considered and unanimously adopted; and, on motion of J. H. Marshall, Elder Blodgett led in prayer, and the brethren sung the hymn—"Blessed be the tie that binds," &c. Much love and harmony, and the most delightful feeling prevailed.

On motion of Dr. Watson, it was ordered that one thousand copies of the proceedings of this meeting be published and distributed among the churches, and that the editor of the Baptist be requested to give them an insertion in his paper. The meeting was then adjourned *sine die*; after which the congregation was successively addressed, with much effect, by Elders Blodgett and Howell.

JOHN BOND, Moderator.

SAMUEL D. WHITSITT, Clerk.

FOR THE BAPTIST.

ROGER WILLIAMS.

Roger Williams, the founder of Rhode Island, and the apostle of the liberty of conscience in North America, was born of poor parents in Wales, 1599, and was not only the architect of his own fortune but the founder of that freedom of conscience in religious matters which we so happily enjoy in the United States. He became pious in very early life, and was of a studious and reflecting mind. Sir Edward Coke one day observed him at church taking notes of a sermon, which induced him to seek an acquaintance with the boy who exhibited such a habit of observation and improvement. Sir Edward obtained a sight of his notes and as they displayed talent and judgment—with the consent of his parents he took young Roger under his own patronage, and defrayed the expenses of his education at the University and brought him up to the profession of the law. Roger Williams made considerable proficiency in the study of his profession and gained much information which was of great use to him in after life. It is more than probable that from these studies and his reflections upon the principles of jurisprudence, he imbibed those principles of civil and religious liberty which were so happily illustrated in after life. As these studies were not congenial with his inclinations he soon relinquished them for the study of divinity and was admitted to orders. He soon after found that his religious principles were not congenial with the established religion of the country, and that he was exposed to those persecutions which drove the pilgrims to New England, and in 1636 he embarked for Boston with the hope of enjoying that liberty of conscience in the new world which had been denied him in his mother country. He soon, however, found that the pilgrims of New England had no sooner ceased to be persecuted themselves, than they began to persecute those whose religious opinions did not accord with their own. The views of Roger Williams were in advance of the age in which he lived, and as he was a pious and eloquent preacher, his influence was dreaded, and he soon became again an object of persecution. He denied the right of civil magistrates to interfere in matters of religion, and for this and his other religious sentiments he was banished from the colony of Massachusetts. He fled to Rhode Island, and after incredible sufferings and hardships, he succeeded in forming a colony on his own principles of civil and religious liberty.

In Rhode Island he established and proved the practicability of that civil and religious liberty which has since diffused itself

throughout our country, and which is so happily secured by our constitution and laws. It is a remarkable fact—a fact which proves the correctness of the views and sentiments of Roger Williams, that while most of the States have found it necessary to revise and amend their constitutions formed scarcely a half a century ago, Rhode Island has continued to thrive and prosper under the charter obtained by the labors of Roger Williams and Mr. Clarke more than one hundred and seventy years ago. No monument marks the spot where his ashes repose, but the history, charter and laws of Rhode Island and the constitution of the United States, which secures liberty of conscience to all, are monuments to his memory which will resist the ravages of time, until they shall cease to be a matter of history or interest.—Like Columbus, his name is associated with our country and its free institutions, and future historians will do justice to his memory not only as the founder of Rhode Island, but the founder of civil and religious liberty in the new world.

Q.

FOR THE BAPTIST.

MR. EDITOR:—Please give place in your paper to the following amount of monies received by me for the Baptist Foreign Mission Convention of the United States, as their agent, during the few weeks I have spent in Middle Tennessee.

The acquaintance formed with many of the brethren in Middle Tennessee will be long cherished in my fond recollection. It has been a subject of mutual regret that the agent of missions has had so unfortunate a time for his visit as the season has proved, for it has prevented many from assembling at the different places for worship who otherwise would doubtless have been ready to aid the cause.

The pleasure is great which I have enjoyed in company with the kind brethren in the ministry and others with whom I have traveled, especially Blodgett and Gayle, with whom I have spent much time. The attention and hospitality which has been manifested abundantly sustains the high character for friendship for which your part of the country is celebrated.

A. BENNETT.

Collected at Little West Fork \$10 50, J. Ross 1, J. Morrison 25 cents, Miss M. S. Morrison 25 cents, at Clarksville 44 19, Eld. R. Moss 2 50, friends at McCrory's Creek 2 76, Eld. P. Fuqua 1, at Antioch 28 50, Mr. Bostick 1, Eld. Shivers 1, J. H. Scales 50, N. Warren 1, D. H. B. Hyde 2, Dr. S. Morton 3, J. Menees 100, M. T. C. Gayle 25 cents, M. W. H. Gayle 12½ cents, Miss A. Gayle 25 cents, at Mill Creek 62 63 Dr. D. Smith 5,

A Friend 5, in Baptist Church, Nashville, 83, donation by the Church 33 50, total 116 50, B. Gannaway 10, Mrs. Gannaway 5, Mrs. M. Mallory 2, Mrs. N. Campbell 1 6, Mrs. M. A. Gayle 1, at Murfreesborough 27 62, Dr. H. H. Treadway 5, friends at Providence 3 50, Mrs. F. Dickinson 3, Mr. S. Wendell 1 50, W. Sublet 1, F. Rion 1, D. Jones 25 cts. A. Williams 50 cts. H. Lester 50 cts. Eld. P. Lester 50 cts. Eld. J. Lester 1, Eld. W. Pickett 1, Capt. J. Ewing 1, Mrs. R. Beller 50 cts. friends at Salem 4 6, Eld. W. Dale 1, Thos. Atkinson 50 cts. T. J. Walton 50 cts. J. D. Smith 1, Ladies in Carthage 2, at Peyton's Creek 6 60, Col. W. Martin 5, W. J. Martin 1, from a friend at Dixon's Creek 3 43½; total \$460 93½.

OBITUARY.

FOR THE BAPTIST.

DEATH OF MRS. S. C. BROWN.

HUNTSVILLE, Ala. March 11th, 1835.

DEAR BROTHER HOWELL:—You will please insert in your excellent periodical, the following as a memorial of our much esteemed and ever blessed sister in Christ, SUSAN C. BROWN, consort of Mr. Wm. T. Brown, who died in Huntsville on the 11th inst. in the 42d year of her age. She has been for the last ten years of her life a very active, useful and zealous member of the Baptist Church in this place. During the many aberrations, from the path of duty which the Church has witnessed with sorrow, she has been a persevering and devoted soldier of Jesus. Her christian example has been worthy of remark; her hand ever open to the necessitous; the evenness of her temper, the mildness of a disposition, beautified with habitual christian benevolence, has presented an unceasing admonition to her pious friends, in whose hearts she lived. In her seasons of religious enjoyment she was solemn, but not gloomy, cheerful, but not light. In all my labors here to effect the present desirable state of the Church, I have ever received encouragement from a constant development of that fidelity and philanthropy, that has ever glowed in this virtuous female. Sister Brown could emphatically be termed the ministers' comforter. But to eulogise is impossible. We cannot express the sentiments of our hearts. We are afflicted in our loss, though her's is an endless gain, since there is a better world. Her illness was severe and brief. She seemed to view no terrors in death. As she lived, so she died, in full prospect of glory ineffable. She was the tender mother of four surviving children, and an affectionate companion to her now bereaved husband, who is a worthy

member of the Cumberland Presbyterian church. Society largely shared in this afflictive providence, but we sorrow not as those without hope. Another happy spirit is extricated from the clings of mortality—another star has disappeared for a while, to shine in a more glorious hemisphere. O let us live to God, and though she has out sailed us, and first moored her little bark in the haven of eternal rest; yet we shall soon follow, and may we anticipate a glorious meeting, for blessed are the dead that die in the Lord.

B. S. FANT.

FOR THE BAPTIST.

DEATH OF REV. WM. E. DUFREE.

BROTHER HOWELL:—Please announce to the Church and our friends the melancholy tidings which follow:—Rev. WILLIAM E. DUFREE of Lauderdale county, Ala. departed this life, March 7th, 1835, in the 45th year of his age. He left behind him a numerous circle of friends and acquaintances; two churches, of which he was Pastor; a wife and eleven children to lament his untimely death. He died with the bright prospect in view of a happy immortality. Yours in gospel bonds.

H. GIRRARD,

FLORENCE, March 18th, 1835.

RELIGIOUS.

Preamble and Constitution of the Western Baptist Education Society.

The character and prosperity of a religious community depend greatly on the qualifications and faithfulness of its ministry: and while deep and ardent piety, including self-consecration to God and the good of souls, lies at the foundation of ministerial qualification and usefulness, the condition of the Baptist churches in the Western Valley urgently demands an improvement in quality, as well as an increase in the number of its ministry. It is a matter of devout gratitude to God, that several institutions have recently been founded, and others are contemplated, in the western states, for the purpose of general education, but with more or less reference to ministerial education, and which are attended with various but promising degrees of success. It is, however, by the subscribers deemed highly important that a foundation should thus early be laid for a theological institution of high character, adapted to the wants of the denomination, and, in its provisions, fitted to keep pace with its progress.

In addition, however, to all these institutions, and in order to their prosperity, so far as the improvement of the ministry is concerned, an association for the promotion of ministerial education is deemed highly impor-

tant, which shall be distinct and separate from them all in its action; and the subscribers, who propose to organize such an association; consider it proper, in order to prevent misconception of their views and intentions, to state, that they acknowledge it the prerogative of the great Head of the Church to call men into the sacred office of the ministry, while it is the duty of the churches to receive as the gifts of God, to take measures for the development and due cultivation of their talents, in order to their increased usefulness, by affording them such kind and measure of knowledge, and especially the knowledge of the Bible and the best means of explaining its doctrines and enforcing its duties, as shall enable them to exert a salutary influence in their profession among a community rapidly improving in general intelligence. The subscribers are aware that many of the sons of Zion, whose hearts burn with love to Christ and the souls of men, feel the need of education, but they are destitute of the pecuniary means necessary to its attainment; and they believe that aid under these circumstances, judiciously bestowed, will efficiently promote the cause of Christ.

Impressed with the foregoing sentiments, the undersigned agree to form themselves into a society for the promotion of ministerial education, and to be governed by the following

CONSTITUTION.

Art. 1. This Society shall be called the Western Baptist Education Society.

Art. 2. The object of this Society shall be the Education of those who give evidence to the Churches of which they are members, that God designs them for the ministry.

Art. 3. The Society shall consist of those persons who contribute annually to its funds, and of delegates from education societies auxiliary to this Society, and from associations and churches who shall make annual collections for its object.

Art. 4. The officers of this Society shall be a President, Vice President, Secretary and Treasurer, who shall all perform the duties usually pertaining to the officers of similar societies:—a Board of Directors, consisting of at least two members from each western state, and one member from each state, a part of which lies west of the Alleghanies, and from each organized territory.

The Board of Directors, seven of whom shall be a quorum, shall, soon after their election, choose an Executive Committee, consisting of twelve members, five of whom shall be a quorum.

The Executive Committee shall choose a Chairman and Secretary, fill vacancies in its

own body, make its own by-laws, and meet on its own adjournments, or at the call of the Chairman. This Committee shall have the entire management of the pecuniary concerns of the Society, both in the collection and disbursement of funds; and no money shall be paid out of the treasury, but by a vote of the Executive Committee, and on an order drawn by its Chairman, countersigned by the Secretary. It shall judge of the qualifications of applicants for patronage, and determine the time and manner of the studies of beneficiaries, and shall make a report of their doings at the annual meeting of the Society. It shall have power also to take measures for establishing the Theological Institution contemplated by a resolution of the Convention of Western Baptists in Cincinnati, Nov. 10th, 1834; and in case of success of such measures, it shall have power to determine the location, character and general principles of the institution, and also appoint its Trustees, and Instructor or Instructors, and fix the tenure of their offices: *Provided*, that each of the officers of the Society, including Directors and Executive Committee, and each Trustee and Instructor of the Institution, shall be a member of some Baptist church.

Art. 5. There shall be an annual meeting held at Cincinnati, or in whatever place the Convention of Western Baptists shall hold its anniversary, on the Thursday following the commencement of said anniversary; at which time the officers shall be chosen. Special meetings may be called at the direction of the Executive Committee.

Art. 6. Any alteration may be made in this Constitution by a vote of two-thirds of the members present at any annual meeting; except that the second article, and the provision appended to the fourth article, fixing the qualifications of officers, shall be held forever inviolable.

List of Officers.

S. W. Lynd, President; G. C. Sedwick, S. M. Noel, Ky.; S. Harding; Ia. H. Loomis, Ill.; J. Vardeman, Mo.; W. L. Willeford, Ten.; Vice Presidents: N. S. Johnson, Treasurers: J. Stevens, Secretary.

Directors.

J. S. Wilson, Ky.; U. B. Chambers, do.; J. Bailey, O.; J. L. Moore, do.; P. S. Gayle, Ten.; R. B. C. Howell, do.; A. S. Bailey, Mi.; W. Harmer, do.; Deac. Harward, Va.; S. Williams, Pa.; J. L. Holman, Ia.; E. Fisher, do.; J. M. Peck, Ill.; B. F. Edwards, do.; T. P. Green, Mo.; R. S. Thomas, do.; J. Wright, Ala.; D. Orr, Ark.; T. J. Elford, M. T.

Executive Committee.

S. W. Lynd, J. Stevens, J. B. Cook, I. Col-

by, James Lyon, P. S. Gayle, N. S. Johnson, J. L. Holman, E. Robins, J. S. Wilson, R. T. Dillard, T. P. Green.

Constitution of the General Convention of Western Baptists.

Article 1. This body shall be known by the name of the General Convention of Western Baptists, and shall be composed of delegates from Churches, Associations, Missionary Societies, Education Societies, Sunday School and Tract Societies, in good standing in the Baptist denomination, with such brethren in regular standing in Baptist Churches as choose to attend and co-operate with us.

Art. 2. The business of the Convention shall be to encourage and promote, by all lawful means, the following objects; to wit: Missions, both domestic and foreign; Ministerial Education, for such as may have first been licensed by the Churches; Sunday Schools, including Bible Classes; Religious Periodicals; Tract and Temperance Societies, as well as all others warranted by Christ in the gospel.

Art. 3. The officers shall consist of a President and two Secretaries, to be chosen by ballot at each annual meeting.

Art. 4. The Convention, at each meeting, shall appoint Committees on such subjects as may be thought desirable, and coming within its specific objects, which shall collect facts and prepare reports on those subjects.

Art. 5. This Convention shall meet annually, at such time and place as shall have been previously appointed, and any of these articles may be amended at such meeting, by a vote of two-thirds of the members present.

EDITORIAL SUMMARY.

NEW CONSTITUTION.

The New Constitution of the State of Tennessee has been ratified by the people by a majority of about twenty-five thousand votes, and Governor Carroll has issued his proclamation accordingly.

NASHVILLE UNIVERSITY.

The semi-annual examination of the students in our excellent University terminated on Monday, the 30th of March last. We had not an opportunity of being present, during the whole of the exercises. Those, however, which we witnessed, did honor to both the faculty and the students. The exhibition on Wednesday was equally creditable to the heart and the head of the young gentlemen. Their subjects were happily selected and treated with ability. On Wednesday, by the invitation of the two literary societies of the University, Dr. Caldwell of Lexington, Ky. de-

livered a discourse before them. This discourse certainly evinced great industry and research, and was delivered in an eloquent manner. To some of its more important doctrines however, and especially in relation to the relative character of the different races of men, and the best means of moral improvement, we cannot assent.

OUR PAPER.

It is not improper, perhaps, for us to transfer to our paper a few articles designed to show our readers the estimation in which our editorial labors are held by contemporary presses. It may serve to draw attention to our columns.

Dr. Going of the American Baptist, New York, says:—"We intended last week to have noticed the reception of the first number of THE BAPTIST, a monthly publication of 16 pages octavo, edited by Rev. R. B. C. Howell, Pastor of the Baptist Church in Nashville, Ten. It is handsome in appearance, rich in matter, and promises to be ably conducted. Let the Baptists of Tennessee see that it has the only thing necessary to its usefulness—PATRONAGE."

Elder Wood of the Western Baptist Monitor, East Tennessee, has the following:—"We were very much gratified on receiving, the other day, the first number of *The Baptist*, a monthly periodical, edited and published in Nashville, Ten. by brother R. B. C. Howell. We had seen the prospectus for *The Baptist*, some time last season, and were much pleased to learn that brother Howell, whose character we had from a respectable source, dared in almost the centre of hot Campbellism, to assert his rights, and earnestly contend for the faith once delivered unto the saints. Brother Howell has our sincere wishes, and shall have our hearty co-operation, and fervent prayers. We have long thought that our brethren of the middle and western States, ought to have some vehicle through which to speak to their neighbors, and sound abroad the knowledge of their rising and growing State."

The following notice is found in the Baptist Cross and Journal, Cincinnati, edited by brother Stevens:—"Since our last we have received the first number of THE BAPTIST, published monthly at Nashville; R. B. C. Howell, Pastor of the Baptist Church in Nashville, editor, at one dollar a year in advance. Each number consists of a large sheet, folded so as to make 16 pages, with three columns on each page. It is handsomely executed, and its matter is excellent—worthy of the hand that prepared it, and of the cause to which *The Baptist* is devoted. May it prosper."

The last article on this subject we shall

now notice, is from the Biblical Recorder, of Newbern, N. C. edited by Elder T. Meredith, Professor elect of Mathematics and Natural Philosophy, in the Wake Forest Institute.—"THE BAPTIST.—This is the title of a monthly periodical just commenced at Nashville, Ten. edited by Rev. R. B. C. Howell, late of Norfolk, Va. and originally of this State. *The Baptist* is issued on an extra-imperial sheet, in octavo form, and is devoted to the interest of the Baptist Church in Tennessee. From our intimate acquaintance with brother Howell, we possess the most ample assurance that the paper will be ably and judiciously conducted; and from the knowledge we have of the state of our brethren in Tennessee, we have not a doubt that it is greatly needed, and if supported will do much good for the cause. Although we regret the distant removal of one whom we have long known and on whose society we have been accustomed to set a high value, yet we can contemplate his present settlement, and pursuits at Nashville, only with pleasure, because we believe him to be engaged in an important field of usefulness, which he is, in every respect, well qualified to occupy."

MUSCLE-SHOAL ASSOCIATION.

We were a few days since, favored with a copy of the minutes, by brother Portlock, of the last session of this body. The meeting was held at Mount Pisgah, Morgan county, commencing Saturday before the fourth Lord's day in September, 1834. John L. Towns, Moderator, and William Lucas, Clerk. The increase of the Association was as follows:—55 baptized, 73 received by letter, and 10 restored—making an aggregate of 138. The diminution was 90 dismissed by letter, 29 excluded, and 16 dead—making in all 135. By deducting this number from the aggregate increase, it will be found that the nett addition of the whole Association during last year, was only three members. The whole number in fellowship is one thousand four hundred and ten.

Their circular letter is a well written document, prepared by Elder Towns, on "the (practical) duties that devolve on members of the Church of Christ." Their next association will be held with the Church at Enon, Lawrence county, Ala. to commence Friday before the fourth Lord's day in September, 1835. We take pleasure in publishing the following items of advice given by the association to the Churches.

"The committee to whom is referred the letters from the several churches of this association in relation to the many errors complained of, beg leave to report and recom-

mend to the association, the adoption of the following advice to the churches.

1st. As regards the duty of churches who may hold in their communion persons who hold the doctrine called Campbellism—that the church labor in a gospel way; first by a committee of brethren, then by the church; if this course does not reclaim the member, then cut him off from their fellowship.

2d. In relation to Baptist ministers in our fellowship, baptising persons without a view upon being baptized, of becoming members in the fellowship of our churches, is of doubtful authority; and in reference to the practice, we feel no hesitation in saying that it is inexpedient, and we would as an association, and you should as churches in the spirit of meekness and love pray your brethren in future to desist from such a course in the administration of that ordinance.

3d. In the third place, in regard to suffering your members to commune with Pedo-baptist churches, or Pedo-baptists communing with your churches, we believe it unauthorized by the laws of Christ's Kingdom; and we would advise you in the first place to labor with them as the gospel requires in other cases of disorder; if the offender is not reclaimed by the labors of a committee nor by the church, cut him off.

Eleventh Anniversary of the Baptist General Tract Society, instituted 1824.

The eleventh anniversary of the Baptist General Tract Society was held on Wednesday evening, January 7th, 1835, in the meeting house of the First Baptist Church, Philadelphia.

William T. Brantly, President of the Society, took the chair at 7 o'clock, and the meeting was opened with prayer by brother A. D. Gillet.

On a motion by brother A. D. Gillet, of Schenectady, N. Y. seconded by brother I. M. Allen, of Philadelphia: it was

Resolved, That we highly approve of the resolution of the Board, to place, with the least possible delay, a bound volume of the select publications of the Baptist General Tract Society in every family willing to receive the same, in the Western States; and also, that we earnestly commend this object to the patronage, prayers and personal influence of the friends of the society throughout the country.

A collection was taken for the benefit of the society amounting to \$77 83.

William T. Brantly, President; John L. Dagg, Vice President; Ira M. Allen, General Agent; Samuel Huggens, Treasurer; William Ford, Secretary.

R. W. Chushman, Wm. H. Richards, John Davis, John Mulford, jr. Joseph Reynolds, J. H. Kennard, Isaac Reed, D. B. Hinman, Levi Tucker, J. B. Trevor, Wm. E. Sherburne, George Swope, Jacob Reed, Israel E. James, Managers.

SUMMARY VIEW.

States and Territories.	Asso.	Chs.	O.M.	Lin.	Bap.	Total.
Maine,	9	238	149	22	1412	1630
New Hampshire,	6	89	62	13	570	634
Vermont,	7	607	23	18	350	10,796
Massachusetts,	10	174	159	68	1127	19,090
Rhode Island	1	31	23	1	396	4674
Connecticut,	5	95	61	10	533	10,964
New York,	35	683	526	134	4746	68,295
New Jersey,	3	36	22	7	374	4600
Pennsylvania,	13	182	114	32	1124	14,011
Delaware,	1	6	5	4		630
Maryland,	2	35	19	2		1251
Virginia,	24	441	215	44	2636	55,102
North Carolina,	90	372	128	32	448	21,676
South Carolina,	9	286	134	47	1263	32,040
Georgia,	27	287	134	55	1701	30,729
Alabama,	13	288	113	29	287	14,287
Mississippi,	5	101	35	3	118	2261
Louisiana,	1	8	5	2	15	156
Arkansas,	9	16	10			181
Tennessee,	22	475	86	129	2760	36,435
Kentucky,	31	491	170	37	2512	34,791
Ohio,	24	341	154	15	733	13,795
Indiana,	23	327	243	46	167	12,146
Illinois,	19	239	137	14	285	6167
Missouri,	12	178	77	23	568	6919
Michigan,	2	29	25	3	49	1949
Upper Canada,	4	47	31	19	280	5446
Nova Scotia,	1	44	31	2		2637
New Brunswick,	1	31	8	2		1553
Janalen,	1	24	14			16,000
Seventh Day Baptists,	1	37	29	8	340	4305
Six Principle Baptists,	1	23	21			2197
Totals in 1834,	331	6003	3214	737	24,947	454,420
Totals in 1833,	324	5849	3041	651	23,176	427,059
Increase,	7	353	203	76		27,361

It appears from the preceding table that the number of Baptist Associations in the United States and British Possessions in America is 331; Churches 6,093; ordained ministers 3,244; licensed preachers 737; communicants 454,420.

Returns were received from only 152 associations. The number added to these by baptism during the past year is 24,947. From 179 associations no returns were received. The number of baptisms in these was probably 15,000; making a total number of baptisms in the denomination about 40,000.

In 151 associations there has been a nett increase of 253 churches; 203 ordained preachers; 76 licentiates, and 27,362 communicants.

There are in the United States, at least, twelve regular Baptist associations, from which no returns have ever been received, and which of course are not inserted in the table. The names of only six of these are recollected at this moment, namely, Fisher's River and Bear Creek Associations in North Carolina; Twelve Mile and Tyger River Associations in South Carolina; Coosa River in Alabama; and Yazoo in Mississippi.

The table as usual includes the Seventh Day and Six Principle Baptists, who are evangelical, though they have no communion with the regular Baptists. The Seventh Day Baptists are found principally in New York, Rhode Island, New Jersey and Pennsylvania. The Six Principle are confined to Rhode Island and New York. Both bodies comprise 6,500 members.

The Free Will Baptists are not included in the general table. Not being favored with a copy of their register, we are unable to give their present number. In 1832, they reported 546 churches; 342 ordained ministers; 116 licentiates; 2,000 baptisms, and 26,276 members.

REMARKS

Addressed particularly to Clerks of Associations

The annual table of Associations is prepared solely for the purpose of general convenience, and is on our part a laborious and gratuitous service. We therefore consider that we ask no favor, when we earnestly request that all minutes of Associations be sent to us as soon as they are published. Not more than one-fourth of the whole number issued, has been forwarded by the clerk or any person connected with the body from whom it comes; and less than one-half has not reached us from any source. By the tedious labor of looking over the files of all our exchange papers for three-fourths of the year, we are able in part to supply the deficiency. Still the returns gathered in this manner are very imperfect; and after all our labor we are unable to collect late information from many associations. The fact of information being collected in many cases from newspapers, must account for the partial statement often given, where the date of the latest returns is 1834.

We have the following requests to make to those who prepare and publish the minutes.

1. That they would consult the table of associations and furnish the items there specified. We can probably in every case ascertain from the minutes the number of churches, but very frequently the ministers are not designated. The names of messengers whether ministers or not are often printed in the same type.

2. Let the columns of baptism, &c., be footed. This will be a small labor for each clerk to perform, while it is an immense one for one individual in going through several hundred documents not always very legibly or accurately printed. It would also greatly facilitate the preparation of the table, if a summary were placed below the returns from the churches in the minutes thus: churches 22—ordained ministers 18—licentiates 5—baptisms 375—total 2612, &c.

3. The Post Office address of the clerk, or corresponding secretary should always appear conspicuously on the minutes. And it is extremely desirable that the post office nearest the churches or ministers should be given.

4. The number of the anniversary ought to be stated on the title page of the minutes, in order to show that they are periodicals, and that the age of the association may be ascertained.

5. The year when each church was constituted should appear on the minutes.

6. The person sending minutes to us should write his post office address on them, (and nothing else) and the annual table, with the annual report of our Tract Society, will be sent to him in return.

7. The minutes should be enclosed in a wrapper, left open at one end, as the post office law requires, and superscribed *periodical*, one sheet or more as the case may be. (Otherwise they are subject to letter postage. We have often been obliged to pay 25 and 50 cents for a copy of minutes which might have been transmitted for two or three cents.

As pamphlets, minutes, &c. are more liable to be injured or lost in the mail than letters, they should be well secured in an envelope open at one end, and tied; and it would be well to write the address both on the minutes and on the envelope.

✍ Address I. M. ALLEN, Agent Baptist Tract Society, Philadelphia.

FROM THE CROSS AND JOURNAL.

"WHERE DID THE BAPTISTS SPRING FROM?"

MR. EDITOR.—As I was reading a portion of St. John's Gospel one extreme warm Sunday evening, after returning from church, in the shade of our humble dwelling, to my family circle, I was interrupted by the arrival of a nephew of ours, a member of another denomination, who after the usual compliments seated himself; and I proceeded and finished reading the chapter I had begun. After a moment's pause, "uncle," said he, "where did the Baptists spring from? I have read the history," continued he, "of the origin of nearly all other denominations, but have never been able to discover from history the source from whence the Baptists sprung." I knew him to be my superior in argument; "he had a gift on his tongue." I with diffidence hesitated—he exultingly smiled.—My heart, with a holy resentment, sent an ejaculatory prayer to God for help; it was instantly answered; my tongue was loosed; my heart was enlarged. My dear T——, said I, holding up the New Testament in my hand, here is a true history of the origin of the Baptists. Christ is the mighty source; his apostles wrote

the book—the authority and testimony can neither of them be disputed—most other denominations have seceded, first from the church of Rome, and then one from another, the history of which you have undoubtedly read. Now, read this holy book, and you will read a true and interesting history of the source and origin of the Baptists. He made assent, and remained silent as to that subject.

I now for information put the question to others that shall feel disposed to answer it or comment upon it.—"Where did the Baptists spring from?" A BAPTIST.

FROM THE AMERICAN BAPTIST.

The following communication is from a worthy minister, who speaks of the things which he has seen and known. Doubtless there are many ministers in the West, who have suffered as much from the inability and the criminal neglect of the people to contribute to their support (though it is questionable whether most of them have struggled as hard, or as successfully, to obtain an education,) and who would rejoice as much in receiving from the Home Mission Society, which would enable them to devote their whole time to preach the gospel.

Your paper of the 2d inst. was a peculiarly interesting one. I would be thankful for two or three for distribution. The case stated by a missionary at the bottom of the first column, page 1st, is not a singular circumstance to many preachers in this valley; we have become quite familiar with such embarrassments. If you have time to read a short story or two, I will tell you of a few facts. I was not long since in company with an old minister, and our conversation was about missionary societies, &c. their benefits to the destitute, and the happy privilege of ministers who were by this means enabled to devote their whole time to the duties of their station. The old man related the following circumstances, giving the names of the persons, with whom I was acquainted.

Some 10 or 15 years ago, a young preacher settled in a very destitute place, where there was a small church, of which he had the pastoral care. Being full of love and zeal, the preacher devoted nearly his whole time to preaching through the country, visiting the families in their new cabins, praying and singing, &c. &c.; but while this was doing, he neglected home and raised little or no grain, and before the succeeding was half gone, his family were likely to suffer, and his cattle were about to die. People began to talk about his poverty and distress, and said

he would surely become a public charge. But the deacon of his church concluded that *must not be*. So being one of the overseers of the poor that year, and mindful of the public good; he went in time to his preacher, and told him: it had become his duty to warn him off the township! which in his official capacity he then and there did! But, said the old preacher. I was then a deacon of another church which this same preacher supplied; and hearing of the circumstance, I went over to his neighborhood, and mustered up three sled loads of hay, and as much provisions would last them three months, which the neighbors took to him. I found the people willing and ready to contribute to his relief, but his good deacon never could take so much time as to call upon them, or make any arrangement for his support."

The above sir, is a fact. The preacher alluded to is now in your service as a missionary, and the deacon is living, and is as much opposed to missions AND ALL benevolent operations as ever.

Have you time to read this? About twenty years ago, a young man just married was constrained by a sense of duty to leave the "high church," (church of England) and become a Baptist, much to the dissatisfaction of some of his near friends. Not many years after, he felt it his duty to preach the gospel to sinners; but great difficulties were in the way, and serious sacrifices must be made. He knew how to read his English Testament, and write very indifferently; but he must preach, nor could he consent to be a little preacher, so to work he went. He was engaged in a very profitable business,—and after his day's work was ended, he took up, first, Murray's English Grammar, studied a lesson, gave the book to his wife to hear him repeat it over, and so proceeded on, always putting the book under his pillow when he returned to bed, which was generally about one, two, or three o'clock. If he waked in the night, his mind was upon the lesson; if in going over it in his mind he met with difficulties, he immediately rose, lit a candle, solved the difficulty, and lay down again. So he proceeded on for some years, in the meantime, preaching about as opportunity offered, not forgetting to let the people know that *money was not the object*. This he did for the sake of opposing the old church, and because it was customary in those days. But all

this studying and preaching without any pay, and carrying on other business not agreeing together; he soon found himself involved in serious difficulties. And now, what was to be done? To turn to his business, he could in a reasonable time, with the same attention and economy as he once paid to it, make his family again comfortable. But then preaching *must* be let alone for there would be no time to study; and preaching without study is not profitable preaching. There were no missionary societies in those days. But his brethren encouraged him. They told him that God had ordained that they that preached the gospel, *should* live of the gospel. But the poor preacher found that what God had ordained—in this particular—did not come to pass: for to *live* by the gospel he could not—so he began to preach from the book of James. It would take a long time to tell of half the difficulties, temptations, &c. with which he had to contend. All his brethren and friends at length concluded if a man was *really* in distress as he was, there could be no harm in relieving him; but they could not agree upon the right plan to do it. Some thought a subscription ought to be opened; others, that that was not the scriptural method, but that each one ought to lay by in store upon the first day of the week as God has prospered him; others thought about collections; but then how would they be able to prevent *the world*, and even *wicked* men from throwing in? And the ark must not be supported by unholy hands. They had not forgotten the fate of Uzza. All this time the poor preacher and his family were suffering. And at last the officers fell upon him and actually sold him out. It was time for his hearers to be up and a doing; so they ventured to take collections. And for two years' services at one place, he received from a large and wealthy congregation *fifteen dollars*; from another congregation, *twenty miles* from his home, he received *two dollars eighty-seven and a half cents* in HARD CASH! for two years' preaching once a month.

Being thus relieved, the preacher thought it a good time, while he had but little baggage, to leave the middle states, and seek a home in the far west, where he arrived without a dollar in the world. Here he settled down, took a school, and preached three or four sermons a week, and kept a Sabbath school three years without any regular assistance. He has seen a respectable Church

raised up in the place where he settled eleven years ago; an Association of about sixteen hundred members has grown up around him; a State Convention has been formed and is doing much good; by the aid of missionary societies he has been enabled for a few years past, to devote his whole time to the important work of preaching the glorious gospel of the blessed God to poor sinners,—a work for the sake of which he has sacrificed every thing but the answer of a good conscience. He is now engaged as a missionary for the American Baptist Home Mission Society, at a salary of \$150 a year. This, with what he receives from the churches he attends, keeps his family; but he has now become gray-headed, and only wishes to live to see his little children able to get a living, (for he will have nothing to leave them,) and to spend his remaining strength in the service of God.

He often remarks to his friends, that those who contribute to support Education and Missionary Societies, are not aware of the great good they are doing, and the number of prayers offered up to God for his blessing upon them; nor do young men know the privileges they enjoy in this happy day of benevolent exertion. Ah! young men, your opportunities are great to what ours were; therefore, for you own sakes, and for the sake of the churches which we must soon leave in *your* care, improve every moment.

On the 24th Jan., 1835, at Madisonville, Ten. Bradley Kimbrough was ordained to the work of an Evangelist. Sermon by Elder Taliaferro from Mark 16 c. 16 v. examination of the candidate by Elder Snider, ordaining prayer by Elder Matlock, charge by Elder Buckner, and right hand of fellowship by Elder Taliaferro.—*W. B. Mon.*

PROSPECTUS

OF THE

BAPTIST ADVOCATE.

The object of this publication, as its name imports, will be to ADVOCATE the doctrines, principles, duties and ordinances of the gospel, as held by sound Baptists, in distinction from the multiplied erroneous sentiments and practices in religion which are propagated.

An explicit and definite avowal of our intended course is here deemed proper. We shall maintain that the holy scriptures are the sole rule of faith, and an unerring guide in practice; that it is expedient for good order in the churches, and the information of those who are without, that each church express

the views of its members on fundamental principles in the form of summary, or articles; but that no society or body of men has a right to alter, enlarge, abridge, or annul the laws and ordinances of the kingdom of Christ.

In accordance with the sentiments of Baptists, we shall fearlessly ADVOCATE, as scriptural truth, men's entire depravity by nature; his unceasing accountability to God, his Creator and lawgiver, so as to be left without excuse for sin and unbelief; his utter inability to save himself without an Almighty and all-sufficient Mediator and Saviour, who is eternally and essentially God, but who was manifested in the flesh, and died, the just for the unjust, that he might bring us to God; the doctrine of divine purpose; the sovereign and unmerited grace of God in salvation; the efficacious work of the Holy Spirit in effectual calling; or a change of heart, in administering consolation and good hope through grace to the penitent and contrite soul, and in dwelling in the believer as his sanctifier and comforter; justification by faith through the imputed righteousness of Christ; the nature and necessity of christian experience, and the necessity of living near to God in practical religion; the gospel privileges of the believer from his union to Christ; the perseverance of the saints, and the fullness of the divine promises to supply all their wants; the importance, use and connection of the holy scriptures, a preached gospel, and other appropriate means, in the great plan of salvation; with such other principles as are believed and maintained by orthodox Baptists.

Church government and discipline, according to New Testament principles, the design, use and mode of baptism, the propriety of strict communion, the scriptural call, qualifications and work of the ministry, are likewise among the subjects which will receive attention.

It is not intended to discuss these subjects in the order here exhibited;—our object in this prospectus is merely to state the leading principles which we intend to advocate.

In maintaining and inculcating the principles above sketched, it will be our aim to guard them against Campbellism and the various other dangerous and delusive errors which prevail, and have been making serious havoc in the western states. While we cannot consent to sacrifice a particle of truth for love and fellowship of any one, we intend that our bearing towards all christians, who hold the Head, and maintain the vital principles of religion, shall be kind and christian like.

The general bearing and tendency of the ADVOCATE will be to unite—not to divide—all

God's children, who love the truth, and who will keep the ordinances blameless.

A brief explanation of some passages of Scripture will occasionally be given. Notices of valuable standard books, such as are deemed worthy of general circulation, will also form one department of the Advocate.

For the benefit of those who take no religious newspaper, it is intended to devote six or eight pages of each number to a summary of revival and other religious intelligence, together with a few miscellaneous items of an interesting character.

From this brief exposition of our plan, it will be perceived that the Baptist Advocate is not designed to take the place of, or to interfere with, any existing publications. The circulation of our weekly and other papers should not be impeded, but more widely extended among our denomination in the west. Yet there is abundant room and a demand for a monthly in the west, which if properly conducted, may become both a repository and medium of sound doctrinal and practical instruction; for a series of volumes, which may constitute a part of the family library—a series which may in after years be read with satisfaction, containing, as it will, a rich fund of doctrinal and practical instruction, and a brief record of the most important and interesting events of the time pertaining to the advancement of the kingdom of Christ.

The first number of the Advocate will bear the date of January, 1835, and the work will be issued monthly,—as early as the first day of each month, after two or three numbers. Each number will form a pamphlet, containing 24 super-royal octavo pages in double columns.

The Advocate will be conducted by J. Stevens, Editor; S. W. Lynd, Cincinnati; J. M. Peck, Rock Spring, Ill.; J. S. Wilson, Louisville; J. L. Helman, Aurora, Ia.; R. T. Dillard, Lexington, Ky.; R. B. C. Howell, Nashville.

TERMS.—One dollar a year. Six copies for five dollars. Payment always in advance.

Communications and orders, with remittances, post paid, to be addressed, BAPTIST ADVOCATE, Cincinnati, Ohio.

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Messiah was expected to be the true God. Vol. II.—Part I. Jesus Christ is truly God. 2. The Importance of the Divinity of Christ.—Consequences if he be not truly God.—Consequences if he be truly God. 3. The Second Advent of the Messiah. 4. Messiah the Judge of the World. 5. Sermons on Important Subjects.

RECOMMENDATIONS.

From Presbyterian Ministers in New York.

The subjects embraced in the work entitled Joseph and Benjamin, proposed to be published by Rev. J. S. C. F. Frey, are in themselves, so deeply important, and so catholic in their character, that all who have any righteous claim to the character and hopes of a Christian, will rejoice in every prudent and proper effort to explain, defend and establish them.

Mr Frey's previous character as a Jew; his acquaintance with the Hebrew language, customs and traditions; his present character as a Christian minister, and his necessarily constant and thorough investigation of the themes he proposes to discuss, peculiarly qualify him for this work. In the hope that God the Saviour will be glorified through its influence, the subscribers cordially recommend the proposed publication to the patronage of the Christian public.

A. M'Leod, D. D.; S. N. Rowan, D. D.; S. H. Cox, D. D.; R. M'Cartee, D. D.; J. M'Elroy, D. D.; B. H. Rice, D. D.; W. W. Philips, D. D.

Ministers in the Dutch Reformed Church, N. Y.

We shall be much gratified in seeing the contemplated work of Rev. Frey before the public, and cordially concur in the above recommendation.

J. M. Mathews, D. D.; J. Knox, D. D.; W. C. Browlee, D. D.; J. Brodhead, D. D.; N. J. Marcellus, E. Baldwin, D. D.; T. De Witt, D. D.

From Baptist Ministers in New York.

We, the undersigned, do gladly avail ourselves of the opportunity to express our entire confidence in the judgment and ability of our beloved and respected brother, Elder C. F. Frey, for furnishing the Christian public with the interesting work proposed for publication in the above prospectus.

Mr Frey's profound knowledge of the Hebrew Scriptures; his intimate acquaintance with the best Jewish writings; his free access, for many years, to the most valuable and extensive libraries in Europe, and his general character as an able minister of the New Testament, fully justify the belief that his Joseph and Benjamin will contain matter of no ordinary interest to the advocate of Bible Christianity. The judicious arrangement exhibited in the above table of contents needs no recommendation from us, and we are assured by those who have perused the manuscript, that his method of discussion, as well as the matter itself, amply sustains the expectation excited.

We therefore cheerfully recommend the work to the patronage of all the friends of Zion, as a most seasonable antidote to those erroneous and pernicious principles so extensively propagated in the present day.

D. Dunbar, S. H. Cose, Ch. G. Sommers, J. H. Brouner, L. Howard, Ch. C. P. Crosby.

Having seen the above work in manuscript, the

subscribers cordially unite in the foregoing recommendations.

J. Going, D. D.; W. R. Williams, A. Maclay.

From Episcopalian ministers in New York.

Not having seen the manuscript of Mr. Frey, we can only express an opinion that such a work may prove extremely useful, and that we have confidence in the recommendations of those who have read it.

T. Breintnal, J. Milner, D. D. R. St. G's Chap. January 10th, 1835.

CONDITIONS.

The work will be printed on good paper, and will be comprised in two volumes; price to subscribers \$2, non-subscribers \$2 50; each volume to contain not less than four hundred pages large 12mo.

The work is in press, and the first volume will be published on or before the first day of May next.

To booksellers, subscribing for the work, every fifth copy will be given gratis. Ministers and others will receive one copy for every six copies subscribed.

All subscribers will be supplied by the publishers, Messrs. Moore & Payne, Clinton Hall, New York, on application and payment made to them.

The names of subscribers to be forwarded to the author, post paid, before the first of April next.

Editors of religious newspapers or periodicals, giving this prospectus two or three insertions, will receive a copy of the work.

Brooklyn, Long Island, January, 1835.

THE RISING OF THE DEAD.

"He that was dead, rose up and spoke—he spoke—"

Was it of that majestic world unknown? Those words, that first the bier's dead silence broke,

Came they with revelation in each tone?

Were the far cities of the nations gone,

The solemn halls of consciousness or sleep,

For man uncertain by that spirit lone,

Brought from their portal back across the deep?

Be hushed my soul the vale of darkness lay,

Still drawn;—the Lord recalled the voice departed,

To spread His truth, to comfort His faint hearted

Not to unfold the mysteries of its way.

—Oh take that lesson home in silent faith;

Put on submissive strength to meet—not question—Death!

ACROSTIC.

W atch yonder wretch—mark well his haggard face,
H is tattered garments, and his tottering pace:

I n every feature vice and dark despair
S ecreely reigns, and penny and care.

K een are his wants, and justice round him throws
E ndless confusion and a cloud of woes.

Y ou ask what dire calamity is this

W hich blights so cruelly his health and bliss?
H e is a drunkard. Alcohol hath found

I n him a victim—and his soul is bound,

S oon as the demon his fell torch illumines.

K indled within, the fatal fire consumes;

E ach comfort flies at his approach; and fide

Y outh, strength, and virtue, 'neath his Upas shade.

EDINBURGH. H. FAY.

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