want of will or fortitude, it cannot be the want of sense. Brethren ought to know and feel their wants enough to pray over them. The child that never cries, must be dead. How can a father raise children in the nurture and admonition of the Lord, and yet never pray with them. Brethren this will not do. Cross your nature, do your duty and have the answer of a good conscience. The strength you need is in the Lord and he gives it to those who pray.

"Masters give unto your servants that which is just and equal: knowing that ye also have a master in heaven." If from diffidence or any other cause, masters do not teach their servants, they ought to afford them every opportunity to be taught by others. Sunday Schools afford an opportunity for poor children to be educated, who otherwise will be neglected, and Bible classes are a great improvement to youths, and have been blest to the conversion of many, both scholars and teachers. Social prayer meetings ought not to be neglected by our churches. They not only bring down blessings on them, but bring out gifts from them. Many of our useful ministers begun their labors in prayer meetings. It is a great misfortune to many of our churches that they can do nothing without a preacher, and do but little with him.

We have at length arrived at the great bone of contention, for many of our brethren believe that the Lord has not connected money or things convenient with the ministry. All agree that a minister ought to give himself wholly to the work, and it is much to be lamented that his family cannot live on the wind.

One man begins the world rich but he gives himself wholly to the Lord's business and sinks. His neighbor who professes to be a child of God, in the same common interest, begins the world poor, but by minding his own business becomes rich. This is just as it ought to be, if the Lord has not connected money or things convenient with the ministry. But common justice revolts at it. It is urged that the ministry ought to be supported as a matter of charity, and not as a matter of debt, and that ministers ought to give themselves wholly to their work, and risk the support of their families. This they will not do, for they will not, if they can avoid it, allow their families to be objects of charity. Some few of our ministers are preaching this half-system, and are quite popular with some.

Thus saith the New Testament on the subject. 1. "Having land they sold it, and brought the money, and laid it at the apostles' feet. 2. Let him that is taught in the word communicate unto him that teacheth in all good things. 3. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward. 4. Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? 5. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. 6. Do ye not know that they which minister about holy things live of the things of the temple: and they which wait at the altar are partakers with the altar. 7. Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I need not comment on the witnesses which I have introduced. They prove clearly that the Lord has associated money or things convenient with a gospel ministry, and those who preach it are to live by it as they would live by any other labor.

The Lord Jesus Christ has given authority to his servants, and to every man his work, and commanded the porter to watch. But there are many Baptists who work not at all to any good purpose, and beyond doubt, there is none of us who have the Lord's work at heart as we should have it. The Baptists have nothing to do but go forward. They run well at first, but they are hindered. The brethren who think there is very little the matter with the Baptist church—will have it that if she is hindered at all, it is by such men as myself. There were facts stated about a year ago, which deserve notice, and they have not yet been replied to. I will introduce them here.

We have become awake to the condition of our churches we have been reviewing the following facts. 1. "It was not reason that ancient ministers should leave the word of God and serve tables. Is it right that ours should? 2. Ancient ministers gave themselves continually to prayer and the ministry of the word. Is it right for ours not to do so? 3. Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Is it right for our ministers almost daily to follow their secular employments? 4. Give attendance to reading, to exhortation, to doctrine. Meditate upon these things. Give thyself wholly to them. Is it right for our preachers to do otherwise? 5. In the ancient churches there were not only pastors and teachers, but evangelists, men traveling and preaching more extensively. Is this our practice? 6. Go into all the world and preach the gospel to every creature. Have we performed our proportional part of this work? 7. The priests and Levites lived of the things of the temple and altar. Even so hath the Lord ordained that they which preach the gospel, should live of the gospel. Is this our practice? To every question stated above, we answer, *Nay:* Neither do we believe that there is a Baptist that can answer them otherwise.

I have been anxious ever since the foregoing statements were made to see different answers, provided they could be sustained by the word of God. If a different reply cannot be made to them, we ought to be humbled under the them, and hasten to a reformation. The Tennessee Baptists never will be right, until their doctrine and practice agree. They already hold the doctrine of the scriptures. The deficiency is in their practice, and when they come to mind the things of Jesus Christ more than they do their own things, their practice and doctrine will agree.

JAMES WHITSITT.

Elders L. Rice and R. T. Daniel from Virginia, and Rev. brethren Buckner Kimbrough, &c. and perhaps, one of the brethren from England, are expected to be present at the adjourned meeting of the State Convention at Brownsville, commencing the Friday before the fourth Lord's day in July, 1835.

OBITUARY.

Died, at 4 o'clock on the morning of Thursday, 15th of May, after a severe illness of nearly four months, of inflamation of the lungs, RICHARD CRAWFORD HOWELL, second son of Rev. R. B. C. Howell, Pastor of the Baptist church in this city.

The loveliness of the disposition, as well as the form of their little boy, the vigor of his previous health, and the extraordinary maturity of his intellect, were marked by his fond parents, as so many indications of his future brilliance of character, and eminence among men. His filial affection and remarkable disposition to piety, gave them assurances equally strong, that should his life be spared, he would prove a comfort and support to their declining years. But like a bright meteor, which blazes up—dazzels the eye of the beholder, and the next moment vanishes forever,—he is gone, and the high hopes he had excited in the breast of those who loved him so fondly, are crushed in the dust. In this season of flowers, the farest among them has withered and fallen. His afflicted parents bow, but with hearts of anguish, to this severe dispensation of Providence. They desire to kiss the hand which smites, and with since hearts to respond—"the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

PRINTED AND PUBLISHED
At the Office of the National Banner
By A. BUFFINGTON.
All COMMUNICATIONS should be addressed to the BAPTIST.

THE BAPTIST.

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

Published Monthly. | R. B. C. HOWELL, Editor. | One Dollar a Year paid in advance.

VOL. I. NASHVILLE, TENNESSEE.---AUGUST, 1835. NO. 8.

COMMUNICATIONS.

DIXON'S SPRINGS, June 17th, 1835.

TO THE EDITOR OF THE BAPTIST:—In the 5th number of the Baptist, I have read a long letter to you from brother Jesse Cox, animadverting on what you had said in a former number on the low condition of the Baptists in Tennessee and complaining with a good deal of severity against the Baptist Convention. If I may judge of his knowledge of the Baptist community at large, from what he himself has said in his letter, I would think, he knows but very little, except of those in Tennessee, and of them, not very extensively. Men commonly judge of things by comparison and by this rule, I apprehend, brother Cox thinks we are doing *very well*—comparing ourselves with ourselves. In this way we may hold out measure. But if he would compare us with those in most of the other States, but particularly with the rules laid down in the New Testament, he would hesitate and blush, and his christian candor would force him to acknowledge that we are far from being prosperous. If this be true, which I conjecture brother Cox, on reflection, and a little more reading will not deny, there must be a cause for it, and that, *that* cause is with ourselves. He admits however, that there has of late, grown up some little disturbance, occasioned by what he calls "the Convention people"—meaning I suppose, the Baptist State Convention. And as he has been quite unsparing in his remarks against that Convention; charging them with violating the sacred rules of the gospel; and as I am a member of that body, and of course implicated with others, I for one wish to defend myself against the charge. I am unacquainted with brother Cox, further than as he has made himself known through your colums, your reply, &c. From which, however, I am led to understand, that he is a christian—a Baptist preacher and a good man. As such I shall consider him. And furthermore, I understand him to be decidedly, if not violently, opposed to the measures now in operation by the Convention, to give increased facilities to the preaching of the gospel. I will then ask respectfully, the privilege of interchanging with him, a few thoughts through the columns of the Baptist, on the subject. I am the more inclined to this, from the fact, that he has himself, invited discussion. Then, brother Cox, with permission, I will address you directly, on the subject of the Convention, which you tell brother Howell, the New Testament does not authorize, and ask you to point out specifically, wherein it is thus unauthorized. It is not enough, my brother, merely to say, in general terms, that this thing is wrong, without attempting to show wherein it is so. I have conversed with a good many of our opposing brethren on the subject, and all say as you do, that there is no scripture for any such thing. And *that* is the amount of their argument. In vain I ask them to to shew me any scripture which, by the broadest construction, forbids it, as *I now ask you*. I had hoped however, that whenever a sensible man, as I take you, my brother, to be, presented himself in the public prints, in opposition to our measures, he would have defined the objections, in a tangible form, so that they might be examined and criticised, each on its own merits, without involving confusion. But this, you have not done. I am therefore, utterly at a loss how to defend myself against your charge, unless it be by pleading not guilty. In which there would be just as little meaning, as there is in the charge. One balancing against the other, and settling nothing. Or would you require of us, to prove a negative? This you know, would be contrary to the settled practice among men, of all nations. When the apostle Paul was a prisoner, the Jews desired to have judgment against him, as an evil doer. But what said the Roman Governor? "It is not the manner of the Romans to deliver any man to die, before that he, which is accused, have the accusers face to face, and have license to answer for himself, concerning the crime laid against him." Here we see, that even a *heathen magistrate* had too much regard to what was due to others, to take cognisance of a charge against a fellow man, without its being so specific, that the accused might have a fair opportunity to defend himself. Suppose, for example, I was to accuse my neighbor of doing certain things, which the laws of the country did not authorise, and have him before the court to answer for himself, and when the trial come on, I would stoutly contend that he ought to suffer; because he had done certain things, that there was no special written law for. But he, in his defence, would plead, that tho act in itself was good, and that there was no law forbidding it. I would nevertheless, urge that the weight of evidence lay on him, and that he must prove himself innocent or suffer. But what would an honest, sensible judge say? Would he not require of me, as the prosecutor, to make out my case, and to show that the defendant had violated some statute—that the charge must be specially laid, and sustained by competent testimony, before the accused could be considered guilty! Would I not by this course of proceeding, subject myself to the ridicule and scorn of all present, for thus barrassing my neighbor without cause? *Yes*, and he would be discharged, and *I* taxed with the whole cost.

I have referred to these analagous cases to show how unreasonable it is in our opposing brethren to require of us to show special written authority for our measures, when the wisest and most learned among themselves, after all their researches, can show no scripture, which either *directly* or *indirectly* forbids them.

Although, I deny to them the right of requiring of us to prove a negative in this matter, I will nevertheless, for the present admit it, so far as I am concerned, and take them on their own ground. In order to a full and clear investigation of the subject; which after all, presents itself in a single, simple proposition; that is to say: what is the legitimate, most convenient, and efficient mode of say

providing for the reasonable wants of the ministry, that those called to the work, may have the widest possible sphere of action; that they may be released from secular cares, and as commanded by the great head of the Church, go into all the world, and preach the gospel to every creature, &c. Yes, my brother, this is the only point in the controversy. Indeed, on a careful perusal of your letter, I find that you admit, substantially, all that we contend for. All agree in the great obligation the Church is under to support the ministry, and the only difference is, *we* are actively engaged on our part, to fulfil this obligation, while the others, although they acknowledge its force, continue to neglect it.

In your letter, you say, it is the duty of the preacher to go and preach, and it is equally the duty of the churches to sustain them. In this we agree fully. All agree that the preachers are called and qualified for the great work of the ministry; that they are required to give themselves wholly to it: to study to show themselves approved unto God; to expound the scriptures in order; and to give unto every man his portion of meat in due season. And while thus engaged, it is the duty of the churches to give them a reasonable support, so that they may go wherever the Spirit may direct, and leave their families without want. This is the order that the Bible clearly and fully enjoins; and in which there is the greatest propriety and beauty. The question then arises, is this in practice carried out? I know your answer will be in the negative. Then there must be blame somewhere, and where that blame lies, and how to remedy it, involves the whole question. I know that right faith is essential to right action; and I know too, that one may think right and act wrong, or not act at all. And I will here ask you, my brother, if this is not too much the case with our opposing brethren? That while they acknowledge the whole force of the obligation, they neglect its fulfilment. How christians can reconcile this course of conduct to themselves, is what I cannot comprehend. St. James says, faith without works is dead, and St. Paul when speaking of such says, they are as a sounding brass and tinkling cymbal. Do we not come within the perview of this character? I mean the Tennessee Baptists. That while all agree, that it is the bounden duty of the church to support the ministry; she has all along indulged in a culpable neglect of it. And the consequence is, and has been, that while the members have had the entire use of their time, and energies to devote to their own secular concerns, to procure wealth and comfort, and advance their families in the world, the poor preachers have had to contend with difficulties, which but few besides themselves know any thing about. That while deeply impressed with the awful responsibility, of discharging the obligations of the ministry committed to *them*, and while burning with holy zeal to go and preach to dying sinners, the word of eternal life, they have been of necessity compelled to remain at home the greater part of their time, to provide indispensables for their families, and just break off once in a while, and preach a little, and back again as soon as practicable. And in this division of labor, in pursuits so dissimilar to each other, but little good has been done in either. And the consequence has been, that the families of the preachers, as respects their condition in life, are greatly in the rear of their neighbors, and the gospel but partially and poorly preached. Because the condition of the preachers has been so narrowed and compressed, that they have not had it in their power to give themselves so to the attention of the ministry, as to ensure faithfulness. All this too, has been in the midst of wealth—in the midst of brethren abounding in plenty and to spare. And all of whom acknowledge that the preachers ought to be supported, but still neglect to do it. Need we wonder then, at our barrenness as a church—at the poverty of soul, and vexation of spirit, visible and so general among us! Our condition brings to my recollection, *that* of the Jews, at a certain time, when they had become negligent, in bringing in the tythes as God had commanded. The Almighty complained by a prophet (Malachi) of their disobedience, that they had "robbed him, &c." They said, "wherein have we robbed God!" The reply was, in tythes and offerings." And says, "ye are cursed with a curse, even this whole nation. Bring ye all the tythes into the store house, that there may be meat in my house, and prove me therewith, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room to receive it." My brother! do not say, this picture is overdrawn, nor tell me, as you did brother Howell, that I am a stranger in the country, and have been misinformed. For I am no stranger to the Tennessee Baptists; but have been intimate with them, longer perhaps than you have lived in the world; unless indeed you are pretty old. It is true, I have not known them all personally, but a great many I have thus known; and my means of knowing them generally, have been as ample perhaps, as those of any other, a few preachers only excepted, I myself, not being a preacher.

We ought to take to ourselves the above admonition, and bring all the tythes into the Lord's house—let us come fully up to our duty, and prove the Lord if he will not pour us out a blessing. Yes, my brother, let us do this, and we shall then, instead of sitting in mourning, in gloom, and sorrow, be as a city on a hill, and as Solomon would have it, "fair as the moon, clear as the sun, and terrible as an army with banners." This is the attitude we ought to present. Instead of treading on our heals, the world would then fall back, and exclaim, *God is there*.

I will now say something about the Convention, of which you so much complain, the considerations which led to it, the authority on which it rests, its expediency, &c. In doing this, I wish it understood, that I am speaking for myself individually, as a member of that body, *impugned by you*; and of others, only as I stand related to them in that association, so far as I understand their views.

And first, the considerations which led to it. It is admitted by you, and known to all, that the Baptist church has, as long as we have known it, been vastly behind her duty in that of providing for the wants of the ministry; that while she acknowledges the obligation clearly enjoined by the scriptures, she has continued the neglect of its discharge. This has been a *radical* evil. Consequently the cause of the Redeemer has dragged heavily in her hands. And many of our brethren, in different parts of the State, having long mourned over this state of things, and having in vain labored, from year to year, to arouse the churches to their duty, and to set the ministry free, so that they might go and do their master's work, according to the comission *and finally*, concluded, that as the churches could not be induced to act, they would try, if increased facilities could not be afforded to the extension of the gospel, by uniting the individual efforts of all, whose hearts were stirred, to do the Lord's work. And in this way, supply as far as in their power, the deficiency of the churches. Thus was the Convention formed; and thus have its measures been prosecuted, and we think much good has been done by it.

Secondly, the authority on which it rests. Here, my brother, I find myself quite at home. That although you say, there is no scripture authority for it, I will try, with the help of Lord, to satisfy you, that on this point you are mistaken.

I will consider it in the first place negatively, and 2dly, affirmatively. 1. Negatively; and at the outset admit that the scriptures say nothing about a Convention, in so many words. But it comes, in its measures, within that class of cases, essential to the well being of the church, and in which, the scriptures say nothing specially, as to the way and manner, in which those duties are to be performed. In general terms *only*, carrying out the idea; leaving it to our own christian discretion how to carry it out in practice. For example: we are commanded "to do good, and to communicate, forget not." This command opens an immense field for the exercise of discretion and prudence. "Do good unto all men, but especially to them of the household of faith." Again, we are told "not to forsake the assembling ourselves together as the manner of some is." Thus you will see, it is impossible for us to get along at all without this authority which is fully guaranteed by the broad and general principles of the gospel. Without it, I will ask for your authority for Associations, for holding your church meetings, at certain times, and places, above others, for taking the sacrament at given times, and so of many others. And so it is, with our Convention,—*to do good is our great object*. The truth is, my brother, our divine master, has given us the great outlines or constitutional landmarks, within the bounds of which, we are to move—exercising, necessarily, our christain discretion and prudence, in the administration of his laws. So that in a negative sense, if I may so say, there is as much authority for the Convention as for Associations, and many other things which all allow and practice: and respecting which, the scriptures are silent as to the manner.

But you are very tenacious for the very word. *So am I—none more so;* and I always stick to the letter, whenever it will bear, and whenever I have to construe, it is with the greatest caution. And it is this high regard I have for the letter of the word that makes me complain so much of the palpable neglect of my brethren, as respects the ministry, which is laid down in language so clear, as you yourself have said, that none can misunderstand it. So much then for the negative authority, on which we rest our defence against the charge you have made, and for which, it would seem, many of our brethren have declared us out of their fellowship. And for myself, were there nothing more, I should consider this ground of itself, sufficiently broad and solid, gospelly speaking, to baffle every argument that could be brought against it.

But I have promised to prove affirmatively, that we have scripture authority for our measure—then to the law and testimony. You will recollect when I refer to the subject, the many difficulties the apostle Paul had to contend with at Corinth, to say nothing of his personal sufferings, with the unbelieving Jews—who denied the resurrection—with the proud Greek philosophers—who relied on their wisdon for justification—and Judaising teachers—who contended that the Gentile believers should be circumcised. And in addition to all this, he had to subsist by the labor by his own hands. Thus was his situation delicate in the extreme; and required the greatest circumspection on his part. All this suffering he bore in silence, at the time, for fear, as he himself said, of hindering the gospel; but after his departure, he reminded them in his letters, of his labors and sufferings while with them; and of their neglect of him, in not supplying his reasonable wants—but that he had to labor with his own hands, for the means of subsistence; for which neglect he rebuked them sharply in his letters, and says, "have I committed an offence in abasing myself that ye might be exalted; because I have preached unto you the gospel of God freely! 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 laking unto me, the brethren that came from Macedonia supplied." Here then, we have a striking example of individual brethren uniting their efforts in furnishing the means necessary to enable the apostle to give himself more fully to the work of the ministry; and which, according to his own showing, the church ought to have furnished. But did not do it. How many of those Macedonian brethren there were, or their business at Corinth, we are not informed, but have to supply with our imagination.

Let us then suppose, that there were eight or ten, more or less; who had come to Corinth on business, expecting at the same time to find the apostle preaching, but to their astonishment and mortification, they found him at work making of tents. They inquired into the cause. He told them he had no other means of subsistence; that the church would do nothing for him. On which they retired and talked the matter over among themselves, and finally concluded they would unite their means and furnish him with what was necessary, so that he might go and preach as the Lord had commanded him. This seems to be the plain common sense understanding of this transaction. Here then, was concert, a Convention, or any other term you may please to give it. Do you not think, my brother, the hand of the Lord was in this? Doubtless it was. So it is with our Convention. *We*, as did the Macedonian brethren respecting Paul, mourn and grieve to see our dear brethren, whom the Lord has sent to preach the gospel to every creature, laboring, necessarily, the greater part of their time for the support of their families; for they too, as well as others, are required to provide for their households—else they deny the faith, and are worse than infidels. I say, *we, seeing this*, and having, from long and sorrowful experience and observation, despaired of the churches relieving them, come to the conclusion of the Macedonian brethren, respecting Paul; to wit: supply as far, as was reasonable within our power, what is lacking on the part of the churches. Not that we contemplate making preachers, nor employing any, but such as are in good standing among the United Baptists. But to enable those, whom the Lord has sent out to preach, to work more for him, as far as we can by lessening their obligations to work at home. Thus, my brother, I think you will see, and your candor must admit that there is no ground for your objection to rest on. For I do as much believe, the hand of the Lord is in this, as it was in the case of the Macedonian brethren. Now in addition to all this, see what the apostle says in the last chapter of his first letter to the same church. "I am glad of the coming of Stephanus, and Fortunatus and Achaicus, for what was lacking on your part, they have supplied." Now, my brother, from all the foregoing, does it not appear clear that the practice then was, for individual brethren, to associate together for the purpose of devising ways and means for the support of the ministry, and that too, to supply the deficiencies of the church? And yet it is said, there is in the scriptures, neither precept nor example for any such thing. The case of Mordica and Esther, is fully to our purpose here. A decree had gone out from the Persian king that all the Jews should be put to death on a certain day; but the Almighty had determined to frustrate the design. This was to be done by human means. Esther the queen, was the most proper. She was urged by Mordicai to her duty, but she besitated and made various excuses. The other told her the time was urgent; and for her not to dely; that she being a Jewess, was exposed with all the rest; and that if she neglected to act, deliverance would arise to the Jews from an other place. Carrying out the idea fully, that the purposes of Jehovah should not be disappointed. That if she whose highest duty it was to carry those purposes into practical operation, failed to do it, he was not limited in his means. But would employ such others as he might think proper; although to us they might appear inferior.

Only see the striking resemblance there is between this case and the one of which we have been speaking. That as in the deliverance of the Jews, Esther was the most proper person through whom this purpose was to be

effected; butin the event of her failure, it should be accomplished by other means. *So with us*—the church is the most legitimate means through which the ministry should be supported, but if she continues silent and inactive, relief will come from another place. Now, my brother, if you will allow me to reason from analogy, a liberty that all are entitled to, this is conclusive to our purpose. Now from all that has been said, can you longer say, that we have no scripture authority for our measures! No! Your christian candor forbids it. But you seem to think that we have gone off, and set up for ourselves. This is altogether a mistake, for we are still members of our respective churches, and discharge our duty, and are no less prompt in support of the ministry *there* than before. And you say further, that we are about to make a rent in the church, and admonish us to return and there will be peace. *We* will not break the peace of the church, but if our brethren will cast us off for doing good in the cause of our common Lord, for doing, as far as we can, the very thing, which they acknowledge, they themselves ought to do, we cannot help it; much as we may regret it. I do not mean to intimate that our opposing brethren have less zeal for the cause of the Redeemer than we have, but they have taken a wrong view of this subject, and condemn us without cause, and in some instances too, without even a hearing. My brother, is this right! Is this according to the laws of our king! If we are guilty of these things where of you accuse us, we refuse not to die. But my brother, do not slay us before we are justly condemned. On our own part we contend that so far from being transgressors in this business, our course is altogether scriptural and highly praiseworthy. And on this ground, we are always ready to meet our opposing brethren, in the spirit of christian kindness and love. We pretend not to infallibility, nor do I suppose our brethren assume this high prerogative. Then as this subject involves an important point of interest, as respects our community, let us all, while investigating it, indulge no other spirit than that which was in our divine master. Let us do this, and the result must be favorable. And if on our part, any other spirit than that referred to, has been indulged, it has not come to my knowledge.

Upon the whole, let the churches come up to their duty to the ministry and there will *then* be an end to the Convention, as such. But you say the churches are doing a little better than heretofore. What is the cause of this movement the *right* way! An opposing preacher told me some time ago, that the churches were doing better in this respect. I asked him the cause; he said, *he believed it was the Convention*. But suppose, on your plan, we were to give up our measures, and sit down with you, and as heretofore, do nothing in helping the ministry along! That although it might quiet the murmurs of these who seem to fear that too much in this way may be done, and procure, as you say the *peace* is broken, a kind of peace. This would be purchased at too dear a price, viz at the expense of conscientious convictions of a duty we owe to God. And it would bring us too much within the purview of the curse pronounced against Meroz, as recorded in the fifth chapter of Judges, at a time when Israel was much harrassed by the enemy, when all their strength was required to be brought in to action to sustain her, and when these people refused to go. *Hear the denunciation*. "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they come not to the help of the Lord against the mighty." I say, my brother, were we to shrink from the high obligation of coming to the help of the Lord at this time, when all his forces are put in requisition, how should we answer to our master for this delinquency! How the rest of you, equally called on, may be prepared, is not for me to say. "For what have I to do, to judge another man's servant! To his own master, he standeth or falleth." *You* ask this question "will you rend off and endeavor to palm the blame on us! You have said something about rending the body of Christ. Would to God, that these churches and their leaders would take the admonition, and be once more united with the general union, living in peace and love, as the members of Christ should, and as we have heretofore done." Now these remarks are to me, altogether unintelligible, when applied to the existing facts. For it is impossible for you to point out, even a single instance of an indication on the part of the Convention, to produce a schism—the very reverse being the fact; for we only meet occasionally, and transact our business, and then return to our respective churches, and fill our seats there without even *thinking* of a separation. So that, if there be any rending at all, it will be done by others, and in which we will have no agency. For *we* are determined to hang to the old Baptist church, while we live, and if our brethren should, in an evil hour, cast us from their christian regard, for acting out, on a more enlarged scale, than they are disposed to do, the very principles of that church, which they as well as we, acknowledge, I say, should we be thus cast off by them, we will, by this act, be no less legitimate members of the United Baptist church. Yes! here is our house—our home—here it is we live—and here it is we expect to die. And during this strife and contention, we are determined, God helping us, never to desert the post assigned us, nor betray our master's cause. Ah! and we are determined on more than this, viz to fight his battles with all the energies we possess, and not like drones, lurk and hover about the mouth of the hive, and live upon the labor of others without even touching the burden. No, my brother, we intend to be up and doing something for our blessed Redeemer, as all should, every man according to his several ability.

And now I am about to close this letter which has been protracted to a length far beyond what I at first intended. I had thought to have made a few general remarks only, on some points in your letter, bearing with a good deal of severity on the Convention, and of course, on myself, as a member of it. And wishing to continue to stand well with the Baptists, as I have ever done, since my first union with them, has led me out to an explanation of the considerations which have placed me in an attitude that has excited the distrust and jealousy of many of my brethren, whom I very much love. This I take a good deal unkind at their hands, and more especially of those who have known me longest and best. For what object could I have, at this late hour of my life, to desert, or even weaken, by any act of mine, a cause I so much love, and for the support of which, I have spent so many toilsome days, and sleepless nights. Though after all, I have to say with sorrow, I have been a poor unprofitable servant. Nevertheless, I am not without hope and comfort, and can say without ostentation, that the nearer I approach *my* father's house, the more desirable, the more glorious and interesting are the prospects. And knowing the time of my departure must, according to the laws of nature, be near at hand, I am the more anxious to work while, with me, "it is called to day." When I consider what my blessed Redeemer has done for me, that he gave his own precious life that I might live; that when a reckless proud, giddy, ungodly young man he arrested and called me with the voice of *love*. Yes! and when I owed ten thousand talents, and had nothing to pay with, he freely forgive me the debt. Ah! and what more, he gave me the promise of immortal felicity, where I shall enjoy his lovely presence, with that of angels and the spirits of just man made perfect. O, my brother! what love, what grace! Yes,

"This was compassion like a God,
When well the Saviour knew;
The price of pardon was his blood,
His pity ne'er withdrew."

This is the love that we'll live and sing, when time has rolled its mighty circles round. It is this, that makes me love my Redeemer, and all the household of faith, and it is this, that has prompted me on through a long life in his service. This is a theme however, on which I so much love to dwell, that I am never tired of talking about it. But I must come to a close, and before I bid you adieu, I will just remark, that as the writer of this is a stranger to you, it is probable you would like to have some notion of what kind of a man he is

Imagine them to yourself, a slender, lean old man, with the frosts of seventy winters on his head, a face deeply furrowed with the sorrows and cares incident to a long life, in a boisterous world.—That he is a Baptist of *the old school, and of the Gill type*—having been for more than forty-three years in the full and uninterrupted communion of that church. I say, figure to yourself such a personage, and you will then, have some conception of the appearance of the writer of this letter.

And now my brother, farewell, and I pray God that you may read the foregoing lines with the same spirit, which has influenced their dictation, and that you my have health, and prosperity in this world and in that to come, immortal felicity. Your brother in Christ. WM. MARTIN.

For the Baptist.

MISSIONARY REPORT.

Interpose, July 6th, 1835.

Brother M'Connico.—The period of my appointment having expired, it becomes my duty to lay before the Board the manner in which I have been engaged since I was designated to labor under the direction of the Tennessee Baptist Convention.

I have employed ninety-two days, preached eighty seven times, baptized thirteen persons, and received for baptism nine others, who have since been immersed by other ministers; making in all, twenty-two; I have traveled eight hundred and forty miles, and received for personal uses and for the objects of the Convention, $11 50; all of which I consider it my duty to report.

It will be observed that I have reported a greater number of days than sermons. The reason of this was that I sometimes fell in with other ministers to whom I gave way, and I myself engaged in other services.

Most of the churches I have visited belong to Concord and Cumberland Associations. I have found some inimical both to the Convention and its ministers, but the amount of correct feeling on the subject is much greater than I expected. Many destitute churches and neighborhoods pressed me much to renew my visits, which I hope to be able to do. The church at White's creek, a member of the Cumberland Association, have given me a unanimous call to become their Pastor. I have visited them frequently and shall continue to do so as often as circumstances will permit. The members of that church express much gratitude to the Convention for their aid, and will probably be represented at your next annual meeting. A pleasant state of religion is beginning to be apparent there. I have baptized six persons, and many others are serious. Affectionately, your brother.

B. PHILLIPS.

Cor. Sec. T. B. S. C.

NASHVILLE: AUGUST, 1835.

EDITORIAL.

ASSOCIATIONAL RECORD.

Original Little River Baptist Association.

The last annual meeting of this body took place at Cubb Creek Church, Stewart county, Tennessee, beginning the Friday before the first Lord's day in October, 1834, and continuing the two days following. Elder William Buckly presided as Moderator, and Elder Samuel Ross was appointed Clerk of the session.

The number of churches represented is ten, with seven ministers, and 392 members in fellowship. The churches report the following additions—Baptized 5, received by letter 11, and 2 restored; making in all 18 members. Their diminutions are 7 excommunicated, 15 dismissed by letter, and 8 dead; making 30 in the aggregate. By these statistics it will be seen that they number 12 less this year than the last. We regret to see that so many of our churches and associations in Tennessee are dwindling away and annually sinking. It is natural to ask to what cause or causes this state of things must be attributed. We could, we think, point out several, each of which, would alone, produce the effect. In relation to this association we need only refer our readers to the circular letter to explain the mistery; of which the following is an extract.

"Although he (Christ) took on him human nature, in contradistinction from angelic, yet it was in *special connection* with *Abraham's spiritual*, and not *Abraham's natural seed;* hence *the preaching repentance to all, &c.*" or *to preach general invitations*, for the same reasons, is to abuse the trust reposed in us, and act inconsistently with the instructions given us as the embassadors of Christ!!" What do our brethren there think of the commission!—"Go ye, therefore, into all the world, and preach the gospel to every creature"—and of the thousand passages like this! "And the times of this ignorance God wincked at; but now commandeth all men evey where to repent."

Their next annual meeting is appointed to be held with the church at the Dry Fork of Eddy Creek, Caldwell county, Kentucky, to commence Friday before the third Lord's day in August, 1835, Elder Samuel Ross to preach the introductory sermon, and in case of his failure Elder A. Mitcham.

OBION ASSOCIATION.

The last annual meeting, which was the seventh, of the Obion Baptist Association was held with the church at Walnut Fork, Henry county, Ten., the 11th, 12th and 13th of October, 1834, Elder James Conyers Moderator, and brother Stephen Nance Clerk.

This association contains 20 churches and 774 members, how many ministers they have, we cannot from the minutes ascertain. The churches report 84 baptized, 50 received by letter, 1 restored, and six "*by examination;*" making 141. They have dismissed 30, excluded 8, and 16 are dead; diminishing their number 63. These numbers show a nett increase of 79 members during the year. Their next meeting will be held with the church at Bethel, Graves county, Ky., commencing on Saturday preceding the second Lord's day in October, 1835. Elder James Conyers to preach the introductory sermon, and Elder Stephen Nance his alternate.

WESTERN DISTRICT ASSOCIATION.

The twelfth annual meeting of the Western District United Baptist Association was held with the church at the North Fork, Henry county, September the 13th, 14th and 15th, 1834. Elder Samuel M'Gowen Moderator, and I. A. C. Browning Clerk. This is the oldest association in that part of the State. It contains 20 churches, 6 of which was, however, were not represented at this session. The 14 present reported in all 491 members. The minutes do not afford the means of ascertaining the number of ministers connected with the association. The churches report 3 "received by examination," 96 baptized, 33 received by letter, and 2 restored; making an increase of 164. Dismissed 31, excluded 5, and 5 are dead; making 41 decrease, which deducted from the aggregate increase will show a nett addition of 123 members during the past year.

This association seems to have the right spirit. We find in the proceedings of Monday the following record—*i. e.* "The refer-

ence in our last minutes relative to the Kentucky Convention, was taken up, and decided in the negative, it being thought," and very properly too, "more expedient to become auxiliary to one since formed in Tennessee." The preaching during the session was animated, the crowds were much excited and from fifty to sixty persons professed to find a hope in Christ. The next session of this association is appointed to be held at Rushing's creek, Humphreys county, Ten., commencing Friday before the second Sunday in September, 1835. Elder Lemuel Herron to preach the introductory sermon, Elder M. T. Span his alternate.

☞ We would suggest to these brethren, that as their association will meet in September, and the State Convention in October, they will have an opportunity of appointing delegates which we shall rejoice to welcome in Nashville at that time. How many of our associations will follow this good example?

BAPTISM.

The American Presbyterian, we observe, teams weekly with articles on baptism. Seldom do we look into a number without meeting with a long argument of some sort against immersion. We should suppose from their exuberance of discussion, that the editors of that paper are not very easy in their conscience on that subject. The general tenor of their articles reminds us of an anecdote we have lately heard, and which our readers may take for what it is worth.

A protracted meeting was held, not a hundred miles from Nashville, by a certain denomination, during the progress of which a large number of persons professed religion, and among the rest a very worthy and respectable Dutchman. At the close of the meeting the converts were invited to join the church. Many did so, but the Dutchman was not among the number. They were unwilling to lose him, and thought it worth while to take some pains to secure his membership. A few days after a minister visited him, and remarked that he had observed he did not join the church at the meeting. No, says the Dutchman, I tinks I shall join to Baptists. My Bible reads to me as if dey were right. Ah! says the clergyman, I am astonished that a man of your intelligence should be taken with such a notion. Amazing! continues the preacher. Why we do not read of but one immersion in the whole New Testament, and that was of the Devil. He obtained leave to go into the swine, and they run down a steep place into the sea and were choked! Yes, said the Dutchman, fery cuot, and ever since dat, te levil hash peen so fraid o'water you cant get more nor a handful near him.

TO CORRESPONDENTS

P. F. is rather too hard for us. The labor he assigns us is more than we have time at present to perform. The communications of several of our correspondents have been necessarily delayed, and others are excluded by a press of matter of more immediate interest.

ELDER COX AGAIN.

A large space in our paper of this month, is occupied by a communication from our venerable brother Martin; but our readers, when they have perused it, and considered the present importance of the subject, will, so far from requiring an apology, thank us for its insertion entire. It will be seen that we have received another letter from Elder Cox, besides that replied to by Col. Martin, and to which we have paid our respects. We ask for both the letter and remarks an attentive perusal.

SUCCESS OF TRUTH.

We learn by letters from brethren in every part of the State that although opposition is assuming great violence, yet the Convention principles are rapidly spreading in every quarter.

SUBSCRIBERS.

We trust our brethren and friends will not relax their efforts in obtaining subscribers to the Baptist. We have received but very few lately. And here we will take occasion to express our thanks to many of our subscribers for their ready compliance with our terms by *paying in advance*. We hope all those who have not done so will immediately comply. The year is fast coming to its close.

THE CONVENTION.

The attention of the associations, churches and brethren of this State, we particularly solicit to the circular of the Corresponding Secretary of the Convention found on another page.

The letter which follows is dated in *May*, 1835, but was not received in time for our July paper. It is inserted, we confess, with no small degree of reluctance, on several accounts, to some of which we will briefly refer. We apprised our readers and correspondents in the outset that we should exclude from our pages all communications not dictated by the spirit of piety, characterised by the mind that was in Christ, and expressed in the language of courtesy. This rule, in some of its parts, is extensively violated in the letter before us. The comparison in which it indulges of our ministers favorable to the Convention to Baal's prophets, the declarations of the author that he does not believe to be true, matters of fact stated by our brethren, and which, if not true, they must have knowingly and deliberately falsified, and several other expressions of similar import are prominent instances of such aberration. Besides this, numerous personal matters are agitated with bitter feeling, which it is to be regretted is not always avoided *by even ministers* in the discussion of religious principles. The cause which both brother Cox and ourselves equally profess to love, cannot be advanced by such means, and we fear evil may be the result. We are also by its publication, laid under the necessity of adding expositions and remarks which we would willingly spare him, ourselves and our readers.

"Leave off contention before it be meddled with." This admonition of Solomon is no slight evidence of the magnitude of his wisdom, and cannot be disregarded by us with impunity. If brother Cox was on the same side of the questions he agitates with ourselves, we should know how to act. We would withhold his letter and risk the consequences. But as the case now stands, rather than be charged, as has already been insinuated by some writers, with *ex parte* feelings and designs which would exclude the discussion, in our pages, of both sides of the question of effort, and to give our readers a knowledge of the spirit, the accuracy of information, and force of argument of our opposing brethren, we have concluded to lay the document before them, together with such remarks, &c as we think necessary for the proper understanding of the numerous topics embraced in the wide scope of its details.

WILLIAMSON COUNTY, May 1835.

TO THE EDITOR OF THE BAPTIST —In answer to your remarks on my letter published in your fifth number, I, in writing, had no design or intention of entering into a controversy, but merely to state facts as I understood them, and it seems from the view that you have taken, or the construction you have put upon them, that it is necessary that I should explain some of them more fully, and give the evidence I have for making such statements. So as to be understood by your readers.

The first thing that deserves notice is the state of the churches in Middle Tennessee. Although your remarks from which we made the quotation included the whole State. We intend to confine ours to Middle Tennessee, but you have applied them principally to the Western District. Our remarks was these, "on what you have said in relation to the state of the churches in Middle Tennessee, from the picture you have drawn persons at a distance, or unacquainted with them would suppose that they were in a complete state of disorder, which is not the fact." We intended to be understood as it related to the churches in the middle part of the State, although we are not unacquainted with them throughout the State, and we now offer our reasons for making such statements. In the association where, I am a member there is no disturbance except in one church, and that is very slight, at this time neither in faith nor practice. Having visited nearly every church this spring, and a number of others in adjoining associations, the interruption in that church was caused by the Convention, and with the exception of one individual, that church contains all the conventioners within our bounds, and they do not exceede at this time one dozen, and in the Red river, West Tennessee, Richland and Elk river association perhaps not one, or but few if any, which is not one in a hundred for, I have conversed freely with ministers from each association. The Concord and Salem where the Convention was formed contain more, but is not one in twenty in the Concord, three churches contains nearly all, and them churches are not unanimous—having visited a number of churches in that association, those three churches are the churches that we suppose you alluded to that had a pleasant attention to religion. The others oppose the course that they have pursued, or refused to go with them which caused the disturbance that we spoke of, when we asked for peace. The association we have named include the Baptist in Middle Tennessee. About the same state of things exist in South of Kentucky, and North Alabama.

Next, as respects the progress of the churches, and as our association is alluded to in particular, I shall attempt to show its progress. On examining the minutes of we find that eleven years ago, and we held upwards of two thousand members, but for the sake of convenience, and other matters the association divided into two, ten years ago it numbered 526, and now, although the church at White's Creek did not represent herself in our last association, being at a distance, and nearly separated from us, the Concord, being between her and us. 1152, double the number, notwithstanding such a great emigration to the west—and the church of which I am a member, a few years past and it numbered 368, and now only 200 for convenience there was a church constituted off, and examining our church book, I find since it commenced 35 years ago, there has been eight constitutions off from the church. Because we have divided for convenience, can it be thought to be a backward movement. In the associations, that I have named about the same state of things exists—being in possession of their minutes and have examined them carefully. The next thing that we notice is that of foreigners we intended it to include men from other nations, as well as from the different parts of the United States, and if it were necessary we could cite you to some three or four ministers, of our own denomination, that formerly were in high standing amongst us, but taught doctrine that were not acceptable and caused a disturbance before your acquaintance in this section, but in our remarks we did not allude to you but to others that had been some time amongst us, your having been a short time in this State. But it gave you an opportunity to speak of your parentage, your place of residence and what City you emigrated from, also what seminaries you received your education, of which we had never called in question, or even hinted at.—The next thing that I shall notice is the Convention, you attempt to make a degree of sport of me, and from your language one would suppose that I was wilfully ignorant or corrupt, it is true that it is published, Convention, there is an omission of the letter s. I omitted it in transcribing, for it is not so in the original which I have now in my possession. I made use of the plural pronoun, they if you will again examine the article.

Next you attempt to show that I do not read any thing that would give information on the subject, which you had no grounds for saying. I shall show how far I have had an opportunity of examining. First I am in possession of a publication entitled the Latterday Luminary, the first publication ever published, by the Baptist board of foreign missions, I am also in possession of all the proceedings of the Alabama Convention up to their eleventh anniversary. I was a subscriber to a religious periodical four years which gave all the proceedings of the Kentucky Convention, and continued to take it until I become wearied with it, not with the expense, but with the doctrine it contained. I have the proceedings of the General Convention, held at Cincinnati, I have read considerable in periodicals respecting the Conventions in New York, Massachusetts, Virginia, North Carolina and Georgia. I have all the proceedings of the Convention in this State, and was present at part of one meeting myself, have conversed freely with brethren on both sides of the subject, and from several different States, and particularly in our own, this include the principle means of information on that subject, never forming an opinion hastily, or in the absence of testimony. The Convention having been but a short time in progress in this State, I judge the course it will pursue from the course pursued in other States, for as far as it has gone—it has not varied materially from many of them. But it seems that the members do not understand each other, you and others deny any object but the preaching of the Gospel in destitute churches, which may be supplied if the churches and ministers will do their duty without the Convention. But I have conversed with some of the leading members, who say their principle design is a theological school, we would not be understood to be opposed to literature, but a theological school we are opposed to, in any shape, form or size, which are attached to the Conventions in some other States.

In the present day nothing, it is pretended, can be effected without forming Conventions or Societies, neither in church nor State, and they are similar in their nature, and alike pernicious to our political and religious governments, and we believe, that by the permission of the Almighty, that they will in the end destroy the liberty heretofore enjoyed in these United States; you have said that I acknowledge the preachers of the Conventioners orthodox where brother Howell, I think you will not find it in my letter, for I am truly sorry to say that I do not believe that a majority of them are, there are some brethren joined it that are orthodox, and this is where we believe it will lead to preach a popular doctrine, to please the world, which is a perversion of the gospel, for the true doctrines of the gospel, has never been received or applauded by the world—nor never will. You have said that the association have advised her churches to exclude her effort members, read the advice again and you will find that it directs to take gospel steps with their member does, this mean to exclude or reclaim, we say reclaim, and we feel thankful that many has been reclaimed, will it apply to members that has not gone contrary to the gospel, surely it it will not. And never did an association transact her business with more peace and union of sentiment, with the exception of one individual, but we are told that but a few Baptists oppose and they have been led estray, which cannot be so, for they stand upon original principles, and if they should remain there and the great body should separate from them there will be no responsibility resting on them for not going, as for their leaving that ground and coming over to the Convention, you are entirely mistaken for many of the present Baptist never will I am very certain—but we are told that it would be five excluding a thousand or that four fifths of the Baptists are Conventioners, this we do not believe. But it has been reiterated in our ears again and again until we are wearied with it, and if this is any evidence that they are right, then might Baal's phrophets of a truth, although they do not worship an Idol like ante Baal, have claimed to have been the prophets of the Lord, for they were four hundred and fifty to one, you have made a comparison respecting the court and the church being attached because a justice of the peace is a Baptist, this needs nothing to confute it, but itself, for there is no likeness or analogy in it. We have said more already than we had time to spare or inclination to do, owing to our health and other engagements. And if this should find a place in your paper, you are at liberty to make such remarks as you think proper, as it is the last time that we expect the public will ever hear from us through this medium, done in much haste.

JESSE COX.

REMARKS.

We have been struck particularly in reading over the above letter, with the use made in most of its parts, of the plural personal pronoun, in its various forms—*we, our, us, &c.*—Perhaps we should not notice this characteristic but for the shrewd suspicion, that although, the communication affords no other evidence of being the work of two or more heads, unless the very distant date which it bears may be so construed, yet it is a joint production! This, however, we do not state as a fact, it is only a suggestion, and may pass for what it is worth. Two or three other little matters similarly unimportant have attracted our notice, but we shall not waste time and room to point them out.

It is a subject which we cannot but regret,

that in relation to article which, ostensibly called forth the former letter, a long answer to which will be found in the present number, from the pen of our venerable and honored brother Martin, and to explain which we were in our remarks on it, so careful and explicit, brother Cox, as it turns out, did not at all comprehend us. We will now add a few more expository observations.

In a former number of the Baptist, we referred to the melancholy fact, that some of our churches, and even associations in different parts of the State of Tennessee were diminishing in numbers. That statement was proved in part by an examination of minutes and annual reports, and a comparison of their aggregates with those of former years, some of which we had previously published, and a further confirmation of which will be seen in the present number, under the head of associational record. We added, what we knew to be a fact, and which by this time is certainly known to be true by all our readers, that in many parts of our State, discords and divisions prevailed. We brought these obvious truths before our brethren as so many additional motives for self-examination, fervent prayer, and united exertion, by the blessing of divine grace, to seek for more piety, union of heart, and to implore our heavenly Father to return in mercy to his western Zion. We understood brother Cox, in his former letter to deny the truth of our statement altogether. We then re-affirmed our positions and proved their correctness by brother Cox's own statements in the letter we received, not applying his remarks to the Western or Eastern district, as he has imagined and says in the letter before us, we did, but to the state of "the Church in Tennessee." In this letter he explains, and says in substance, he *meant* that the church and association of which he is a member, were not diminishing in number, nor in a state of discord and division. We will now assure him, that in our original remarks, which, in his former letter, he controverted, we had no allusion either to him, his church, or his association.

Why did not brother Cox say, if such was his meaning, that the state of things we had described did not exist with him, or in his neighborhood? He would easily have seen that, as we were speaking of the whole State, that his remarks might have been correct of the little circle in which it is known he moves, and yet our statements might have been equally true of those portions of the church of which we had occasion to speak. Had he so expressed himself, as he intimates was his design, no discrepency between his and our assertion would have existed, and the suspicion would not have intruded itself upon the mind of any one, that his motive in writing, rather than love for the cause of Christ, was a petulant disposition to litigation and debate. If brother Cox's own church has greatly prospered and been the mother of many others during the last thirty years, we rejoice. But let it be remembered that until about two years since, that church was under the pastoral care of the venenerable and lamented Elder M'Connico, who was decidedly, as is shown by our last paper, an effort man, one of the directiors of the Baptist Home Mission Society, and one of the principal originators of the Baptist State Convention of Tennessee. Brother Cox has been its pastor we think about a year. We mention this fact to show with what propriety he brings forward the prosperity of that church for the last *thirty years* as an evidence of the correctness and efficiency of anti-missionary principles. How many has brother Cox baptized, who have been converted there since he took charge of the Church, broke up her Sabbath School and joined the anti-effort party! This, if the numbers baptized, be any evidence of the correctness of the doctrine held by the preacher, is the true test. Had he considered all these facts, it would have saved him two-thirds of his former and fully half of the letter now before us. Our *subscribers* were, we trust, more successful in comprehending us, than brother Cox seems to have been, on this part of the subject, therefore, we will add nothing further.

Speaking of "*the cause*" of "*the disturbance*" in our churches, brother Cox makes some observations which deserve attention. Let it be observed, he speaks always of "*the* cause," using the definite article. His first remark on this subject is in the following words. "In the association where I am a member, there is no disturbance, except in one church, &c. *the interruption in that church was caused by the Convention.*" But how, may we ask, did the Convention produce the disturbance? Did the Convention ever interfere with that church in any way! Did it ever propose any regulation to that church, or resist any of her decisions! No such thing will be pretended, The Constitution of the Convention prohibits any such interference or dictation. How then could the Convention have caused the disturbance in F——. But let us hear brother Cox a little further. Writing on and probably forgeting his former remark, he explains the same subject again, but differently. He says, "the churches refuse to go with them," of the Convention, "which caused *the* disturbance!" In the former case "the disturbance" is attributed to the *direct* interference of the Convention, for such we understand to be the import of the language quoted, and in the latter, the ground is changed, and "*the* disturbance" is found to arise from the churches refusing to go with the Convention. But how can this be! Consider it a moment. Did the Convention ever attempt to force the churches into its measures! No body will pretend she ever did, or ever attempted or wished to exert an undue influence over the mind of any one. Did the Convention ever ask the churches to go into effort measures against their own convictions of propriety! No, never. Has not the Convention always said to the churches, '*we* believe you *ought* to go with us, but if you think otherwise, do as you please! "*The* disturbance," therefore, can with no more propriety be attributed to this, than the former cause. Examine the letter again and you will see that he soon again forgets himself, and once more changes his ground. Not satisfied with either of the former explanations, his thoughts still linger about "THE *cause of the disturbance*." He says the churches "oppose the course they," the Convention, "pursue," which caused "*the* disturbance." Here he comes nearer *the true cause* than before, yet he has glanced a little aside. By the by, we would just here observe that brother Cox appears to us to be ill at ease in his conscience on this point. In one sentence, taking together this and the former letter, he denies the existence of "disturbance," and in the next admits the fact and assigns '*the cause*.' Again, he denies and again speaks of "*the* disturbance" and assigns yet another cause! "*The handkerchief, the handkerchief*," said Othello! *The cause, the cause, the cause*, says Elder Cox—it is *this*, it is *that*.—Ah! rather say *who* —who is the offender! We have not the Editorial courage to write as Nathan preached, nor perhaps, if we had, would the appalling sentence he uttered in the astonished ears of his king, be entirely applicable in the case before us.

It is not the *opposition* of the churches exactly, but the *measures* of which the churches are made the instruments, by a few hostile ministers and *leading* members, to oppose the Convention to which "the disturbance is truly and correctly to be attributed. Hundreds of our churches and thousands of our brethren would, if left to the guidance of the word of God, do right. Their views and feelings are correct. But however it might be impolite to tell them that such is the fact, still it is true that they have allowed a few unfriendly individuals to overcome them and put them into leading strings. They love God and their brethren; they love peace, and they know it

they move a finger in opposition to anti Convention measures, an uproar will ensue. They, therefore are afraid, hold their peace, and silently allow any enactments to be made that will please their leaders. Men ought always to be afraid to do wrong, but not so much so as to prevent their doing right, or indeed any thing at all. A mother ought to love her children, but not in such a way as to indulge them in all sorts of evil practices, lest they should give her trouble. Our brethren forget to apply this rule, and associations and churches pass proscriptive resolutions against the Convention, and refuse their pulpits and fellowship to its friends, not, we are persuaded, because a majority of the brethren *approbate*, but because they *suffer* it. For proof of all these facts, we could mention others but for the sake of convenience, we will again refer to brother Cox's own association and churches in his neighborhood.

He himself sometimes feels, if we are correctly informed, the inconvenience and vexations results of these proceedings. Not long since, as we are told, he invited his own brother in the flesh, then on a visit to him from Alabama, and who is a "Convention minister" of high reputation and extensive usefulness, to preach in the pulpit of his own house of worship, he consented; the appointment was made, and the congregation assembled, but the deacons, in pursuance of a resolution of which they and brother Cox had previously procured the passage, forbid him to preach, and both minister and congregation were obliged to return home disappointed. On this fact we make no comment.

Is it not true, we appeal to brother Cox, that in many churches, if an individual give a dollar to the object of the Convention, which is alone the preaching of the gospel to the destitute, he does so at the risk of being turned out of the church for the offence. Does he not know a church, not a hundred miles from his own residence, in which a few excellent sisters, who are members, have been pursued until they are nearly heart-broken, and are now ordered to appear for trial* before the church at her July meeting for the enormous offence of contributing to the funds of the Convention! But this, brother Cox says, in the conclusion of his letter, is to "*reclaim them!!*" And he thanks God "*many such have been reclaimed!!!*" What sort of an exclamation, in any human language, can we here make to express our surprise! Of what a henious sin these sisters, and many like them, have been guilty! If any christian should contribute to themselves it is all very well, but if he dare contribute of his substance to any one else for the spread of the gospel, he must be pursued and persecuted perpetually until "reclaimed" from his sin! Such acts as these are "*the cause*" of "the disturbance," but especially the spirit by which they are prompted.

Let us pass to another topic of the letter before us. Brother Cox complains that we seem to think him ignorant on missionary subjects. But we have never said any such thing. We have no doubt but that brother Cox is as talented and has as much information on that subject as any other anti-effort brother in the State. Let it be kept in mind that we have never denied to him the most extensive and minute knowledge in relation to both foreign and domestic missions, and all their machinery and operation. He made a mistake in saying he had been "studying the Convention *six* or *eight* years," when it had been in existence only about *two* years. He omtited the letter s. Very well. He has a right to the benefit of the explanation, and we cheerfully accord it to him.

In the letter before us, brother Cox says he "never forms an opinion hastily, in the absence of testimony," and proceeds to detail his means of information on the subject of our State Conventions, &c., and some of which, by the by, we recollect to have sent him a short time since ourselves, though of that fact he was not aware. Among the sources of information he has named, we just mention two, as a sample. He has, he says, in possession, the Latter-day Luminary. This was a little monthly pamphlet, published in Washington City during a few years, which we ourselves read when a boy, but which ceased publication about twelve or fifteen years ago. Of the information in relation to the character and progress of our State Conventions, derived from this source our readers will judge. Of the other publication we proposed to notice, brother Cox says:—"I was a subscriber to a religious periodical four years, which gave all the proceedings of the Kentucky Convention, and continued to take it until I become wearied with it, &c." This Kentucky paper, et it be remembered, ceased *three or four* years ago, since which time, for any thing that appears to the contrary, he has read nothing of the proceedings of the Kentucky Convention. So far, so good. We happen to have now before us, a copy of the minutes of the last session of the Kentucky Convention. The title page reads thus—"*Minutes of the* SECOND *annual meeting of the Kentucky Baptist Convention, held in the City of Louisville, on the 18th, 19th and 20th October*, 1834." How is this! 1834, and the SECOND annual meeting! and brother Cox has been reading [illegible] *ings for four years*" previous to three or four years since! We have only to add on the subject of his information on such matters, in accordance with what we said in our remarks on his former letter, that most people find it difficult to read a thing several years before it is written, yet we do not deny that power to brother Cox. He has the means of knowledge, and condemns all these things, "never forming an opinion hastily, in the absence of testimony."

We have nothing, brother Cox assures us, to expect from the friendship of the Baptists in *Middle* Tennessee. All, or nearly all the "*Conventioners*," he says, live in the Concord and Salem Associations. The West Tennessee, Richland, Elk River, &c. contain, perhaps not one "*Conventioner!*" We know that much opposition to benevolent effort exists, but from the accuracy of his information on other subjects, we may presume it possible he *may* be mistaken on this point also. We will not undertake to say who are, and who are not "*Conventioners;*" time will show who is on the Lord's side; but we commend to the attention of our readers, the letter from Elder Braim, which they will find on another page.

That brother Cox and our anti-mission brethren, as he says, "stand upon original principles, and if they should remain there, and the great body" of Baptists "separate from them, there will be no responsibility resting on them for not going," that we have gone off, and much more of the same sort, in this and in his former letter, is all *vox et praeterea nihil*. He need go no further back than to the history of the Kehukee Association, which some of his friends can lend him, to learn that the first Baptist preaching which was blessed to the establishment of churches, from which his own originated, in North Carolina, Virginia, and the other southern States, near a hundred years ago, was principally by *missionaries*, sent out by our northern brethren. After the cause has been established in the south by the blessing of God upon missionary labor, as every tyro in ecclesiastical history well knows, is it not strange that brother Cox should "*go off*" to anti-mission ground, declare it *original* Baptist ground, and denounce *us*, for the imputation of doing, not what *we* have done, but what *he* has himself done? Thus he condemns himself, and pronounces his own sentence. The Church, in fact, is essentially missionary in its character, and just in proportion as religion has prevailed in its purity, the missionary spirit has flourished, and the cause has advanced. Our anti-effort brethren, just so far as they have cherished that spirit, have departed from

* Since excluded.

"*orignial* Baptist ground, and what is more important, the true principles of the gospel.

We will devote a moment to the consideration of objections to the Convention, set down, and insisted upon in the letter before us. They are three in number. *First.*—Brother Cox objects by saying, "*it will lead to preach a popular doctrine to please the world.*"

This objection, it is at once perceived, supposes ministers to have so little love for the gospel, that for any small temporal advantage, a little popularity, "to please the world," they will prostitute its doctrines and abuse its principles. Does any believe this of our ministers? Dose brother Cox himself believe it? No. We venture to speak for him. No. But if we love the gospel, and will contend for its true principles, under all circumstances, the objection has not the slightest ground to sustain it. Let it however, be admitted, as he would have our readers believe, that our missionary brethren have no moral principle, to say nothing of religion; that they will "*to please the world*" and "*be popular*" prostitute the gospel of Christ; we will prove if the Convention has any effect, it is just the opposite of that which he supposes will take place; it is to make all such unprincipled preachers orthodox and circumspect. The demonstration is easy, and as clear as the light. Let brother Cox and brother *every body else*, now sound in the faith, and *sound asleep*, wake up and join us. No one can preach under our direction without our consent, and those orthodox brethren can prevent an arminian from going out. When we engage a minister he will know very well, if he does not preach the truth without favor or mitigation, we shall very soon discover his delinquency and dismiss him from our direction. If he have no fear of God before his eyes, nor moral honesty of purpose, still his *interest* will require him to preach such orthodox doctrine as will please, "not the world," but *us*, brother *Cox* and all *the church*. Our denomination, more than any other, has been cursed with *impostors*. Has it ever been known that one of them pretended to be a "*Conventionest*?" No. They are always opposed; they find their interest in it. So far, therefore, from the Convention having the effect supposed, it will curb the waywardness of the unsteady, and prove the strongest inducement to such ministers, if unfortunately, as we do not think, such do really exist in our church, to "contend for the faith once delivered to the saints."

The *second* objection of brother Cox is espressed in the following language. "In the present day, nothing can be effected without forming Conventions or societies, neither in Church nor State, and they are similar in their nature, and alike pernicious to our political and religious governments, and we believe that, by the permission of the Almighty, they will, in the end, destroy the liberty heretofore enjoyed in these United States."

Of this objection we have to remark that with the *political* part of it we have nothing to do. We never meddle with politics. But the attempt here made to mingle, and identify religious conventions and religious societies with political state and national conventions is a finess which we should not have expected from a Baptist minister. Does he not know the difference between a missionary society and the late Baltimore Convention! Are not their character, motive and end, as different as light and darkness! Now is it not amusing, or how does it appear to the intelligent that a *minister* should attempt to throw the odium he knows to exist extensively in Tennessee, against conventions to nominate a President of the United States, upon a little missionary association! And how will a few, thinly attended Baptist societies, whose sole object is to preach the gospel to the destitute, and who do all their acts publicly before the world, subvert the government of these United States, and destroy our national liberty! Such charges are made and truly, against popish institutions in the old world. But their object was to withhold the Bible, and retain knowledge; ours to give the Bible to every man, to cultivate the love of Christ; and disseminate knowledge in all classes of society. Every man who knows any thing of our republican form of government is assured that the universal diffusion of knowledge and correct principles, is of the utmost importance to the *amor patriæ* of our citizens, and the perpetuity of our free institutions; and this is the very thing we seek, not only that we may be good subjects of an admirable government, but that we may be lively christians through the grace of God in Jesus Christ our Lord. What a fit of patriotic apprehension has seized our dear brother Cox! In his first letter he told "us he had no objection to benevolent societies in their proper place." But he has made wonderful discoveries in a few short weeks. He has ascertained, in effect, if these Baptist State Associations are let alone and they are permitted to extend Baptist preaching all over the land, it will destroy the liberty and overcome the government of these United States! This objection is absolutely so ridiculous that it is impossible to think of it with seriousness. Jesse, my son, says an affectionate mother, never venture upon the top of a mountain. If you do your weight will certainly break it down, and you will be killed!

The last objection to the Convention in the letter before us is, that "*the principal design* is a theological school." This is the language used —"It seems that the members do not understand each other. You and others, deny" (that the Convention has) "any object but the preaching of the gospel to the destitute, &c., but *I have conversed with some of the leading members*, who say that their" (the Convention's) "principal object is a theological school!"

Brother Cox is laboring, in this matter, under some such mistake as that we have just seen he fell into with regard to the Kentucky Convention. Who among the "*leading members*," told brother Cox that the principal object of the Convention was a theological school. We call upon him for the *names*, the *times*, and *pledges*. Shall we venture to prophecy that no "leading member" will confess he ever told brother Cox any such thing. Who that knows any thing of the State Convention —who that has ever even glanced at its constitution does not know that our *design* is single, to preach, not "a popular doctrine to please the world," but to preach the pure gospel of Christ to the destitute. No other is expressed, nor can any other be added.

Lest we should not be exactly understood upon this point, we will for the present, only remark, that we are ourselves as much opposed as any one can be to educating graceless young men *for the ministry*. When, however, *young ministers*, already approved by the Churches, for their piety and gifts, as *called of God* to the ministry, can be rendered more useful by a course of theological study, we are entirely in favor of the measure. We have already protracted this article to too great a length, and cannot do so now, but we propose to take some early opportunity of expressing our opinion on this subject. No such now exist in the State, but we hope before long to originate in Tennessee, associations for ministerial improvement; but such associations never will be one with the Convention; they will be separate and distinct from that and every other benevolent body.

Several other matters in the letter before us, are very objectionable, but we have, though with as much brevity as possible, already perhaps said more than many of our brethren will think was necessary, we will not therefore longer detain our readers. In taking our leave of brother Cox, for he says he will not again write in this paper, we wish to say a word to him on our own account. Our personal acquaintance with him is but slight, we can say we wish to increase it, and intend to love him as a servant of Christ, and co-operate with him in all good things. If

in these or in our remarks on his former letter, we have said any thing offensive to him, we are willing to make any honorable and christain reparation. For the present, we thus publicly ask his pardon, and have no doubt it is cheerfully granted. If we have proceeded on the principle "nothing to extenuate," we assure him we have "set down naught in malice."

Elder Lowe's reply to Elder Phillips.

An apology is due to our readers for admitting the letter from Elder Lowe which follows to a place in the Baptist. We do so, however, that they may see the spirit and manner, as well as a specimen of the arguments resorted to by the leaders among those who oppose the use of means for the spread of the gospel. The spirit of Christ is kind and affectionate, but Elder Lowe is full of wrath. God commands his servants to "be courteous," but Elder Lowe outrages our feelings by the harshest expresions, and the most hateful epithets. Armed to the teeth, he rushes into the arena, and cuts away at ourselves, Eld. Phillips, and almost the whole church, vilifies the means of grace, sets himself upon his dignity, and retires, and after all he might well say with Terence, "Ita me Dii ament! ast ubi sim nescis."

We will detain our readers from the letter until we notice, very briefly, a few of its objectionable features, and first as regards ourselves. He says that he came to us *the last day of June*, desiring his letter in answer to Elder Phillips might find a place in the July number of the Baptist; that we declined publishing it until our next paper; and that our reasons were *fair, very fair* from being satisfactory to him. We will only remark that it is our object to publish our paper for any particular month, on the first day of that month. For example, we designed to publish for July on the first day of July. Our paper was made up, finished and in the process of being printed for destribution. Just at this time Elder Lowe come to us with his letter. To have inserted it in that number, we must have torn up and re-arranged the paper, thrown away all that was printed, and have submitted to many other inconveniencies, expenses and delays, which we did not feel disposed to incur, and which the importance of his letter, which was very much like the following, did not justify. We are sure, with any one, having the least knowledge of such matters, our course will be entirely justified. With Elder Lowe, to whom we made this explanation at the time, it will probably remain very unsatisfactory. This is all the defence we shall make for ourselves.

This letter is intended as a reply to that of Elder Phillips, in accordance with a verbal agreement, quoted by him, and which the readers of this paper know was highly scriptural in its style, abounding with the clearest argument, and very affectionate, and truly christain in its whole character. He begins most auspiciously, by impugning the honesty of Elder Phillips, and works himself *up into astonishment*, and wishes to *astonish* his readers that Elder P. should have *quoted* the terms of the discussion *verbally* agreed upon. He then denies that money was ever designed to be used as a means of spreading the gospel. And says, "*I challenge the world* to point to the authority in the Bible, where a single *dollar* ever has advanced or shall advance the Redeemer's kingdom by spreading the gospel!" We suppose, because Elder Lowe does not find the name "*dollar*" in the *scriptures* he thinks dollars are very wicked things. He does not find Sabbath Schools, Temperance societies and Bible societies named, as such, in the scriptures, and therefore, as he said in a sermon the other day, in our hearing, "*he hates them worse than he does the devil.*" Let us see a little of his argument. "Joseph's brethren sold him for twenty pieces of silver," therefore the Lord never intended money should be used as a means of spreading the gospel. "Judas betrayed Jesus for thirty—Israel sold the righteous for silver, &c. &c." therefore the Lord never intended money to be used as a means in spreading the gospel—no, there is no such a word as *dollar* in the whole book. Those who can be convinced by such arguments that ministers are not to receive something to support themselves and families while preaching, which is all for which Elder Phillips contended, we do not envy their discriminating abilities.

We shall pass over the litigation of Elder Phillips' argument, in which he takes up his perhaps weakest position, makes a set or two, declares it the foundation of the whole, pronounces it overturned, and the whole destroyed, &c. when in fact he has not refuted a single argument, and notice some of the denunciations in which he indulges as a more convenient method of gaining his point. We shall select a few and put them together that Elder Lowe may ponder them and determine whether in using them he exhibits the spirit of his master.

One of his reasons for writing, as he says, a book is, he "would take notice of the many other children of the *old harlot*, as well as the Baptist Convention" (*modesty! modesty!!*) "Elder Phillips sets out, he remarks, with the following *misrepresentations*. Elder Phillips probably thinks, like the children of Israel anciently, that it (money) would answer for a God. Does he think it would answer for heaven? &c. If I do not show his assertion to be *utterly false*, &c. Elder Phillips *does* himself driven to the direful necessity of making a bold effort *to change the truth of God into a lie*, &c. to make the church of Christ a *corrupt money engine*, &c. Now reader, to detect the *forgery* and destroy the *foundation* of Elder Phillips, &c. There is no truth in it—*such a falsehood*—many *lying* spirits have gone out into the world, and many it is to be feared, under the garb of *Baptist preachers*." Such *arguments* as these of course, Elder P. cannot answer, unless he does it in kind, which we are sure he will not descend to do. In relation to the writings of father Whitsitt, Elder Lowe, *a mere boy*, says, they are "*untruths* and *forgeries* and *perversions*, *falsehoods*, and *contradictions*—Convention ministers are *wolves in sheep's clothing; false prophets. They serve not the Lord Jesus Christ, but their own belly.* They are *the enemies of the cross of Christ.* Convention principles are *spiritual wickedness in high places*," and *much, much* more to the same effect. What shall we say to a *christian* minister who writes thus! Is this the true spirit of anti-effortism! A cause which requires to be upheld by such means ought to fall. It is confidently believed that the course which has characterised Elder Lowe's proceedings with relation to the Convention, has been dictated by a private quarrel which he has been waging against a minister, who has been from the beginning connected with that body. We have learned that until this occurred, Elder Lowe was a member of the Convention, and at one time belonged to the *Executive Committee*. Why should *he* be so mad against money. A man who is rich and will lend money to his poor neighbors at *fifteen per cent.* interest per annum, must be fond of it. We do not say that Elder Lowe did this. But if he did his friends are aware of the transaction.

To those not acquainted with Elder Lowe, we would just say, he is a young man; has only been preaching about *twenty months*, and some of those he so denounces are *old gray headed men*, who, as ministers, have stood above reproach for near *half a century*, and all of them are among the most pious and useful men in our church. Elder Lowe first challenges "*the world*" to meet him on this subject, and he afterwards, in the course of his letter, twice *challenges* his brethren to *public combat;* we should conclude however, that no one would *dare* meet *him*. He is too *brave* for us. He has too free a command of a peculiar class of words. From the abundance of the heart the mouth speaketh. We profess to

know nothing of his heart, but his mouth is bad. For ourselves we should beg mercy. But we will no longer detain our readers from this precious morsel.

FOR THE BAPTIST.

TO THE READERS OF THE BAPTIST.

You will have seen in the June number of this paper, a communication over the signature of *B. Phillips*, and addressed particularly to me; and have doubtless, ere this, expected my reply. An explanation is here necessary.

In the early part of May, I agreed to answer Elder Phillips, through the columns of this paper, upon the subject of *money missions*—he being an *advocate*, and I, *an opposer*, of the whole clan of institutions of the day, called missionary societies, Baptist Conventions, and benevolent institutions. Shortly after this agreement, I concluded, for various reasons, not to write in this paper; but to publish my views in pamphlet form. I concluded, as I had promised to write, I would take notice of many other children of the OLD HARLOT, as well as the Baptist Convention—consequently, contemplated a writing more than the editor of this paper would be willing to make room for, and, in fact, more than one of his numbers could contain. This, together, with other reasons, as before remarked, induced my mind to publish in pamphlet form. After forming this conclusion, I waited for Elder Phillips' address, which, as you know, appeared in June—consequently I could not have appeared in this paper sooner than in the number for this month. Having determined on a different course, and knowing the readers of the Baptist would expect an early reply from me, I thought it my duty to publish in the first number of this paper, which followed the letter of Elder Phillips, a letter, explanatory of my altered intentions—and although I applied to the editor for this purpose, on the last day of June—he no doubt expecting I would desire to appear in the July number, yet he informed me he could not publish my letter before August. His reasons, although satisfactory to himself, were, under the circumstances of the case, far, very far from being satisfactory to me, and his refusal, very different from what I thought I had a right to expect. And as my intention then, was to publish my writing in the course of this month, I called in my letter; not deeming it necessary, unless it preceded my intended publication.

My intention was to write my pamphlet within the spare time I could get during this, and last week. I commenced and wrote a few pages; but finding the length of the subject, to do any thing like justice, would occupy a great deal more space and time, than I now have, or expect soon to have, to bestow upon it—and also being frequent and pressing for me to preach in many places, I was reluctantly compelled to abandon my design. I should have to write at least fifty or a hundred pages, which cannot be well accomplished, as you know, in two or three pieces of days; especially when my mind was much engaged in other things—and during the two weeks which I had allotted to the performance of this task, I had o make a trip of several days into Kentucky; and when at home, had company, which, together, with other things, made it utterly impossible for me to prosecute my purpose for the present—and having arrangements now abroad for riding and preaching much, I know not when I should have time to attend to it. But, as I stand pledged to answer Elder Phillips, and as "*a short horse is soon curried*," I now ask leave to do so through this paper, as at first proposed, or agreed upon.

Elder Phillips sets out in the following words of misrepresentation—"The question at issue between us according to our agreement is this—Did the Lord ever intend that money should be used as a means in the spread of the gospel?" and continues—"of this question you take the negative, and I assume the affirmative."—I suppose Elder Phillips has stated the question to suit his own notion, and as he has given it in a quotation, would have his readers believe that the question was definitely settled, and the point to be discussed, actually reduced to writing in the words he has pretended to quote. Will the reader be surprised when I inform you there was no question reduced to writing by us, nor any thing defined, more than the subject of money missions? I suppose, it the vaguely stated question of Elder Phillips, he means *of* spreading the gospel; or *by which* it should be spread. Agreed. I now say, once for all, there is no authority in the scriptures for saying God ever [illegible] use money for that purpose. And I challenge the world to point out the authority in the Bible where a *single dollar* ever has advanced, or shall advance the Redeemer's kingdom by spreading the gospel. Come out and show yourselves and the truth, if this declaration be untrue. I know no place in scripture where money has ever been a blessing, but many where it proved a curse. Joseph's brethren sold him for *twenty pieces of silver*. Judas betrayed Jesus for *thirty*. Israel sold the righteous for silver, &c.; and other examples might be given. I now remark, that I know of no greater calamity or curse which could befal the church of Christ than too great an influence of money. It always has been a curse to church or State. But to return to Elder Phillips. After thus setting out with misrepresentation, he endeavors to show that money is a part of a man's substance; that it has long been employed in the service of the devil; and continues—but we are not therefore, the less bound to rescue it from its perversion [the service of the devil] and make of it a sanctified use. He quoted this text, Pro. 3. 9. "honor the Lord with thy substance," in order to prove that we are to honor the Lord with our money. And as Solomon seems to be a witness of his own introducing, I beg leave to cross examine him. What say you, Solomon? "If a man would give all the substance of his house for love[religion]* it would utterly be contemned." Song. 8. 7. But again says Elder Phillips, "*money answereth all things.*" Eccl. 10. 19. Now, does Elder Phillips really believe the above quotation to be *literally* and *illimitably* true? If so, some other things of the same writer are untrue, as for instance, the text before quoted—Song 8. 7. Does Elder Phillips think that money answereth now for the atonement made by our Saviour? That it answereth for godliness, &c. He probably thinks like the children of Israel anciently, that it would answer for a God? Does he think it will answer for heaven? And if so, I wonder if it would not answer to make a little heil, provided we had *plenty* of it? O yes—most certainly, must be his reply—for, "*money answereth all things.*" But I need not be thus tedious, for the scriptures generally brought by him, have no analogy to his case, and he has failed to prove a single point in his favor. I now make a sweep at his foundation; and if the foundation fail, his fabric is gone, and must sink into the vortex of darkness and oblivion. And if I do not show his foundation to be *utterly false*, then will I acknowledge I neither know truth from error, darkness from light—nor my right hand from my left.

For a foundation, Elder Phillips finds himself driven to the direful necessity of making a bold effort to change the "*the truth of God into a lie.*" Rom. 1. 15. and in order to make the church *a corrupt money engine* to spread the gospel, he makes the following declaration—"*The commission of our Lord Jesus Christ was given to his church.*" [Mark reader, the commission to preach the gospel, says he, was given to the church.] "*of which, his ministers have ever formed a part—to us, therefore, into all the world, and preach the gospel to every creature.*" Now, as Elder Phillips has, in the language just quoted from his letter, and which I have marked in italics, joined issue, not with me alone; but with Jesus Christ in his word, and declares the commission to preach the gospel was given to the "*church*," instead of the apostles, *only*; let us for a moment try the test. Now, reader, to detect the forgery, and destroy the foundation of Elder Phillips, you need only turn to the 28th of Matthew, and read from the 16th verse. There you will perceive that Jesus never gave the commission to the "*church*," as Elder Phillips has so positively asserted; but to "THE ELEVEN."—(*Judas*, who formerly made up "*the twelve*," having gone to his own place after betraying his Lord.)

Reader, will you longer hesitate which to believe—truth or falsehood? *Jesus Christ or Elder Phillips?* As his foundation, upon a contrast with the scriptures, is completely demolished and shipwrecked, it would seem unnecessary to add any further remarks; but just dismiss him, and leave him to the stings and remorse of a guilty conscience for having thus attempted a transmutation of God's immutable word. But I request the reader to examine the connexion which follows the aforesaid perversion, and behold his inconsistencies and contradictions. I now remark, that if the commission was given to the *church*, as Elder Phillips affirms, then *every* member of the church, *male or female*, is as much called to preach the gospel as *himself*.

After thus transmuting the scriptures in relation to the commission, and being guilty of other inconsistencies and contradictions, he proclaims in the following language—"*None of these assertions can be questioned because the mouth of the Lord hath spoken them.*" This is pretty bold, I must confess; and

* This needs to be proved.

reminds me of a certain time when the devil took Jesus up into an exceeding high mountain, and discoursed *pretty exceedingly grand*—Math. 4. 8. 9. But mark, reader, there was *no truth in it*. And all I have to say in relation to the above is, that the God of heaven has never yet "spoken" *such a falsehood*. How daringly presumptuous! I confess I do not clearly and fully comprehend such contradictions of ourself, and of the truth, in a man professing to be a *Baptist Preacher!*

Reader, pause and consider!—for many lying spirits have gone forth into the world as is to be feared, under the garb of *Baptist preachers!* Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1. John 4. 1.

Elder Phillips desires I should disprove if I can, his position. The reader must determine whether or not I have done so. But I confess where nothing scarcely is *proved*, there can be but little of the same thing to *disprove*—and if I have disproved what he said as to the Lord's having given the commission to the church, I have then completely disproved his positions, for his whole fabric rested on that transmutation of Christ's word.

He requests also, that I shall answer the writing of others as well as himself. *Called for help have you*, before I strike even the first blow! I thought so—therefore I am not deceived. I reply to this, that when Elder Phillips is answered, my pledge is redeemed. I have not time to write volumes to disprove all the untruths, and detect all the forgeries that have been written on this subject. But I will just remark, they are all of a piece with Elder Phillips'—and all taken together *as a whole*, I pronounce them at war with the truth, contradictatory, &c., and if any one of the writers feels disposed, let him take them up and defend them; and challenge me to meet him on half way ground and show the perversions, falsehood, and contradictions therein contained. If the Lord will, he shall be attended to at a convenient time by signifying the same as before named.

Christian reader, with a few remarks to you and I am done. I think I feel an ardent desire for your peace and welfare; and for the Redeemer's cause. I love the truth, therefore, I am engaged in trying to expose error. I think I can say with David when addressing the Lord—"Through thy precepts I get understanding, therefore I hate every false way." Ps. 119. 104. The scriptures are fulfilling. Jesus Christ and his apostles foretold us of the coming of wolves in sheep's clothing—false prophets, &c., that they should deceive many—yea, if it were possible—the very elect—that many should follow their pernicious ways—should be turned from the truth, &c., by reason of whom the way of truth should be evil spoken of. Do you longer hesitate, my brethren, to believe we are now in the midst of, and surrounded by those perils spoken of by them? Nay—you need not flatter yourselves with the delusive idea that those things are at a distance—they are now among you—Yea, I tell you that "the abominations of desolation spoken of by Daniel the prophet (now) stands in the holy place." Do not be deceived by those who profess to be brethren; but "beware of men"—"beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." For Paul said—"after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts 20. 29, 30. Again, dear reader, let me exhort and admonish you not to follow such; "for they serve not our Lord Jesus Christ, but their belly. In this hasty letter, I have not attempted a general view and refutation of money missions, Baptist Conventions, &c. But let me here remark, I will with pleasure meet the enemies of the cross of Christ, in an open, candid and friendly discussion of these points if they wish to do so—for, if I know the motives of my own heart, I desire to support and defend the truth; and earnestly contend for the faith once delivered unto the saints—therefore I must pronounce their course to be, in my opinion, anti-christian, and unscriptural; and opposed to the precepts and example of Christ.

The time has come when men do not endure sound doctrine. They have a form of godliness; but deny the "power thereof." "From such turn away." I am glad to perceive, wherever I go, that *a few* are yet found willing to bear the cross, despise the shame, and follow Jesus through evil, as well as good report. *A few*, who are willing to fight against principalities and powers, and spiritual wickedness in high places. *A few*, who like old Paul covet no man's silver, or gold, or apparel—but endure hardness as good soldiers. *A few*, who are willing to suffer all things, and endure all things necessary in the cause of truth. And *a few*, who, like Paul, when they preach the gospel, are disposed to make the gospel of Christ *without charge*. 1. Cor. 9. 18.

I am now about to close this address. Difficulties with my brethren are unpleasant. But I cannot go with them until I am convinced they are right and I am wrong. And the prospect for such a change is gloomy—for the more I reflect, and the more I hear said by my opposers, the more I am confirmed in my present views. If I know my heart, I am honest in my religious opinions. If I am wrong, I pray the Lord to show me that wrong. Till then, I NEVER WILL RETRACT. I did not set out in this address, with the view of giving my notions generally, in relation to the many things which are now distracting the religious community. But, as I expect, if life and health be spared, and the Lord will, to preach much through the country. I intend occasionally giving some general views which I entertain on these subjects. My opposing brethren complain of my harshness. I aim to be *plain, pointed and decisive*; but not to give *offence*, unless the plain truth should offend I have no further apologies to make. Yours for Jesus' sake.

WASHINGTON LOWE.

MONTGOMERY Co. July 28th, 1835.

JOHN HIGH—A BLIND MINISTER.

Brother High left Tennessee in April last, to avail himself of the advantages of Dr. Howe's Institution for the blind, in Boston. We were perfectly astonished a few days since to receive from him a letter written *with his own hand* in handsome style and well executed. He has progressed with amazing rapidity, and is now studying rhetoric and chemistry. He is in good health.

FOR THE BAPTIST.

DEAR BROTHER HOWELL:—The small sum inclosed I have intended to bestow to serve the gospel or some needy or afflicted disciple of Christ; and after reading your paper come to the conclusion to request you to appropriate it as you may think will be most useful.

S.

We have according to the request of our correspondent, as above, paid the amount (five dollars) into the hands of the Treasurer of our State Convention, to bear the expenses of some minister while he preaches the gospel to the destitute. This we thought to be, at present, the most pressing claim.—EDITOR

FOR THE BAPTIST.

UTICA, N. Y. May 27th, 1835.

BROTHER HOWELL:—The meeting of the Convention in Richmond was of a high order. The Baptists on this continent never I presume, before enjoyed a meeting of so much importance. The number, the talents, the union, the object, and the dignity of the Convention, all conspired to render the season one of uncommon interest. The presence of Messrs Cox and Hoby from England, of Mr. Sutton, missionary from India, and Mr. Jones missionary to the Cherokee nation, with a converted native, now a preacher of the gospel, contributed greatly to deepen and improve the solemnity and joy of the occasion. I was never more sensible than at that time, that the English language is not the language of heaven, for the feelings of the mind could find no words by which to obtain even a feeble utterance.

I also enjoyed the high satisfaction of attending on my way to my family, the anniversaries in the city of New York, in which I was much interested and delighted. That religious festival week was never more pleasant and profitable, perhaps, than it has been this year. The American Bible society resolved, by the blessing of God, to put the sacred scriptures into the hands of every individual under the age of fifteen in the United States, who could read, and was not already supplied. This will be arming our rising generation against the seductive errors of the day, and by the blessing of God, may prove the means of salvation to multitudes of our youth. Thus will, we trust, be raised up for the service of the next generation, an army of faithful solders of the cross to contend a-

gainst the man of sin, the God of this world, and spiritual wickedness in high places.

My health, notwithstanding my age, is vigorous. I hope to meet you next fall, if God will, at the Convention in Cincinnati. Yours in the gospel of Christ.

A. BENNETT.

FOR THE BAPTIST.

CHANEYVILLE, La., May 1st, 1835.

DEAR BROTHER B.——I am glad to hear that your church affairs wear a better aspect. I trust God will continue to reform professors and convert sinners in Tennessee. When I left Nashville, I did not intend to come to Louisiana, but I had resolved to travel until I found a more congenial region, and if I had not, I would have traveled till this time. Here every christain can worship God under his own vine and fig tree, without any danger of being tomahawked by his brother. I love peace and friendship, and will go any where to enjoy the boon.

I am constantly preaching, not without some evidence of a good result. *I have not seen an anti-effort man since I have been in Louisiana.* The brethren and people generally, are kind and affectionate; willing to give all the privileges of liberty and life.

I have seen one number of the Baptist. It looks well. May it prove a blessing to Zion. I have named the subject of subscribing to the Baptist to several, but they all take the Cross and Journal. *I do not know a single religious family in this State, who does not take a religious newspaper.* [GOOD.] I wish all christendom would follow this good example. Yours truly.

E. ROBINSON.

FOR THE BAPTIST.

COHASSET, Mass. June 15th, 1835.

MR. HOWELL.—After a long, but pleasant journey, I reached Boston on the 16th of May, at 8 o'clock, P. M. I found Boston to be a delightful city, but before my arrival the institution for the education of the blind was removed 18 miles east of Boston; but this removal is only temporary. It became important that some additions should be made to the buildings in Boston, and Dr. Howe located it in Cohasset, a little village 18 miles from Boston.

I feel myself considerably disappointed, as I am shut out of my society, though we have an orthodox and Unitarian church close by us. I have just returned from the city, where I went last Saturday for the purpose of being there on the Sabbath;—I visited Mr. Malcom's church and heard a sermon from him,—he has very lately resumed his labor.

The institution will return to its old location the last of August or the first of September. Our school opened on the 5th of June, and I entered upon the study of reading, writing, geography and arithmetic. I hoped by this time to write you with my own hand; however, in a week or two I shall make it good. Notwithstanding I found myself disappointed with the school, I shall derive a great benefit from it. This is a good institution, and ought to be encouraged, but it is suited to the capacity and disposition of children.

My brother, who accompanied me, resides in Boston. A boat goes to and from Boston three times a day, and a coach goes by the door, in which we can be carried to the boat, which takes us immediately to Boston. I have been somewhat indisposed, but both my brother and myself are now well.

My friends in the west are remembered by me. Give my love and respects to all inquiring friends, and take a large portion to yourself.

JOHN H. HIGH.

FOR THE BAPTIST.

PREDESTINATION.

NO. 3.

III QUESTION.—How is the design of predestination accomplished? The text answers: in the *calling justification* and ultimate *glory* or felicity of all its objects. For whom he did predestinate, them he also called, whom he called them he also justified and whom he justified them he also glorified.

The design of predestination begins to be accomplished immediately, as we are called by grace. Calling supposes, on our part, distance, dulness and indisposition to attend. If your child is near you and attentive, you speak to him, if he be at a distance going farther from you and indisposed to listen to your voice, you then call him, and in proportion to the importance of the business to which you require his attention. So in proportion your call will be earnest and loud.

It is a *high* calling you are called to a dignified station in the scale of being. A christian is the highest title of man, and noblest work of God. Though your names are not enrolled in the records of fame on earth; you are admonished to rejoice in this, that they are written in the Lamb's book of life, that they are written in heaven. When the last fire burns all the registers of time, your name will be found among the honorable of the earth, with all those that are redeemed from among men. Then let not christians descend from the high station they occupy, but set their affections on things above—possess the spirit of their station—maintain a dignity of mind. Thus will they leave the low and groveling pursuits of vice and folly to those who know of no higher enjoyments. They are called with a *holy* calling. Let not sin have dominion over you. As he that hath called you is holy, so be ye holy in all manner of conversation, for ye are not called unto uncleanness but to holiness. Let holiness then be the pursuit of christians—the grand object of their aim. Let them breathe after it in fervent prayer,—and love their God because he is glorious in holiness. And be engaged in every laudable enterprise, having for their object the glory of God, and the good of man. Thus shall we honor and serve God and our *generation according to the will of God* anticipating the time when we shall be all holiness to the Lord.

It is a *heavenly* calling. Christians are named "*holy brethren partakers of the heavenly calling.*"—Called from heaven, to the exercise of heavenly tempers—called to heavenly pursuits and employment, called to a heavenly intercourse or communion, even while on earth; and to a heavenly intercourse above, where God shall be your all in all, your portion forever.

From these remarks it must appear, that the accomplishment of the design of predestination, commences in the obedience of every renewed soul to the call of God. As soon as a sinner is borne again, and becomes a partaker in this divine calling, he immediately exemplifies the dignified, pure and heavenly exercises of a member of Christ, a child of God, and an expectant of the kingdom of heaven.

The experience of Paul is now his, "I am crucified with Christ, nevertheless I live yet not I, but Christ liveth in me." The grand design of predestination being to produce and establish the image of God in all its objects, as in our calling, that image becomes measurably reinstated, it follows of course, that the design of predestination is in part accomplished. At least it is so far accomplished, as we become a holy people. But in our calling, its design is not fully completed: Therfore it is added "and whom he called them he also justified."

Hence observe: Secondly, that the design of predestination is further accomplished in our justification, on which point I shall say but little now as, these remarks on predestination have been drawn out to great length. But it shall receive a passing notice, although it presents one important doctrine in our subject.

In justifying a sinner our Saviour also gives

him the spirit, so that while we plead his righteousness for our justification, we feel a sincere desire to cleanse ourselves from all filthiness of flesh and spirit and perfect holiness in his fear. When Onesimus, a runaway servant of Philemon was converted under the ministry of St. Paul; the apostle sent him back again to his master, but sent with him a letter of recommendation. In this was written, "If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with my own hand, I will repay it." Thus introduced, Onesimus could approach Philemon without terror while he returned to his service with joy.

Thus the Lord Jesus Christ having arrested the sinner's heart, forgiven his offences, and clothed him with his righteousness, sends him back through the influence of sanctifying grace to yield to that government from which he had fled, and take that law as the rule of his conduct, from which he had wickedly departed. But he puts into his hand a letter of recommendation, the blessed Gospel. Which declares that "Christ is the end of the law for righteousness to every one that believeth, and that the Lord is well pleased for his righteousness sake. With this in his hand, the believing sinner returns from bleeding Calvery to Mount Sinai. Its thunders speaking no terror; its lightnings create no dread. His language is, "Speak, Lord, thy servant heareth." "Make me to walk in thy commands: tis a delightful road." "I delight in the law of God after the inward man." The hidden man of the heart. Hence we see in our justification a further accomplishment of the grand design of our predestination, (viz.) a conformity to the image of the Son of God. In our justification we bear his complete moral image. For he is the Lord our righteousness. But in the present state the image is not fully complete. Therefore the text leads us a step further. And whom he justified them he also glorified, or made glorious.

This leads us: Thirdly, to observe that the design of our predestination will be fully accomplished in the ultimate glory and felicity of all the redeemed.

This state comprehends: First, a perfect freedom from all sin, a happy hour of full discharge when liberty shall indeed be proclaimed to the captives and the opening of the prison to them that are bound. When the cage shall be broken and the bird of Paradise take its flight to its native regions. O what a glorious change! a change that shall take away, in a moment, in the twinkling of an eye, all our relish for earthly things and set our affections wholly and unreservedly on things which are above. This is a state of mind highly to be coveted, a state in which, having resigned all below, our only desire will be to depart and be with Christ, which is far better, and our only prayer, Come Lord Jesus, come quickly. But our grief is that while in this world sin cleaves to our best exercises. It interrupts our most fervent devotions, and constrains us often to exclaim, O! wretched creature that I am, who shall deliver me! But in heaven these complaints will never be heard. We shall look back with heavenly transport and see every enemy of our soul completely destroyed, and with holy triumph, saying, thanks be to God who giveth us the victory through our Lord Jesus Christ.

2nd. The glorified state of Christians includes a perfection in all holy exercises. In heaven there is not only negative holiness or a freedom from sin, but there is also positive holiness. All the thoughts, passions and volitions of the soul are holiness to the Lord. Here we have to lament that our best desires are faint and few, that our love is cold and languid, and our faith and hope, our humility and zeal and every grace fall far, far below the requisitions in the divine word, and the obligations that are laid on us by the redeeming grace and dying love of a precious Saviour. But in heaven every power will be employed, every grace will be in exercise, and our souls forever rising on the wing approaching nearer and nearer the fountain of infinite excellency: the sun of righteousness, whose beams forever irradiate and enliven all the blissful assembly above.

3rd. In the glorified state we shall have the most perfect and sinless society. Here while we have the heaviest complaints against ourselves, we have also many painful sensations arising from the conduct of others. We look on transgressors and are grieved, when we see the best of beings slighted, the kindest proposals rejected, and rational creatures so madly bent on their eternal ruin. We grieve, when we discover the errors that prevail in principle, temper and behaviour, among the professed followers of the Lamb; it gives us sincere pain. When we retire to our families—we find some of our nearest connections unconverted, and continuing in that state we know—precious as we are to each other in this life—we must at last part forever. Frequently too, it will happen even in the common concerns of life that "truest friends through error wound our peace." But in heaven every imperfection will be withdrawn from every inhabitant of that celestial city, and nothing remain but that which is calculated to form a completely holy and perfect character. Every disgusting feature will be removed from ourselves and the whole congregation of the blessed and not a spot, wrinkle, or any such thing be found. Ephraim shall no more envy Judah, nor Judah vex Ephriam. Then shall we know how good and how pleasant a thing it is for brethren to dwell together in unity.

4th. In the glorified state we shall have the immediate vision of God, and the most perfect conformity to his holy image. To see him face to face will fully satisfy all that love and serve him here. Then the design of predestination will be fully accomplished for all its objects will then bear the perfect image of their divine *leader* and to complete this glorified state, it will be of eternal duration both for body and soul. For he shall change this vile body that it may be like his glorious body by the working whereby he is able to subdue all things to himself.—The bodies and spirits of the redeemed being brought to an everlasting union, they will form mirrors through which the divine perfections shall be incessantly and eternally displayed and adored. For he shall come to be glorified *in* his saints and admired *in* all that believe. Thy sun shall no more go down, and the days of thy mourning shall be ended. So we shall *ever be* with the Lord.

Enough, my gracious Lord.
Let faith triumphant cry.
My soul can on such prospect live,
And on these prospects die.

BARNABAS.

FOR THE BAPTIST.

BEDFORD Co. July 1st, 1835.

BROTHER HOWELL:—I confess that the missionary spirit had a place in my poor heart long before I moved from Virginia, but the good old brethren in Tennessee; ministry and laity, were cruelly opposed both to home and foreign missions. The many unhappy divisions among our people seemed heretofore to forbid me to act hastily. I have waited till now, I think, prayerfully, in hope that their minds might be more enlightened. I am almost sure forbearance much longer will be no virtue in me. I am upwards of three score and two years old. I became a member of the United Baptist church in 1788. Since which time, I have tried carefully to avoid the spirit of faction both in church and State. But alas! after all our efforts the seeds of anarchy are springing up in our church. The very persons themselves are quoting this scripture —"if any cause divisions among you, mark that man, &c."

I firmly believe the system of effort now in successful progress among our people in Tennessee will, with the blessing of God, save his church from multiplying divisions. My

poor heart is cheered when I hear by reading, of the wisdom, the virtue and true piety already embodied in our Baptist State Convention. I hope it will not be long before all the energies of our brethren will be called forth to work in sweet union for the advancement of our Redeemer's kingdom. I do not know but two preachers in our association, Elk River, who are friendly to missionary effort. Elders Bramlett and J. T. Muse, both very useful, if they were at liberty to act. Brother Muse is among our nice workmen, but at this time overwhelmed by the opposition. I do think the brethren here are getting awake to christain duty. They have prayer meetings once every week, at some of the brethren's houses. Not long since, we met at brother J. T. Muse's. A full meeting was assembled. We had five preachers: all of whom took a part, except brother Muse. If not deceived, we were blessed with mercy drops from the Lord, which seemed to soften and unite us. I took courage to point out some of the fruits of missionary labors as signals of divine approbation—languid churches revived, scattered members collected and constituted in gospel order, and many lost sinners brought into the fold of Christ. The hallowed flame of God's love seemed to be spreading through every living, active part of his church, ministry and laity, while we were slumbering at our post. Much tenderness prevailed and I hope the spirit is spreading.

I loan your paper and the Cross and Baptist Journal to my neighbors; they are doing good here. But few who will read them can oppose the spirit they breathe. A Sunday school has began in our meeting house by a few of our brethren—hope it may live. Near 40 children give their attendance some of the teachers informed me. If Providence permit, brother Muse will be at the Baptist State Convention this fall. I hope to be there with him. Yours in gospel bonds.

M. BRAME.

NASHVILLE, August, 1834.

To the Associations and Churches of United Baptists in the State of Tennessee.

DEAR BRETHREN:—The social anniversary of the Tennessee Baptist Convention will commence in this city on the Friday before the second Lord's day in October next.

It is generally known, we presume, that the sole object of the Convention, is to supply destitute churches and sections of country within the limits of this State with Baptist preaching. Whether we have adopted the best plan to effect this desirable object remains to be determined by experience. Similar plans of operation have been adopted in almost every State in the union, and in every instance the happiest results have followed. In those States where Conventions have been in successful operation for a few years, our denomination has progressed very considerably, peace and harmony abound and the little sectional jealousies which invariably exist, where the churches have no common bond of union, have given place to union of sentiment and a hearty cooperation in every measure calculated to promote the glory of God and the happiness of man.

The next anniversary will doubtless be very interesting. We expect several delegates from Virginia and Kentucky to be with us, and as there is considerable opposition to the Convention, we cordially invite every church and association in the State to send one or more delegates to the meeting. We are exceedingly anxious that the whole Baptist church in Tennessee should unite their energies in this all important work. We are desirous that the plan by which the greatest amount of good can be effected should be adopted, and if the churches generally would represent themselves at the meeting, the merits of the several plans which have been proposed in lieu of the Convention, as also the merits of the Convention, could be fully and freely discussed, and we are sure that beneficial results would ensue.

It must be acknowleged by every person of candor, that as a denomination, we have been and are still remiss in our exertions to forward the interests of the Redeemer's kingdom. If not, what means the blighted and sickly aspect generally exhibited by our churches? Our churches in many parts of the State, weakened by internal dissensions, diminished by excommunication and death, unreplenished by new accessions and unrefreshed by reviving grace, seem to be in a retrograde movement, and diminishing instead of increasing in number. Where this is not the case, the onward march is so slow, as scarcely to be perceptible. We have been listening too long to the voice of Moses, and with seeming indifference have "stood still to see the salvation of God." But our Lord's command to us is, "*go forward*," and we must obey, if we wish our denomination to prosper.

We therefore earnestly desire all the churches friendly to effort to send delegates to the Convention, and let us unite as a band of brothers and go forward to the "work that is set before us." And to those opposed to effort, we would say, do likewise; send your delegates, if not to sit with us, and assist us in our deliberations, yet we wish them to attend the meeting; hear what we may say; see what we may do, and give the subject a fair and faithful investigation before they approve or condemn our conduct. Very soon we must retire from the walks of men; soon the cold hand of death will be upon us; the avenues of life will be closed; and eternity with all its dread realities open to our view. Now, when this awful moment shall have arrived, how great will be our consolation, to remember that we have devoted our lives, our property and all our energies to the promotion of the glory of God and the good of our fellow men. But on the other hand, should we remain listless and inactive, or by opposing our brethren be found fighting against God, with what emotions of horror shall we review the prejudices, passions and animosities, by which we have been influenced? How contemptible will then appear, our present captious objections, frivolous excuses, needless scruples, unfriendly suspicions and unkind accusations? With what bitter anguish shall we then lament the illiberal constructions, which we may have put upon the conduct of others, and the cold and callous indifference which we may have manifested for the claims of the gospel? Brethren, let us remember, that if we would accomplish any thing, in this life, we must do it soon; for with many of us "the day is far spent, and the night cometh, in which no man can work," and if we must err, it is far better to err on the side of charity, of generosity, of benevolence and of zeal for the spread of the gospel.

Ministers who have acted as missionaries or agents for the Convention, are requested to report to me at Nashville, on or before the first day of October next.

By order of the board,

L. B. M'CONNICO.

Cor. Secretary.

PRINTED AND PUBLISHED
At the Office of the National Banner
By A. BUFFINGTON.
All COMMUNICATIONS should be addressed to the BAPTIST.

THE BAPTIST.

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

Published Monthly. | R. B. C. HOWELL, Editor. | One Dollar a Year, paid in advance.

VOL. I. NASHVILLE, TENNESSEE.---SEPTEMBER, 1835. NO. 9.

EDITORIAL.

BAPTISM.

NO. 1.

Our attention is properly called in a discussion of the sacrament of baptism, to four considerations. The *persons* or *subjects* lawfully entitled to receive the *ordinance;* the *mode* or *action* in which it is to be performed; the *authority* necessary to be possessed by the *administrator* to render his administrations valid; and *the objects* to be gained by receiving the ordinance.

1. The attention of our readers is invited to an investigation as to the subjects or persons lawfully entitled to receive the ordinance of baptism.

We know of no better or more simple method by which to introduce this part of our subject, than to assert the doctrine of our church, and proceed to maintain its truth by the word of God. We therefore, *assert*, that *believers and believers only, are, by the Bible, lawfully entitled to receive the ordinance of baptism.* The truth of this assertion we hold ourselves bound to prove, in the first place, and secondly, to defend from all objections.

We proceed to prove the truth of our assertion:

To accomplish this object we observe that the law by which ministers in every age are bound to be governed in their administrations of this ordinance, is the commission of our Lord Jesus Christ to his apostles. In this commission Christ commands his apostles and all by whom they have been or may be succeeded in the ministerial office, to "go and *teach* all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them," said he, "to observe all things, whatsoever I have commandod you." Several distinct and dissimilar things are here enjoined. Men are to be *taught*. The word translated "teach," is also rendered "*to disciple*," or "make scholars." To "disciple" all nations, is to bring them by faith into the school of Christ, in which they are to learn his will.—When this is accomplished, they are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. They are then to be taught all things commanded by Christ. If this command have any authority, it is obvious to every one that to the acceptableness of our obedience an observance of the order in which it is given is by no means indifferent. Mr. Baxter, a celebrated pedobaptist divine, very justly remarks, (Disp. of right to Sac. p. 91, 149, 150,) "as for those that say they are discipled by baptising and not before baptising, they speak not the sense of the text, nor that which is true or rational; else why should one be baptized more than another? 'This,' paramount law of the great institutor, he observes, 'is not like some occasional historical mention of baptism, but is the *very command of Christ*, and purposely expresseth their several works, in their several places and order. Their first task is by teaching to make disciples, which Mark calls believers. The second work is to baptise them.—The third work is to teach them all things which are afterwards to be learned in the school of Christ. To contemn this order," Mr. Baxter continues, "is to renounce all rules of order, for where," he asks, "can we expect to find it, if not here." In conclusion, this great divine expresses his conviction on the subject in the following strong language: "My conscience is fully satisfied from the text, that it is one kind of faith, *even saving*, that *must go before baptism*, and the profession whereof the minister must expect." This obvious exposition of the commission is not confined either to the Baptists or antibaptists of modern times, both the reformers and fathers fully concur in its propriety and truth.

Calvin remarks, (in Harm. Evan. Com. in loco.) "because Christ requires teaching *before* baptising, and will have *believers only* admitted to baptism, baptism does not seem to be rightly administered except faith precedes." *Jerom*, a celebrated Latin father of the fourth century, also observes, (vide Gale on Wall, p. 319,) "they," the apostles, and their successors in the ministry, "first teach all nations; then when they are taught, they baptise them in water; for it cannot be that the body should receive the sacrament of baptism, unless the soul has received *before* the true faith." The best canon ever yet applied for the interpretation of scripture, is that by which the word explains itself; the more ambiguous, being illustrated by the more clear and explicit passages, in which are expressed the same facts, doctrines, or commands. Appiy this canon to the case in hand, and you will perceive the law of baptism as recorded by St. Mark, affords a striking explanation of that of St. Matthew. According to Mark (ch. 16. v. 15. 16.) the commission has the following reading:—"Go ye into all the world, and preach the gospel to every creature: he that *believeth* and is baptized shall be saved, but he that believeth not shall be damned." The persons called by Matthew, the *taught* or *disciled*, are, as Mr. Baxter correctly observes, by Mark called *believers*. It is a fact, then, which cannot reasonably be called in question, that by the plain declaration of the word itself, and by the full admission which candor has wrung from the best and most learned men of all parties, *believers*, and *believers only*, are lawfully entitled to receive the ordinance of baptism.

Here brethren, we entrench ourselves, and we contend, that inasmuch as the apostolic commission is a positive law of God on this subject, requiring the baptism of every indi-