

# THE BAPTIST.

the only people who object that the laborer is worthy of his reward. Superannuated preachers need not expect their condition to be changed by the reformation, for they will stand classed among the poor saints.

J. WHITSITT.

## ON THE ATONEMENT.

'Twas night! The moon emerging from the main,  
O'er vast creation threw a sickly gleam;  
And earth's worn down inhabitants again  
Were wrapt in slumber: Nature's saddest mien  
Enrobed the far outstretching scenery:—all  
Was still as a deserted sepulchre—  
Save, when the roar of distant waterfall,  
Breaking through silence, strikes upon the ear,  
With cadence harsh, but sorrowful and drear.

Yet one there was, who at this solemn hour  
Felt not the wooing influence of sleep;  
His looks were heavenly—yet sorrow pale  
Anxiety, and mental anguish deep;  
Threw over his countenance a gleam of wo,  
Writhing with agony, he knelt and prayed  
(While drops of crimson trickled o'er his brow)  
"O God! if possible this cup evade,  
Yet, Father, not my will,—thy mandate be obeyed."

'Twas Jesus in Gethsemane! again,  
His prayerful breathings floated on the air,  
The load of guilt for base, degenerate man  
Seemed more than his humanity could bear.  
When lo! the heavens grew bright! and from above  
A seraph sent from God's eternal throne  
Descended! His commission was of love;  
He came to soothe the agonizing Son  
And fit him to exclaim, My God, thy will be done.  
And see! the clouds of sorrow flee his brow,  
The perturbation of his soul is calm'd,  
And the bright smile of resignation now  
Accompanies the words, thy great demand,  
Jehovah, be accomplished.

But ah! what now awaited! See him brought  
Before an earthly tribunal, where sat  
A worm of earth, to judge the King of Kings!  
See on that brow destined to wear the gem  
Of never fading glory, the rude thorns  
Pressed down—while from the wounded pores gush  
In dripping globules, o'er his sacred form  
The blood.—See on him placed derision's robe,  
And hear the multitude,—while frenzied rage  
Beats in each breast—and every countenance  
Speaks the enmity that burns within,  
With mockery pronounce—"Hail, King of Jews!"—  
While shouts of "Crucify him, Crucify him,"  
Rend the air.

Another scene, my soul! Mount Calvary  
With all its horrors, next demands thy view.  
Mount Calvary! the very name brings up  
Associations, both of joy and grief!  
Of pleasure and remorse!—There thou beholdest  
The meek, the humble, lamb-like Son of God  
Maltreated, crucified between two thieves;

Hands, formed to sway the sceptre of the world  
Pierced by the jagged nails! Nor wonder thou  
To sicken at the sight, when Sol himself  
Shut all his glories in; and even earth  
Convulsive, writhed! while the mild sufferer  
Breathed gently, through his agonizing throes,  
"Father, forgive, they know not what they do."

The world may scoff! the infidel deride!  
Call it enthusiasm—madness—what they will—  
Yet well assured are we, that Jesus died  
To make atonement for us; that the blood  
Which flowed from Calvary's summit can alone  
Secure a place of happiness for man  
Beyond the limits of mortality.  
He died! and in his death we live—  
He rose! and in his resurrection bids us look  
Towards the day when we shall burst the bands  
Of this materiality and soar  
Above, from all iniquity shut in  
To sing his glorious praise forevermore.

## JOSEPH AND BENJAMIN:

A Series of Letters on the Controversy between Jews and Christians; comprising the most Important Doctrines of the Christian Religion.

BY JOSEPH SAMUEL C. F. FREY.

Author of a Hebrew Grammar, a Hebrew, Latin and English Dictionary, and Editor of Vunder Hought's Hebrew Bible. In two volumes.—vol. I. part I. The necessity of a Mediator. 2. A Mediator appointed. 3. Messiah the Mediator Revealed. 4. Messiah must have come long since. 5. Jesus Christ is the true Messiah. 6. Messiah was expected to be the true God. Vol. II.—Part I. Jesus Christ is truly God. 2. The Importance of the Divinity of Christ.—Consequences if he be not truly God.—Consequences if he be truly God. 3. The Second Advent of the Messiah. 4. Messiah the Judge of the World. 5. Sermons on Important Subjects.

## RECOMMENDATIONS.

From Presbyterian Ministers in New York.

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

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

A. McLeod, D. D.; S. N. Rowan, D. D.; S. H. Cox, D. D.; R. M. Cartee, D. D.; J. McElroy, D. D.; B. H. Rice, D. D.; W. W. Phillips, D. D.

Ministers in the Dutch Reformed Church, N. Y.

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

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

From Baptist Ministers in New York.

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

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

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

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

Having seen the above work in manuscript, the subscribers cordially unite in the foregoing recommendations.

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

From Episcopalian ministers in New York.

Not having seen the manuscript of Mr. Frey, we can only express an opinion that such a work may prove extremely useful, and that we have confidence in the recommendations of those who have read it. T. Breintnal, J. Milnor, D. D. R. St. G's. Chap. January 10th, 1838.

## CONDITIONS.

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

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

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

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

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

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

Brooklyn, Long Island, January, 1838.

# 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....JULY, 1838.

NO. 7.

## RELIGIOUS.

### ADDRESS

Of the Baptist Union, assembled in New Park Street Chapel, London, June 18th. 1834, to their brethren composing the Baptist Triennial Convention, meeting at Richmond, Va. April 21th, 1838.

BELoved BRETHREN:—The gospel is a source of many mercies to mankind, but one in particular demands our grateful remembrance on the present occasion. It awakens by its spirit and doctrines a disinterested benevolence, resembling that which distinguished its divine founder. The hearts of his followers are thus united by a bond of spiritual sympathy, their sorrows are divided, their joys are multiplied, and while under the influence of holy hopes and desires, they long for the salvation of their fellow mortals, they are combined in indissoluble bonds, with those who are of the same spirit, and who cherish the expectation of inheriting the same glory.

In this imperfect state, therefore, when the servants of our Lord are separated from each other, sometimes by physical, and at other times by moral causes, we embrace with pleasure the opportunity of addressing you afforded by your Triennial Convention. We are separated from you, brethren, by the ocean of mighty waters; but we are united to you by a love which many waters cannot quench. Our descent is one, our faith is the same, and our mutual hope is fixed on the same eternal glory. We rejoice in the same ordinances of our exalted Lord, and feel that our duty and privilege, alike impel us to address you, both to express the interest we take in your welfare, and that we may learn from you more fully the grace you now experience.

You will permit us, beloved brethren, cor-

dially to congratulate you on the high privilege you possess, beyond so many of the nations of the earth. We revert to the period when the "Pilgrim Fathers," driven by intolerance, took up their residence in your now happy country.—With holy delight and gratitude we recall in the formation of your first State on the broad principles of entire civil and religious liberty by Roger Williams, a member of our own denomination. In your numerous and flourishing churches, in the extension of divine truth, and in those revivals of religion with which you have been so happily favored, we see the blessed fruits of voluntary Christian zeal; we exclaim "what hath God wrought!" and devoutly pray that your distinguished public spirit, your union and brotherly love, and your benevolent efforts for the spread of the gospel may be long continued and greatly multiplied. Much of your success in the use of the simple but powerful means of grace we ascribe, under the influence of the Holy Spirit, to your perfect freedom from the incumbrances of a State religion. And we devoutly trust that, unimpaired in their energy and efficiency, your high privileges will be transmitted to the latest generation.

Persuaded, brethren, as we are of your warmest affection towards us, and of the deep interest you take in our welfare, which has been fully shown by the brethren who have visited our shores, and by your publications, we will briefly state to you our present circumstances and prospects.

You must be fully aware that many things with which you are practically unacquainted, combine in this part of the world to retard the advancement of our prosperity. Events however, transpiring in rapid succession, prove that these impediments are lessening, and that far more correct views of history. Every year deepens our conviction

the spirituality of our Lord's kingdom are beginning to be cherished, which will, we trust, ere long be prevalent around us.

In addition to the evils without our immediate pale, there have been those within it. We have had to deplore the extensive influence of erroneous opinions in reference to the moral government of God, and the obligations of man: the abuse of doctrines which are dear to our hearts as illustrating the sovereign love of Jehovah, which have been unhappily perverted, so as apparently to destroy the accountability of human beings; and the encouragement of a ministry with less mental culture and information than the state of society demanded. We bless the great head of the church that we see these evils rapidly diminishing, and more scriptural views and holier practices becoming prevalent. The results are already encouraging. The number of our churches has increased within the last forty years more than three-fold; so that we have now certainly not less than one thousand churches, most of which are supplied with pastors. These churches probably contain from ninety-five to one hundred thousand members. We rejoice that very nearly the whole support flourishing Sunday schools, and aid in various ways the extension of the gospel around them; while Bible Classes, which God appears so greatly to have owned among you, are growing up among us.

We bless our heavenly Father for the success with which he has been pleased to honor our public societies. Our home and foreign missions—our societies for the diffusion of divine truth in Ireland, and on the continent of Europe, with our colleges for the education of the rising ministry, are all favored with support, with usefulness, and with prospects unenjoyed at any former period of their history. Every year deepens our conviction

that while we honor God by extending his glory, he will honor us with increasing personal enjoyment, and with growing success in the accomplishment of his great designs.

We cannot, beloved brethren, pass from this topic, without expressing our high gratification, excited by the kind sympathy you have manifested towards our Irish society, and the affectionate esteem you shewed towards our brother, the Rev. Stephen Davis. We accept these expressions of your christian benevolence, both as indicating your zeal for the common cause of extending the gospel, and as shewing your regard to us as a denomination. The value of your donations was exceedingly enhanced, by being given at a season when they were especially needed, and by the cheerful promptness with which they were offered. We regret to add, that the society you thus so materially assisted is yet burdened with a heavy debt, and has greatly suffered from the death of its revered Secretary, the Rev. Joseph Ivimey.

We trust, dear brethren, that you will unite with us in praise to our heavenly Father for the many things which claim our gratitude. Our lot is cast in the most eventful times which have ever passed over our country. We feel more urgently called upon than at any previous period, to oppose infidelity and false religion at home, and to join the ranks of the christian church at large, in destroying heathenism and the superstition which yet govern so large a portion of the earth. We witness efforts daily increasing in number and in power, to separate in our country the unholy union between the church and the world; and tremblingly alive to our responsibility and our dangers, we implore the millions of our beloved brethren across the Atlantic, to "pray for us." Entreat, we beseech you, our Father, and your Father, our God, and your God, that in this great contest we may be preserved from the defilements of the world, and may hate even the garment spotted by the flesh. Implore that on us the Spirit of our God may descend, that we may exemplify the pure and enlightened principles of christianity, and constrain the enemies of the truth to glorify our Lord.

And now, beloved brethren, we repeat the assurance of our warmest affection for you. We sympathize in all your joys and your sorrows; we earnestly pray that you may enjoy the presence of the great head of the church in all your assemblies; and that wis-

dom and power may be bestowed upon you and finally, we intreat our God, that our mutual piety, zeal and devotion may be sanctified by his Spirit to the advancement of his glory throughout the world. Never may our labors cease, till the earth be filled with his glory. Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

We are, beloved brethren, yours, in the faith and service of our blessed Redeemer.

F. A. COX, LL. D. *Chair*

W. H. Murch, *Secretary*

Joseph Belcher, *Secretaries*

W. Newman, D. D. Jno. East, Giles, C. Sowell, Thomas Price, Thos. Thomas, Com.

### TRIENNIAL CONVENTION

The Triennial Convention of the Baptist denomination in the United States, assembled at Richmond, Va. on Wednesday, April 20th, 1835. At 10 o'clock, A. M. the Convention was called to order by the former

President, Rev. S. H. Cone, of New York city. Rev. J. Mercer, of Ga. led in prayer.

After which the members presented their credentials. This being completed, the officers of the Convention were then elected by ballot as follows: viz: S. H. Cone, President.

H. Malcom, of Massachusetts, Secretary.

G. F. Davis, of Connecticut, Assistant Sec.

On motion, a committee of five were chosen to examine the credentials, and decide upon the eligibility of persons to seats in the Convention.

Communications being called for, a scene of the deepest interest ensued. Language altogether fails to convey any adequate idea of an event which will long be remembered as one of surprising importance to the cause of Christ in both hemispheres. This event is none other than the visit and communications made to the Convention by a deputation from the Baptists in Great Britain, by the Rev. Dr. Cox and Rev. James Hoby. Great fears had been expressed lest they should introduce to the Convention a vexed question; calculated to disturb the harmony existing between the north and the south of our great country. But no sooner was their communication made known, than every suspicion vanished, and every feeling was fraternal, affectionate and elevated with the genuine philanthropy of the gospel. They were welcomed with glowing emotions, and by a unanimous vote, the President was directed

to give them the right hand of fellowship in behalf of the Convention.

In the most affectionate manner they were received by the President, and while all hearts were beating with inexpressible delight, and every eye glistened with a tear, the whole of a vast congregation rose and sang.

"Blest be the tie that binds, &c."

These brethren are accredited to this country by four distinct bodies. The Baptist Union, the Board of Missions, the Baptist Irish Society, and the Baptist Continental Society.

The letter presented to the Convention by them states that in Great Britain there are about 1000 Baptist churches, and nearly 100,000 members.

Immediately after the reception of the English deputation was ended, Rev. Dr. Bolles introduced to the Convention, Rev. Amos Sutton, a missionary from Jangernaut, under the care of the General Baptists in England, and by a unanimous vote the President gave unto him the right hand of christian fellowship, and in a thrilling manner alluded to his sufferings as a missionary in that region of moral death.

The exercises of the forenoon were closed by appointment of committees on the Burman, African and Indian Missions, and also to nominate trustees for the Columbian College, and a committee to report what measures should be taken relative to the English deputation.

### WEDNESDAY AFTERNOON

The Convention sermon was preached by Rev. S. H. Cone, from ACTS IX. 6. "Lord what wilt thou have me to do?" In an able and animating manner, the preacher discussed the great principle of christian activity in promoting the extension of the Redeemer's kingdom on earth.

We have seldom heard a more eloquent appeal in behalf of missions, and seldom have we observed 2000 people lend a more gratifying attention than on this occasion.

### WEDNESDAY EVENING

The Virginia Foreign Missionary Society held its annual meeting; Rev. John Kerr in the chair. A resolution in favor of a mission to China was passed, and during the meeting addresses were made by Rev. Mr. Broadus, Jeter, Cox, Hoby and Plummer. Thus closed the rich and varied entertainments of the first day of the feast; and many

were heard to say, that it was one of the happiest they had enjoyed during a long life: and every one could say with our dear brother Rice, that he had heard before that union was strength, but now he felt it was so indeed.

### THURSDAY MORNING.

The Convention was opened by an address to the throne of grace by Rev. Mr. Sutton, and after resolving to meet each day at 9 and 1 o'clock, the report of the board of managers was read. It was an able and interesting document, and occupied about three hours in the reading. The Convention has 26 mission stations, 72 missionaries, 40 native assistants, 18 churches, 20 schools, 5 printing presses, and about 1300 converts under its charge. Two missionaries have died during the year, viz: Mrs. Lewis West of the Mississippi and Miss Cummings in Burmah. The report was accepted and ordered to be printed.

Committees were then appointed on the publications of the Convention, on new fields of missionary labor, and on a place for the next meeting.

The committee on the nomination of trustees of Columbian College, reported a list of 50 names, out of which 36 are to be elected.

During the reading of the report, Rev. Evan Jones, missionary among the Cherokees, was introduced to the Convention, and with him a native preacher or exhorter, called O-ga-na-ye. The president received them most affectionately by the right hand of fellowship, and it was very touching to every heart to witness the tears streaming from the eyes of our red brother, as he received the cordial welcome hand of the president. Though he understood not a word of the salutation, yet he felt the tender, but irresistible force of christian love—nor did he weep alone. Hundreds felt the sweet delight of being one in Christ with the wanderer of the forest. The brother is a member of the Cherokee Council, a man of influence, deep piety, and expects soon to resign his seat as a magistrate, and be ordained as a minister of the gospel.

The Cherokee church contains 200 native members. It may as well be said here, that on Friday brother Jones gave a brief account of this mission, and at the request of the body, he and O-ga-na-ye sung a couple of Cherokee hymns, and the Indian related his experience, after which, the congregation rose and sang a missionary hymn, during which

the Indian was deeply affected and shed tears of christian sympathy; as he afterwards declared that his heart was melted to hear so many white brethren praising the glorious Redeemer. In reply to a question, he said he knew nothing of a God or Great Spirit before his conversion, not even the name or attribute. Brother Jones mentioned the case of one Indian now called John Wickliff who came 200 miles to inquire "what sin was?" He has since believed on the Saviour, and is now a preacher.

### THURSDAY EVENING.

Brother Brantly, chairman of the committee on the deputation from England and their communication, reported:—The report expressed the affectionate and respectful feelings of the Convention, and recommended the appointment of two delegates and their alternates, to visit England in May, 1836, and also an annual correspondence by the board of managers. After some little debate about phraseology and other small items, it was unanimously adopted and a committee appointed to make a nomination for that purpose.

The committee on elections also reported, by which it appeared that there were 106 members qualified to vote, and coming from 21 of the different States; being a larger number of them than were ever represented in the Convention before. The three states not represented were Delaware, Alabama and Mississippi. There was a sprinkling of hoary heads among the members, but the greatest proportion were in the vigor and prime of life.

The following is a list of the members, arranged according to their residence, though some of them were appointed by societies in other States.

Maine. J. S. Maginnis, Adam Wilson, S. F. Smith. Vermont. E. Hutchinson, Daniel Packer. Massachusetts. Daniel Sharp, Howard Malcom, Baron Stow, Wm. Hugo, Heman Lincoln, Ebenezer Thresher, Lucius Bolles, J. D. Knowles, J. O. Choules, Levi Pierce, J. G. Binney, Jonathan Aldrich, Wm. Leverett, N. W. Williams, John Parkhurst, John Wayland, J. Bacheller. Rhode Island. William Phillips. Connecticut. Jas. H. Linsley, Gustavus F. Davies, Edward Bolles. New Hampshire. Dura D. Pratt. New York. S. H. Cone, Wm. Colgate, A. Maclay, S. S. Whitman, Z. Ring, A. M. Bebee, N. Kendrick, Wm.

R. Williams, John Peck, J. S. Bacon, S. F. Phoenix, D. Dunbar, Jehalol Clark, L. Howard, C. C. P. Crosby, J. Going, Alfred Bennett. New Jersey. D. Dedge, G. S. Webb, J. C. Harrison, T. Roberts. Pennsylvania. W. T. Brantly, R. W. Cushman, L. Tucker, I. E. James, Jos. H. Kennard, L. Fletcher, J. Sailor, J. J. Woolsey. Maryland. Wm. Crane. District of Columbia. S. Chapin, S. Cornelius, O. B. Brown, Prof. Ruggles. Virginia. A. Thomas, Eli Ball, A. Hall, J. L. Shuck, A. B. Smith, J. Kerr, E. Baptist, L. Rice, W. F. Broadus, J. B. Taylor, I. T. Hinton, J. B. Jeter, Cum. George. V. M. Mason, J. Fife, J. Goodall, W. Crane, G. Mason, T. Nelson, W. Sands, J. C. Crane, D. Witt, R. Reyland. North Carolina. T. Meredith, A. J. Battle. South Carolina. W. B. Johnson, J. C. Furman, J. E. Welch, R. Fuller, I. L. Brooks, J. Hartwell, J. B. Miller, J. A. Pouncey. Georgia. J. Mercer, A. Sherwood. Ohio. S. W. Lynd. Illinois. J. M. Peck. Tennessee. P. S. Gayle. Louisiana. J. B. Smith. Missouri. W. Mc Quie. Indiana. G. Matthews. Kentucky. T. M. Carey. Baptist Tract Society. I. M. Allen.

### FRIDAY MORNING, May 1st, 1835.

The morning prayer and praise being concluded and the records of the preceding day being revised, (as they were daily,) the Treasurer of the General Convention exhibited his account for the past year, from which it appeared that he had received \$52,000, of which \$11,000 were from the Bible and Tract societies, and \$8,000 from the Government for Indian education, and \$3,000 for interest on loans. During the year he had paid out by order of the board \$47,000, which left a balance of \$3,000, besides near \$2,000 for interest, exchange and commission account.

The report of the committee on the Burman mission was read. The survey which was taken of that field of labor, first and chief in the hearts of the American Baptists, indicated the probability that witnesses would there be slain for their testimony to the truth. The committee recommended the most vigorous prosecution of this mission, inasmuch as it is left entirely in our hands.

By the report of the committee, the Convention agreed to hold their next session in the city of New York, having been invited to occupy the Olive Street Church. Rev.

## THE BAPTIST.

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**F. A. COX, LL. D. Chair**

**W. H. Murch, Stepley College.**

**Joseph Belcher, Secretaries**

**W. Newman, D. D. Jno. East, Giles, C. Stovel, Thomas Price, Thos. Thomas, Com.**

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The Convention sermon was preached by Rev. S. H. Cone, from Acts iv. 6. "Lord what wilt thou have me to do?" In an able and animating manner, the preacher discussed the great principle of christian activity in promoting the extension of the Redeemer's kingdom on earth.

We have seldom heard a more eloquent appeal in behalf of missions, and seldom have we observed 2000 people lend a more gratifying attention than on this occasion.

## WEDNESDAY EVENING.

The Virginia Foreign Missionary Society held its annual meeting; Rev. John Kerr in the chair. A resolution in favor of a mission to China was passed, and during the meeting addresses were made by Rev. Mr. Broadus, Jeter, Cox, Hoby and Plummer. Thus closed the rich and varied entertainments of the first day of the feast; and many

## THE BAPTIST.

were heard to say, that it was one of the happiest they had enjoyed during a long life: and every one could say with our dear brother Rice, that he had heard before that union was strength, but now he felt it was so indeed.

## THURSDAY MORNING.

The Convention was opened by an address to the throne of grace by Rev. Mr. Sutton, and after resolving to meet each day at 9 and 1 o'clock, the report of the board of managers was read. It was an able and interesting document, and occupied about three hours in the reading. The Convention has 20 mission stations, 72 missionaries, 40 native assistants, 18 churches, 20 schools, 5 printing presses, and about 1300 converts under its charge. Two missionaries have died during the year, viz. Mrs. Lewis West of the Mississippi and Miss Cummings in Burmah. The report was accepted and ordered to be printed.

Committees were then appointed on the publications of the Convention, on new fields of missionary labor, and on a piece for the next meeting.

The committee on the nomination of trustees of Columbian College, reported a list of 50 names, out of which 36 are to be elected.

During the reading of the report, Rev. Evan Jones, missionary among the Cherokees, was introduced to the Convention, and with him a native preacher or exhorter, called O-ga-na-ye. The president received them most affectionately by the right hand of fellowship, and it was very touching to every heart to witness the tears streaming from the eyes of our red brother, as he received the cordial welcome hand of the president. Though he understood not a word of the salutation, yet he felt the tender, but irresistible force of christian love—nor did he weep alone. Hundreds felt the sweet delight of being one in Christ with the wanderer of the forest. The brother is a member of the Cherokee Council, a man of influence, deep piety, and expects soon to resign his seat as a magistrate, and be ordained as a minister of the gospel.

The Cherokee church contains 200 native members. It may as well be said here, that on Friday brother Jones gave a brief account of this mission, and at the request of the body, he and O-ga-na-ye sang a couple of Cherokee hymns; and the Indian related his experience, after which, the congregation rose and sang a missionary hymn, during which

the Indian was deeply affected and shed tears of christian sympathy; as he afterwards declared that his heart was melted to hear so many white brethren praising the glorious Redeemer. In reply to a question, he said he knew nothing of a God or Great Spirit before his conversion, not even the name or attribute. Brother Jones mentioned the case of one Indian now called John Wickliff who came 200 miles to inquire "what sin was?" He has since believed on the Saviour, and is now a preacher.

## THURSDAY EVENING.

Brother Brantly, chairman of the committee on the deputation from England and their communication, reported.—The report expressed the affectionate and respectful feelings of the Convention, and recommended the appointment of two delegates and their alternates, to visit England in May, 1836, and also an annual correspondence by the board of managers. After some little debate about phraseology and other small items, it was unanimously adopted and a committee appointed to make a nomination for that purpose.

The committee on elections also reported, by which it appeared that there were 106 members qualified to vote, and coming from 21 of the different States; being a larger number of them than were ever represented in the Convention before. The three states not represented were Delaware, Alabama and Mississippi. There was a sprinkling of hoary heads among the members, but the greatest proportion were in the vigor and prime of life. The following is a list of the members, arranged according to their residence, though some of them were appointed by societies in other States.

Maine. J. S. Maginnis, Adam Wilson, S. F. Smith. Vermont. E. Hutchinson, Daniel Packer. Massachusetts. Daniel Sharp, Howard Malcom, Baron Stow, Wm. Hoge, Heman Lincoln, Ebenezer Thresher, Lucius Bolles, J. D. Knowles, J. O. Choules, Levi Pierce, J. G. Binney, Jonathan Aldrich, Wm. Loverett, N. W. Williams, John Parkhurst, John Wayland, J. Bacheller. Rhode Island. William Phillips, Connecticut. Jas. H. Linsley, Gustavus F. Davies, Edward Bolles. New Hampshire. Dora D. Pratt. New York. S. H. Cone, Wm. Colgate, A. Maclay, S. S. Whitman, Z. Ring, A. M. Beebe, N. Kendrick, Wm.

R. Williams, John Peck, J. S. Bacon, S. F. Phoenix, D. Dunbar, Jehalel Clark, L. Howard, C. C. P. Crosby, J. Going, Alfred Bennett. New Jersey. D. Dodge, G. S. Webb, J. C. Harrison, T. Roberts. Pennsylvania. W. T. Brantly, R. W. Cushman, L. Tucker, I. E. James, Jos. H. Kennard, L. Fletcher, J. Sailor, J. J. Woolacy. Maryland. Wm. Crane. District of Columbia. S. Chapin, S. Cornelius, O. B. Brown, Prof. Ruggles. Virginia. A. Thomas, Eli Ball, A. Hall, J. L. Shuck, A. B. Smith, J. Kerr, E. Baptist, L. Rice, W. F. Broadus, J. B. Taylor, I. T. Hinton, J. B. Jeter, Cum. George. V. M. Mason, J. Fife, J. Goodell, W. Crane, G. Mason, T. Nelson, W. Sande, J. C. Crane, D. Witt, R. Reyland. North Carolina. T. Meredith, A. J. Battle. South Carolina. W. B. Johnson, J. C. Furman, J. E. Welch, R. Fuller, I. L. Brooks, J. Hartwell, J. B. Miller, J. A. Poncey. Georgia. J. Mercer, A. Sherwood. Ohio. S. W. Lynd. Illinois. J. M. Peck. Tennessee. P. S. Gayle. Louisiana. J. B. Smith. Missouri. W. Mc Quie. Indiana. G. Matthews. Kentucky. T. M. Carey. Baptist Tract Society. I. M. Allen.

## FRIDAY MORNING, May 1st, 1835.

The morning prayer and praise being concluded and the records of the preceding day being revised, (as they were daily,) the Treasurer of the General Convention exhibited his account for the past year, from which it appeared that he had received \$52,000, of which \$11,000 were from the Bible and Tract societies, and \$8,000 from the Government for Indian education, and \$3,000 for interest on loans. During the year he had paid out by order of the board \$47,000, which left a balance of \$3,000, besides near \$2,000 for interest, exchange and commission account.

The report of the committee on the Burman mission was read. The survey which was taken of that field of labor, first and chief in the hearts of the American Baptists, indicated the probability that witness would there be slain for their testimony to the truth. The committee recommended the most vigorous prosecution of this mission, inasmuch as it is left entirely in our hands.

By the report of the committee, the Convention agreed to hold their next session in the city of New York, having been invited to occupy the Olive Street Church. Rev.

B. Manly of South Carolina, is to preach the sermon, and Rev. B. Stow of Massachusetts, his alterte.

On motion, a vote of thanks to the American Bible Society, and American Tract, and Baptist General Tract Society, for the liberal donations to publish the gospel in Burmah and Siam, was passed.

The executive committee of the Baptist Home Mission Society, made a communication to the Convention, urging that two or three days should be devoted to the consideration of home missions before the Convention adjourned. The subject was referred to a committee, who reported favorably. The memorial was ordered to be printed with the documents of the Convention, and a resolution was passed expressing the great importance of home missions.

#### FRIDAY AFTERNOON.

The subject of an additional corresponding secretary having been referred to a committee, they reported that the great increase of business in that department, imperiously required the attention of another secretary; accordingly, Rev. L. Bolles and Rev. B. Stow, of Boston, were then elected corresponding secretaries.

The committee to nominate suitable persons as delegates to England, reported the following names:—Rev. D. Sharp of Boston, and S. H. Cone of New York, his alternate; Rev. B. Manly of South Carolina, and Rev. Dr. Johnson of South Carolina, his alternate; all of whom were elected by ballot.

A communication from New York City Conference of Baptist Ministers, relative to the formation of a Baptist Publication Society was read, and referred to the committee on tracts. The sequel of which will be told in another place, as it was not deemed expedient for the Convention to act upon this subject.

The evening was occupied as a Tract meeting, but not being able to attend, we take the account of the proceedings from the Religious Herald. It should however, be stated, that the Convention recommended the Baptist General Tract Society to the confidence and patronage of the denomination.

#### SATURDAY MORNING, May 2d.

Singing and praying being ended, the Committee on new fields of missionary labor reported.—They mentioned China, Madras and western Africa, as important places, and especially the former, urging its occupancy at the earliest possible opportunity.

The committee on the African and Indian missions reported, but no new principle was embraced in their statement.

At this moment a resolution was brought up, which originated with the Young Men's

Missionary Society of the 2d church in Richmond, proposing that by the help of God, the Convention should attempt to raise the sum of ONE HUNDRED THOUSAND DOLLARS, during the ensuing year. This and another resolution offered shortly after, that every qualified person who offered his services to the board, should be accepted and appointed to some station, elicited a very long, animated and interesting debate. It was delightful to hear the venerable fathers in the church, as well as the younger champions of the cross, pour forth the ardor of their feelings on these deeply momentous questions. They were finally carried by a unanimous vote.

#### SATURDAY AFTERNOON.

The board of officers and managers were elected for the ensuing three years.

Rev. Jesse Mercer of Ga., President: Rev. D. Sharp, D. D. Rev. J. Chaplin, D. D. Rev. W. T. Brantly, D. D. Rev. N. Kendrick, D. D. Rev. B. Manly, Rev. J. S. Wilson, Vice Presidents: Rev. L. Bolles, D. D. Rev. B. Stow, Cor. Secretaries: Hon. H. Lincoln, Treasurer: L. Farwell, Esq. Assist. Treasurer: Rev. J. D. Knowles, Rec. Secretary: and forty managers scattered through the various States in the union.

The Treasurer reported his receipts during the session, and they amounted to a little over eight thousand dollars.

A few items of business were done necessary to the final close of business, and then by singing, "Blest be the tie that binds, &c." and a prayer by the president of the Convention, the body adjourned *sine die*.

#### LORD'S DAY, May 1.

Preaching was performed in all three of the Baptist churches in the city. We heard Rev. Dr. Cox, Rev. W. F. Broadus and Rev. Mr. Sutton, of India. He gave an affecting view of idolatry, as practiced at Juggernaut, where he has resided for several years. He also exhibited several idols worshipped by the heathen.—*Am. Rep.*

The Religious Herald of the 8th of May, has the following:

"It was beyond all question the most intellectual, dignified and important religious body with which we were ever associated. The interest throughout, was of the most solemn and impressive character. The deliberations were characterized by a spirit of christian courtesy, devotion and harmony of views and feelings. One mind and one spirit seemed to animate all present, a disposition to labor together with the simplicity and affection of the primitive disciples, to promote the extension of the Redeemer's kingdom on earth, an enlarged and expansive spirit of benevolence pervaded every heart, each one seemed

to say, the field is the world; Lord enable me to devote my time, my talents, my property, to extend thy light and truth throughout the earth, thy saving knowledge to all nations until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

By many of our brethren who have been present at previous meetings, we are assured that it was the most interesting meeting they ever attended. This we have no doubt was the case.—Many circumstances contributed to impart a more than ordinary solemnity on this occasion. The presence of our missionary brother from Hindostan, of the native convert, and of the English delegates and the growing importance and deep responsibility of the mission cause.—The fields whitening daily to the harvest, and the urgent demand for missionaries for those stations already established, made us feel that piety, devotion and talent of the highest order could here find full and profitable exercise. The resolution to raise a sum so much beyond our former efforts, yet so far behind the wants of a world lying in wickedness, was not adopted without a full sense of the responsibility which it would impose, and the sacrifices it would require. We feel persuaded, that the effort to redeem the pledge will be made with the same zeal and sincerity with which it was given.

And feeling persuaded too, that our brethren will not sleep over this subject, but that efforts, patient, persevering, strenuous efforts will be made, and seconded by fervent prayers and devout feelings, we cannot doubt of their success. The mission cause is daily gaining strength in the affections of our brethren; they are daily realizing more of their obligation to act in accordance with the divine command—go preach the gospel to every creature. God has promised the heathen to his Son for an inheritance, and the uttermost parts of the earth for his possession: this is to be accomplished by human instrumentality: he has honored us with the glorious privilege of being co-workers with him in evangelizing the world, and as the pages of prophecy are unrolled, and the time approaching when prediction will become fact, the hearts of his children, of those who love the Lord Jesus Christ in sincerity, are enlarging, expanding, and awakening to the great work, and they are ready to stand forth in a spirit of untiring zeal and holy consecration, to obey the heavenly call.

#### HOME MISSION ANNIVERSARY.

#### MONDAY, May 4.

The third annual meeting of the American Baptist Home Mission Society was held at 10, A. M. The President, Hon. Herman Lincoln in the chair.

After singing and prayer, the annual report was read by Rev. S. H. Cone, Dr. Going, the corresponding secretary, being unwell and unable to attend on the occasion.

Its acceptance was moved by Rev. R. Fuller of South Carolina, seconded by Professor Eaton of New York.

The Treasurer read the report, by which it appeared that he had received only about \$8,000 during the year, and paid out about the same amount. Its acceptance was moved by J. Bacheller of Massachusetts, seconded by Z. Ring of New York.

Rev. A. Maclay, introduced to the President the Rev. Messrs. Cox and Hoby, delegates from England, by whom they were recognized in behalf of the society.

Dr. Cox offered a resolution to the society, indicating the part that Britain and America must jointly bear in the work of proclaiming salvation to a guilty world. His remarks were peculiarly interesting and appropriate to the occasion. The Rev. Mr. Hoby seconded the resolution and delightfully enlarged on the scope for action where churches were untrammelled by a union with the State.

#### MONDAY AFTERNOON.

The society met according to adjournment. Prayer by Rev. Dr. Chapin.

A communication was read by the President from Dr. Going, expressing his regret at being detained from the meeting, and expressing his strong attachment to the cause of home missions.

On motion of Dr. Chapin, a vote of sympathy for the illness of the corresponding secretary was passed.

Rev. J. Mercer of Ga., moved that the society endeavor to raise \$30,000 for home missions the ensuing year, and this was seconded by Professor Bacon of New York, with an amendment making the sum \$50,000, which was carried. Professor Bacon enlarged in animated terms upon the great want of active missionaries for the valley of the Mississippi. Several brethren spoke on this question, and all seemed animated with a desire that a new impetus should be given to the operations of this society.

Rev. John Peck of New York, moved that all domestic missionary societies, conventions and associations that are engaged in home missions should be respectfully invited to send reports of their operations, so that they may appear together in the annual reports of this society.

#### TUESDAY MORNING, May 5.

The meeting was opened with prayer by Rev. Mr. Sutton. Rev. Jerh Jeter of Va., offered a resolution requesting single churches to engage the sum necessary for the support

of a missionary. Brother Jeter's remarks on this motion were designed to exhibit the importance of churches being identified by a representative, supported by themselves in the cause of home missions.

Dr. Going, being present a short time, offered a resolution on the conversion of Catholics. Also, a resolution recommending the churches to obtain for the sacrament, wine without any alcoholic mixture, if possible.

Rev. J. M. Peck of Illinois, offered a resolution on the extent and necessity of home mission labors, especially in the valley, and gave a long and interesting statement of the actual condition of the churches in that region. Rev. Alfred Bonnet, who has spent the past year in the valley, seconded the motion, so far as deep and holy feelings were concerned in the result. His remarks had an unction in them that every heart felt. It was a delightful close of more than a delightful season. The society adjourned *sine die*.—*A. B.*

#### NASHVILLE: JULY, 1836.

#### EDITORIAL.

#### VIRGINIA GENERAL ASSOCIATION.

#### APPOINTMENT OF DELEGATES TO THE WEST.

From the Religious Herald of the 8th of May, we learn that the General Association of Virginia held its twelfth annual session, at the first church in Richmond, commencing Saturday, the 24th of April, 1835, and continuing several days. Elder John Kerr was appointed Moderator, and J. C. Crane, Clerk. The season was one of great interest; delegates were present to the number of more than a hundred; and harmony and affection characterized all the proceedings. It is known to our readers that this is entirely a missionary body. Its objects are precisely the same with the Conventions of the other States. The name, "General Association," was selected by them from the hope that it would be less obnoxious than any other, to many of their suspicious brethren.

Among the proceedings we perceive several items which, to us, are of unusual interest, and especially the resolutions into which they entered to correspond with the Baptist State Convention of Tennessee, and the Convention of Western Baptists, annually assembling in Cincinnati. The following are the resolutions to which we refer.

"Resolved, That we cordially reciprocate the fraternal feeling expressed by the Convention of Western Baptists, in sending a delegation, and copies of their minutes to this body, (the General Association of Virginia) and in return appoint a delegation, and forward copies of our minutes to them. Brethren

Rice, Ball, W. F. Broadus, Hinton, Adams, A. M. Poindexter, R. N. Herndon, Taylor, Hall, D. Witt, Brown, S. Jonas and George, were appointed delegates."

"Resolved, That we reciprocate the correspondence of the Tennessee Convention, by the appointment of delegates to represent us in that body, Brethren P. P. Smith, Rice, A. B. Smith and J. S. Tinsley, and also any of the delegates to the Western Convention, who may be present at that meeting."

"Resolved, That any of the delegates appointed to attend the Western Convention, also attend as delegates to the State Conventions of Tennessee, Kentucky, Indiana, Illinois, Missouri and Ohio; and any other member of this body, who may be present at such meeting, is hereby authorized to represent this Association in any of the Baptist Conventions in the Western States."

This looks something like coming up to our duty. But we regret the unfrequency with which our brethren are in the habit of fulfilling their appointments under such circumstances. We shall be glad to see each of our brethren from the other side of the mountains, and we trust that many of them will find it convenient to be present at our next western anniversaries. Those particularly, however, who have been appointed, we do hope, will feel it their duty to attend. We have in the West, many difficulties of great magnitude to overcome, and an astonishing amount of prejudice and opposition to conquer. Our region, at the same time, is the most needy and destitute in all our country. The presence of our brethren will cheer and encourage us amid our arduous toils, and their information and experience be of infinite advantage in our feeble counsels.

We think it desirable to state for the information of the ministers named in the resolutions recited, especially, and our brethren generally, that the State Convention of Tennessee will assemble, with divine permission, at Nashville, the Friday before the second Sabbath in October of the present year. About ten days afterwards, commences the session of the Kentucky Convention, held this year at Louisville, directly on our way from this City to Cincinnati; and about a week after that, the great Western Convention assembles in the last named city. We affectionately and earnestly invite all our brethren appointed delegates to any of the Western Conventions, and all who feel disposed to accompany them, to come on directly to our meeting in Nashville. When our Convention adjourns, we will accompany them to Louisville, where we shall meet the Kentucky brethren, and at the close of their

meeting, we will, in company with the delegates from that State, go on to Cincinnati, where we shall meet the brethren from all parts of the great Mississippi valley. We trust the brethren may be induced to take the route we have pointed out. Such a tour cannot fail to afford them gratification in no ordinary degree; if not from any direct enjoyment arising from an acquaintance and the society of our brethren in the west, certainly from the good they may do to us, and the impetus their efforts may, by the blessing of God, impart in this region to the cause we all profess to love.

That these facts and observations may not fail to meet the eye of the brethren interested in them, we request brother Sands to copy them into the Religious Herald.

The annual report of the board of the General Association of Virginia, is a long and very interesting document. We regret that our limits do not permit its publication entire in the Baptist. Its topics are the appointment of missionaries, the results of missionary labor, and the amount of destitution in that State yet to be supplied. We need no better evidence than is afforded by this report, that the cause of missions, domestic as well as foreign, is the cause of God.

In the conclusion of the report they present before us the following interesting facts. They have in Virginia 24 associations, 441 churches and 55,602 members. There are also three other associations, partly in Virginia and partly in North Carolina, Tennessee and Pennsylvania, increasing the number of communicants to probably considerably more than sixty thousand. The relations these several bodies hold to missionary and other benevolent efforts, and their comparative prosperity, which we here find detailed deserves a moment's thought.

Thirteen associations in "the old dominion," containing 280 churches and 44,180 members, sustain the General Association by their contributions and countenance, as well as their good wishes and prayers. Eleven associations, containing 160 churches and 11,400 members, do not contribute for missionary purposes. Now mark the difference in the blessings they have received—4,036 persons are reported baptized in these 24 associations last year. Of this number 3606 have been added to the churches in those associations which sustain the General Association; and how many in the whole eleven associations not connected with that body? 340 only! What a commentary this upon the principles of "effort" and "anti-effortism."

The results we have noticed, take place in other States as well as Virginia. We have

in the report before us statistics of the same kind with relation to our "mother State," North Carolina, and we have no question but, could the investigation be made, the same facts would be found to exist every where.

In North Carolina there are 27 associations. Of this number 19 co-operate with the State Convention of that State, and 8 oppose them. In North Carolina last year 4,180 persons were baptized. Of this number 4,300 were added to the churches belonging to the 19 associations favorable to missionary effort, and to the 8 anti-effort associations how many? 180 only! In both Virginia and North Carolina, as we learn from the paper before us, the anti-effort churches and associations are in their aggregate number annually diminishing, while the effort churches and associations roll on like a mighty river, deepening and widening at every step of their progress.

By our brethren in Tennessee and throughout the west, these facts should be well weighed. God has commanded us to preach the gospel to every creature, and for this purpose has made the churches stewards of his manifold blessings. Those who refuse to sustain the gospel with their substance, or prohibit obedience to the commands of Christ, cannot expect to prosper, and facts show that they do not, but like the withered leaf which derives no substance from its parent stem, they dwindle and fall to the earth.

#### FLINT RIVER ASSOCIATION.

We are in possession of a copy of the minutes of the last session of this body. It was held at Kelley's creek meeting house, Lincoln county, Tennessee, commencing the Saturday before the first Sabbath in October, 1834. Brother Samuel Walker appointed Moderator, and Charles Hodges, Clerk. The association numbers 24 churches and 1112 members. During the year past, according to the reports of the churches, 99 have been baptized, 36 received by letter and 5 restored; making an addition of 140 members. They have dismissed 26 by letter, excommunicated 20 and 13 are dead, diminishing their number by 59 members. This number 59, their aggregate decrease taken from the 140, their aggregate addition, leaves a nett increase of 81 communicants during the year.

We perceive on the minutes, the names of 11 ordained and one licensed minister belonging to the association. Their next meeting is appointed to be held with the church at Enon, Madison county, Alabama, commencing Friday before the first Sabbath in October, 1835. Elder Charles Hodges to preach the introductory sermon, and Elder David Jacks his alternate. The circular letter for 1835

is to be written by brother G. L. Sandigo; the subject is left to his own discretion.

#### TWO BAPTIST CONCORD ASSOCIATIONS.

We have occupying the district in which we reside two Baptist Concord Associations! *Imperium in Imperio*. One held its last annual session at East Station Camp, Sumner county, commencing September 6th, 1834, and the other at Sander's Fork meeting house, Wilson county, commencing Saturday, the 25th of September, 1834, the minutes of which are now before us. The former call themselves United Baptists, and the latter are known, whether by their consent or not, we have not learned, as Separate Baptists. The former numbers 19 churches, 2018 members, and the latter 9 churches and 526 members. During the year past they baptized 76, received 17 by letter, and one was restored, making in all, an addition of 94 members. There were 20 dismissed by letter, 4 expelled and 9 have died, making a diminution of 33, which subtracted from the aggregate addition, leaves a nett increase of 61 members.

The introductory sermon was preached by Elder John Whitlock. Joshua Woolen was appointed Moderator, and Joshua F. Davis, Clerk. This association correspond with the Duck river association. Their next meeting will be held at Cripple Creek, Rutherford county, to commence Saturday before the 4th Lord's day in September, 1835, the introductory sermon to be preached by Elder W. Lusk. Elder Joshua Woolen his alternate.

Could not a union be effected between this and our own Concord Association? Perhaps we are not the most proper person to propose such a measure. We are not familiar with the events of the reparation. We do not know what doctrines or practices were maintained by them at that time, nor what obnoxious or favorable changes may since have been made, but we have heard there are brethren on both sides who greatly desire that "the division should be healed." Christ prayed for the union of his people, and David sang, "Behold how good and how pleasant it is for brethren to dwell together in unity."

In looking into the early history of the church in the southern States, as presented to us in the works of Burkitt, Read and Semple, we find the Baptists were divided into General, Regular, Separate and Free-will churches. Several ineffectual efforts were made to produce a re-union of these various parties, until 1708, when at an association held at Sappony church, in Sussex county, Virginia, this most desirable object was effected. All the churches did not fall in at that meeting, but they continued to join the association afterwards,

one by one, until finally they were all united. The effect has been of the most happy character. The churches in most of the Atlantic States, have generally since, on subjects of doctrine and practice, walked together in the most perfect harmony. As the ground on which they effected a union, "an abstract of principles," as they call it, was drawn up and submitted, to which they all agreed. There is some little want of perspicuity in the instrument, and the style is quaint, as our brethren were wont to write in olden times, but in the hope that the various divisions of the church will consider well the acts of their fathers, and perhaps unite upon the same principles, we here insert the document to which we refer.

"An abstract of the principles then agreed to, and the substance of which afterwards was published to print, by order of the Association at Whitfield's meeting house, Pitt county, North Carolina, 1779, is as follows:

1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth; and that this God has revealed himself in his word, under the characters of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known his mind and will to the children of men in his word; which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testament, as are commonly received.

3. We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression, we all are both filthy and guilty in the sight of an holy God.

6. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

7. We believe that in God's own appointed time and way, (by means which he has ordained) the elect shall be called, justified, pardoned and sanctified; and that it is impossible they can utterly refuse the call; but shall be made willing by divine grace to receive the offers of mercy.

8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith alone.

9. We believe in like manner, that God's elect shall not only be called and justified, but that they shall be converted, born again, and changed by the effectual working of God's Holy Spirit.

10. We believe that such as are converted, justified and called by his grace, shall persevere in holiness and never fall finally away.

11. We believe it to be a duty incumbent on all God's people, to walk religiously in good works; not in the old covenant way of seeking life and the favor of the Lord by it; but only as a duty from a principle of love.

12. We believe baptism and the Lord's supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled, or dipped, whilst in unbelief, were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

13. We believe that every church is independent in the matters of discipline; and that associations, councils and conferences of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

14. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.

15. We believe the punishment of the wicked is everlasting, and joys of the righteous are eternal.

16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under imposition of hands by the presbytery.

17. LASTLY, we do believe, that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, that we ought to meet in an association way; wherein each church ought to represent their case by their delegates, and attend as often as necessary to advise with the several churches in conference; and that the decision of matters in such associations, not to be imposed, or in any wise binding on the churches without their consent, but only to sit and act as an advisory council."

When the union of the churches took place, as already noticed, by mutual agreement, the names Regular, Separate, &c. were dropped, and the churches in commemoration of the event, took the name of United Baptists. Since that time however, this epithet is also lost, and ours is spoken of in Virginia, North Carolina, &c. only as "the Baptist Church."

Should a union take place of the United, Separate and Free-will Baptists in the West, we would propose the following as preferable to the articles above recited, and more likely to form the basis of a permanent compromise.

"1. We believe that the Holy Bible was written by men divinely inspired; that it is a perfect rule of faith and practice; and that no sentiment is to be adopted as an article of faith, or ceremony practised as a religious rite, which is not fairly deducible therefrom, the Bible being its own interpreter. And that whatever is there revealed, is to be observed in the love of it, believed firmly and cordially, and practised in the true spirit of submission, and reverence therein inculcated, and required.

2. That there is only one living and true God, who is infinite in every natural and moral excellence, and that He has revealed himself to us as Father, Son, and Holy Ghost, the same essence, and equal in divine qualities.

3. We believe that man was created holy; but that by wilfully violating the law of his maker, he fell from that state; as a consequence of which, he and his descendants became corrupt and sinful, and that as "all have sinned," all are "by nature the children of wrath" justly exposed to death, and other miseries, temporal, spiritual and eternal.

4. That the only way of salvation from this state of guilt and condemnation, is through the righteousness and atonement of Jesus Christ our Lord, who by a miraculous union of human, with his divine nature, became incarnate for the suffering of death, and "whom God hath set forth to be the propitiation for our sins through faith in his blood, to declare his righteousness for the remission of sins." "Whosoever believeth in him" evangelically and truly, shall "not perish but have everlasting life."

5. We believe that all those who are the subjects of faith and repentance, become such in consequence, not of their own merit, but "of God's own purpose and grace, which was given us in Christ Jesus before the world began." That the Holy Ghost, without whose influence none would repent and believe, performs the work of regeneration in the heart; and that such, and such only, who are truly converted, and "become new creatures," are

proper subjects for membership in the visible Church of Christ.

6. That all true believers will, by the grace of God, persevere in his love and service, being "kept by the power of God through faith unto salvation;" the sure and only final proof of regeneration consisting in the continuance of their attachment and obedience to him, to the close of life.

7. That in the Church of Christ there are but two sacraments, baptism and the Lord's supper; and that the only proper subjects of these sacraments are believers. That immersion in water, by a regularly authorized minister, of a believer upon a profession of his faith in Christ, is the only gospel baptism, and that such baptism is an essential pre-requisite to communion at the Lord's table.

8. That the gospel authorizes but two offices in the Church of Christ, bishops and deacons. The terms bishops, presbyters and elders being names used convertibly in the scriptures for the same office, whose functions are exclusively spiritual.—That all who are invested with the office of a bishop, are equal in every prerogative of the ministry, but possessing by no means the power to "lord it over God's heritage." And that the deaconship is of a mixed nature, partly secular and partly spiritual.

9. That each individual Church assuming the word of God for its exclusive guide, possesses all the requisite authority for self-government.

10. We believe, that according to the example of the apostles and early Christians, sanctioned by the repeated presence of the Son of God himself after his resurrection, the first day of the week is to be observed as the Lord's day or Christian Sabbath.

11. That there will be a resurrection of the just and unjust, and that the Lord Jesus Christ will come to judge both the living and dead; when those who have continued and died impenitent, or unreconciled to God, will be sentenced to endless punishment, according to the just desert of their sins; and those who have truly repented and turned to God, relying solely on the merits of him who died "the just for the unjust," will be completely delivered from the dominion of sin and be admitted into the holy and heavenly Jerusalem, "with songs and everlasting joy, so shall they be ever with the Lord."

#### Covenant.

Having, as we trust, been brought by divine grace to receive the Lord Jesus Christ, and by the influence of his Holy Spirit to give ourselves up to him, we do now proceed to give ourselves to one another, by the will of God. To this end uniting heartily, and un-

waveringly in the foregoing declaration of faith, we do unanimously enter with each other into the following COVENANT:

We will, as God shall enable us, "walk together in brotherly love;" exercise Christian care and watchfulness over each other; and faithfully admonish or entreat one another as occasion may require. That so far as it may be in our power, we will visit the sick, relieve the distressed, and in our intercourse with the world, improve every opportunity which may present itself, and by all other available means, seek to spread the truths of our holy religion, and impress the necessity of its practical influence to their present well-being and future happiness. That we will not "forsake the assembling ourselves together" for purposes of prayer and religious improvement, but will constantly and faithfully attend the means of grace in our own Church every Lord's day, and at all other regular and proper seasons, so far as our heavenly Father shall assist us; and we mutually promise to use our utmost endeavors to induce those under our care and influence to do likewise. That we will not neglect the great duty of prayer for ourselves and others. That we will endeavor to bring up such as may be at any time under our care, "in the nurture and admonition of the Lord," and by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life. That we will participate in each other's joys, and endeavor with tenderness and sympathy, to bear each other's burdens and sorrows. That we will constantly seek divine aid to enable us to live circumspectly and watchfully in the world, "denying all ungodliness and worldly lusts;" always keeping in mind, that as each of us has upon a profession of our faith, been voluntarily "buried with him in baptism, wherein we are risen with him through faith of the operation of God, who hath raised him from the dead," so there is on us individually a special obligation to "walk in newness of life." We agree to strive together for the support of a faithful evangelical ministry among us; and through life, amidst "evil report and good report," earnestly and prayerfully seek in all things, to live to the benefit of our fellow mortals, and the glory of "him who hath called us out of darkness into his marvellous light."

#### FOR THE BAPTIST.

SWEET WATER, E. T. June 3d, 1835.

DEAR BROTHER HOWELL:—Pardon me if I take the liberty of addressing to you a few lines. I wish to make an important inquiry, which you are better prepared to answer than

any other brother of whom I have any information.

How was the Baptist State Convention organized? Was it by an act of the Concord Association, or of the Church at Mill Creek; or was it the act of some individual members of the Churches?

Much excitement now prevails in this part of the State, on the subject of the Convention. Many excellent brethren, whom we sincerely love for Christ's sake, are very strongly disaffected, and are entering into painfully proscriptive measures. Some churches have passed resolutions excluding from their pulpits all ministers connected with the Convention, and others have prohibited their members from communion with all such as advocate the objects of that body of our church.

A discussion on this subject recently took place at Sweet Water. Whether any good resulted, or will result from it, is questionable. The opposers of effort however, in the progress of the meeting, acknowledged that, heretofore they had been in a fault in not taking more active measures in support of the gospel. They say they are now willing to go to work, but not with the Convention, the churches must have the exclusive management of the operations. To devise a plan to be pursued, they have invited a meeting of the churches; an account of whose proceedings you will soon see in the Monitor. I will attend that meeting, but the Convention, I believe, is the only plan which, under existing circumstances, will to any extent, unite the energies and efforts of the denomination. Some of us are therefore determined to stick to the Convention and risk the consequences. But we want information as to its origin. If it is ascertained that it had its rise, either with the association, church, or churches, it will greatly lessen the objections to it, now cherished by many brethren in the eastern portion of Tennessee. Your attention to this matter will greatly oblige your friend and brother in the bonds of the gospel.

ROBERT SNEAD.

#### REPLY.

We have written, in a private communication, a reply to the inquiries of brother Snead. It was not originally our intention to have spoken of the subject in the Baptist, but being much pleased with the excellent spirit of his letter, and supposing that many others of our readers might be gratified with the same information, we determined to publish the substance of his letter and of our reply. Should no other advantage result from the course we have taken, it will prove a convenient document to which we may hereafter re-

for, as a brief history of events connected with the origin of our State Convention.

It is a fact well known to our brethren that in many portions of Tennessee, great destitution of Baptist preaching has always existed. It is not less certainly notorious, that most of the ministers in our denomination are very poor, and receiving, as they do from the churches, almost no support, they are, and ever have been obliged to remain at home for the most part, and labor with their own hands to secure even a scanty support for their families. But little, it is apparent, could without a change in these respects, be done by them for the more extensive spread of the gospel in our State. They were already doing all they could, but their strength was insufficient, confined and fettered as they were, with temporal cares, to reap down so extensive a field, already, in all its parts, white unto the harvest. Deeply affected by this melancholy state of things, many of our brethren and fathers, some of whom have now gone to their reward, some twelve or fifteen years ago urged on all suitable occasions the importance of immediate action. The Concord, Salem, and several other associations, and many single churches, were the theatre of their efforts. They generally agreed readily to the arrangements proposed, but when they had talked of the subject and passed resolutions, there the matter rested; nothing effectual was ever done.

In May, 1833, a Convention of brethren composed of delegates from all the churches of the Cumberland Association, with visitors from neighboring churches and associations, assembled with the church at Big Harpeth, for another purpose, but failing to accomplish the design for which they were convened, our venerable and lamented father, Elder McConico, offered a resolution embracing the object of the Convention. This resolution was discussed extensively, unanimously adopted, and referred for final action to the next association. Previous to the meeting of the association in September of that year, Elder McConico died. The resolution was however laid before that body, and although some discussion took place in relation to the proposed measure, no decisive action of the association was had. The resolution was published in the minutes as an act indicative of the respect that body cherished for the memory of its originator, but it was accompanied by no official remark either of approbation or disapprobation. The whole subject there again rested. No action appeared at all likely to take place. Still the ministry remained without assistance; a large number of our most able churches yet had no stated preach-

ing; large sections of our State were, so far as respected Baptist labors, without the means of grace; thus the ministry did but little, the church was left to languish, and sinners to die in their sins.

So far, all the efforts which our brethren had made had accomplished nothing, and they began to think it time to try some other method. Notice was given in the churches, as far as practicable, throughout the State, and advertisements were published in the papers of this city, calling a meeting of the denomination at Mill Creek on the 25 October, 1833, to enter into measures to secure pastoral services for such feeble churches as solicited aid, and for the preaching of the gospel to the destitute. Ministers and lay members in considerable numbers obeyed the call. Circumstances similar to ours had existed and led to conventional agreements in nearly all the other States of our union, which had in every instance resulted in the happiest consequences. After mature deliberation, the meeting resolved itself into "the Baptist State Convention of Tennessee," and were organized by the adoption of nearly what is our present constitution. With the movements of that body subsequently, our brethren are familiar. So much we thought it proper to say in answer to the inquiries of brother Snead.

Some of our brethren, with no doubt, the best intentions, have since thought it their duty to oppose, by every means in their power, this Convention for religious effort. We do not fall out with them on this account. They have an unquestioned right to take that position with relation to this, and every other question political and religious, they may think proper. All we ask of them is to indulge us in the same privilege. It is a mistake into which some have fallen, that the Conventions (in principle) are of modern origin. They are, in all their essential characteristics, truly primitive and apostolic. Paul tells the Corinthians, in effect, (2 Cor. xi. 8.) that several other churches had united for the purpose, and given him "wages" to preach to them when they were of themselves unable to support him. Let no one question that there was an agreement or Convention of the churches who "hired" Paul to preach to the Corinthians.—The harmony of the mind proves the unity of the design. And our Lord himself exhorts us all, individuals and churches, to union in all good things, declaring that a house divided against itself cannot stand.

If it be objected that the churches in primitive times engaged in this work as churches, we reply that individuals, as such, also en-

gaged in it with the approbation of the apostles, as we read in all parts of the New Testament; and if at that time, the churches had refused to work, the individuals, as now, would have performed most of the labor. We desire, however, as is sufficiently shown by the unsuccessful efforts of our brethren, continued through about a dozen years, as detailed above, to induce our Associations and Churches to come up to this labor of love, and we rejoice that several of them have done, and are about to do so, by becoming auxiliaries to the Convention, as is seen by the acts of the Warrensburg, Nashville and other churches, and of the Western District Association.

Brother Snead, and all our brethren, in every part of the State, similarly situated share our warmest sympathy, and sincerest commiseration. It is difficult for us, amid all the toils and afflictions incident to our present state of being, to have superadded the persecution of our brethren, and still retain the mind that was in Christ. But we beseech all our Convention brethren not to return railing for railing, nor persecution for persecution, but to be bumped under the mighty hand of God. We have deserved chastisement; let us receive it as from the hand of the Lord; still pursuing our object with all our soul, and mind and strength, and let us be assured that, in due time, we shall reap if we faint not. Let our love to the brethren who persecute us, and prayers for them, be fervent. Of all other weapons used against opponents, love is one of the most effective, and without it, in religion, nothing can be done. Let all that we say and do correspond with this principle, and our victory is certain. With the truth on our side, and the spirit of Christ in our hearts, our cause is resistless.

#### BAPTIST PUBLICATION SOCIETY.

At the late meeting of the Triennial Convention a proposition was made to establish a Baptist Publication Society, in order the more readily to supply our denomination with such books as they need. We wish well to the object and shall, as far as we can, forward the design.

Predestination number three is unavoidably postponed till our next.

#### FOR THE BAPTIST.

CLINTON, Miss., June 2d, 1835.

DEAR BROTHER HOWELL:—Some friend has been kind enough to send me the 5th number of the Baptist, the perusal of which has afforded me considerable pleasure, from sundry considerations. I am pleased to find so many of the brethren take a deep interest in it, and give their proper names. I am much

pleased with the Christian Index in Georgia, but should like to find my Georgia brethren more in the habit of giving their names and place of residence, though in some cases I do not condemn fictitious names. How I do admire the courage of brother Cox. If all our anti brethren would pursue such a course and lay themselves open for conviction, there would be hope of converting them from their honest errors. I think many of our brethren who oppose the benevolent exertions of the present age of reform are more to be pitied than blamed. Let us imagine the different feelings of Peter and the other apostles after he had "broke caste", and preached to Cornelius. It must have been gratifying to him to see the wonderful display of divine grace, and the gift of the Holy Ghost among the Gentiles. The other apostles and brethren were afflicted because he had departed from the long prevailing practice, and from the first mission to go only to the lost sheep of the house of Israel. They called Peter to account for it. How many hard things they said against him I know not. But if Christians were as imprudent then as they are now, no little reproach was cast on him. But the first interview they had, Peter gave so satisfactory an explanation of the mission, their hearts were made glad. Let brother Cox write again and attend your Convention, though with the eye of a spy. Let him peep into your public communications. Let him hear the report of your missionaries from their own lips, and you will soon find him like the apostles rejoicing that these exertions are made and the brethren are receiving the gospel. It is derogatory to men of rank, they feel of his portrait taken the nature of Christianity for a Christian to feel otherwise than joyful at the spread of the gospel.

Our people have long been held back from good by the vast dead weight existing in our body, which has opposed every benevolent effort to extend the gospel by charitable institutions. In 1811 a general meeting was formed of sundry Associations in North Carolina, the Convention was held at the Falls of Tar River. This was similar to the Conventions now getting up in the different States. There the Lord began a revival that spread in different churches, and at every annual meeting for some years; these meetings were distinguished by tokens of divine love. Yet, strange to tell, some brethren stood aloof and found fault. Joshua Lawrence, a noted opposer, was the supply of pastor at the Falls at the time the Convention met. At the time of the meeting he went out of the State. Objections continued to multiply against the meeting till its best friends concluded it best to dissolve; and to the present day, we hear a

host of objections against every benevolent institution. Some are wicked enough to say they are all of the devil. But I bless my God, a host of better informed preachers have arisen, and stand up and nobly defend the good cause. See a Meredith in North Carolina, a Mercer in Ga., a Brantly in Philadelphia, and many others might be named, and I rejoice to find a Standard raised at the Capital of Tennessee. See the friends rallying around it. See an opposer opening his eyes by chance. These are good omens. Continuing to answer him in candor, and as the apostle says, speaking the truth in love. Truth must prevail. It is no wonder to see Campbellism, Arminianism, and the other isms prevail while we have so many inconsistent members in our ranks. They need light, yet to tell them so would be doing class to declare non-fellowship with the anties. But I am pleased to find they frequently declared non-fellowship with us. I hope we ever shall overcome evil with good. Hold a high light, and leave the event with the great head of the church.

The temperance cause, I consider a band-aid to religion, for I never knew whiskey and religion to travel together. I rejoice to see how the young men of erudition are taking hold of it and doing themselves credit by abandoning a vice productive of many evils and no good. We have employed Dr. G. Blackman as agent in the temperance cause. His labors in Clinton I trust will be of lasting good. Some of our churches seem the young men had for him, they had his portrait taken in a dress which I think they gave him. It is placed in an elegant gilt frame. Who can look on his white locks, his Bible open before him and not think of the wisdom that dropt from his lips, and who can forget the impressive admonitions as they look on, "touch not, taste not, handle not the unclean thing." Had not Dr. Blackman been a man of learning, he could not have so well informed the ignorant, or drawn the attention of the learned, and consequently not have produced the reformation he has in Clinton. How dear the Lord began a revival that spread in different churches, and at every annual meeting for some years; these meetings were distinguished by tokens of divine love. Yet, strange to tell, some brethren stood aloof and found fault. Joshua Lawrence, a noted opposer, was the supply of pastor at the Falls at the time the Convention met. At the time of the meeting he went out of the State. Objections continued to multiply against the meeting till its best friends concluded it best to dissolve; and to the present day, we hear a

from the illiterate, objections to benevolent operations are raised. We must "go ahead," the Lord's promises are sure—Christ's kingdom will rise, and his servants will be richly rewarded for their works, and if the Baptists do not rise to action, the Lord will send deliverance by others, and like his chosen tribes, blindness may come upon us and we may be broken off, nor though we believe we adhere to the only mode and subjects of baptism, it is evident, as a denomination, we have yet much error. Yours in love

E. BATTLE.

LOOK OUT BAPTIST.

## ANNIVERSARIES.

DEAR BROTHER HOWELL.—A short article giving notice of the time and place of the next General Convention of Western Baptists, and of the time and place of the Conventions of each of the western States, in the year 1836, might be of utility, and yield a satisfaction to some who wish to know. Therefore, I send the following notices in relation to this subject.

**General Convention of Western Baptists.** The next annual meeting of this Convention was appointed to be held in Cincinnati, commencing on the first Wednesday in November, 1835. E. Rogers of Missouri, was appointed to preach the introductory sermon, and J. S. Wilson of Louisville, Ky., his alternate.

**Missouri Baptist State Convention.** The annual meeting to be held in Nashville, on Friday preceding the second Lord's day in October, 1835. Elder Joshua Lester is requested to deliver the introductory. Elder J. Wiseman his alternate.

**Alabama State Convention.** The next meeting of this Convention will be held with the Church at Oakmeige meeting house, Perry county, on Saturday before the 2d Sabbath in November next. James H. Devotee to preach the introductory sermon, and D. P. Bester to preach the missionary sermon on Sabbath. **Mississippi Baptist State Convention.** A Convention was got up in this State some time since and continued to meet for some two or three years and then discontinued and has not been held for several years. But the spirit has, within the last two or three years, been very much revived. Some associations are doing pretty much the work of a Convention—some missionary arrangements is promoted in nearly or quite all of them in the State. One is making a strong effort to get up a Manual Labor Institution, and is promoting domestic and foreign missions, &c. I doubt not but that an efficient Convention will soon be established in this State.

**Ohio Baptist Convention.** The next annual meeting will be held with the Baptist church in Zanesville, commencing on Saturday before the fourth Lord's day in May 1836. Elder D. G. Wiley to preach the introductory sermon, and S. Barnes his alternate. G. C. Sedwich to preach the missionary sermon.

**Kentucky Baptist Convention.** The next annual meeting will be held at Louisville, commencing on Saturday of the week previous to that on which the general meeting of Western Baptists shall commence.

**Indiana General Association.** Voted to hold the next session of the Association at Lawrenceburgh, Dearborn county, Friday before the meeting of the Western Baptist Convention in 1835. Brother E. Fisher to preach the introductory sermon, and brother Lewis Morgan his alternate.

**The Central Convention of Missouri.** Met on Friday before the first Lord's day in June, 1835, in Boone county, Mo.

I believe that Louisiana has none as yet.

These Conventions are the places at which each State may concentrate its efforts and arms in the promotion of the kingdom of Christ. At which the Baptists, like a band of brothers, may reciprocally visit each other, and use sweet counsels together. To facilitate this end, this notice has been given.

I doubt not but any who would visit two or three of these State Conventions, and the Western Convention in Cincinnati, in November next, would feel themselves well repaid for their trouble, and would rejoice in the onward progress of Zion; and would return to their own States and houses with a renewed resolution to serve God with his whole heart.

EFFORT.

FOR THE BAPTIST.

## RELIGIOUS INSTRUCTION OF SLAVES.

BROTHER HOWELL.—I am pleased to see that the religious instruction of our colored population is beginning to occupy the attention of Christians, and I hope the time is not far distant when these long neglected people shall enjoy the benefit of proper religious information. In this State and others where slaves are not so numerous as they are farther south, the plan or measures for supplying them with the gospel is easily attained, and therefore ought not to be overlooked.

To accomplish this purpose, I propose, first, that the Christian community shall provide suitable accommodations for them in all their houses of worship. In many houses of worship no seats are provided for their accommodation, and in others the space allotted to them is so small that few can obtain comfortable seats. When ever the above suggestion

is carried into effect, it will be found that many more will attend religious worship than do at present.

In the second place, I propose that ministers should at their regular places of worship preach to the colored population about three o'clock. This would give the slaves in the neighborhood generally and opportunity of attending, and it would give the preacher an opportunity of reading and explaining the scriptures to them and of preaching to them the unsearchable riches of Christ.

In 1832 the minister who preached to the Baptist church and congregation in Raleigh, North Carolina, adopted the plan here recommended with the entire approbation of the community, and I hope with benefit to the people of color. In the morning he preached to the white congregation, the gallery of the meeting house being appropriated to the blacks, in the evening at three o'clock he preached to the colored people, who occupied the entire body of the house, except one seat for the deacons and a few members of the church, and the gallery, which was occupied by the whites. At candle light he would preach again to the white congregation. This plan was pursued with entire success, and the colored congregations were large and attentive, and I have no doubt souls were benefited. The evening was found to be the most convenient time as those who were cooks or house servants were generally more at leisure to attend evening worship. This plan may be pursued in town or country, and is doubtless the most speedy and efficient way of teaching the colored population the gospel, and of preaching to them Jesus. It is a plan in which missionary and anti-missionary may unite without jar or cism, and it receives the approbation of the community as ministers of established character, who are perhaps themselves slave owners are engaged in the work.

This appears to me to be a simple and easy method of instructing the colored population in the truths of the gospel, and it is not only practicable, but free from many of the difficulties usually attendant on many other methods of instruction. With the hope that something will be done for this much neglected people, you will please give this a place in the Baptist.

Q.

FOR THE BAPTIST.

## TENNESSEE NO. 2.

DEAR BROTHER HOWELL.—I design traveling extensively in the western States during the present year. With your consent, I will communicate a series of letters through the Baptist to my friends and western brethren, and the public generally. Whenever I shall have

matter sufficiently interesting to be thus publicly communicated you shall hear from me. My design is to confine my communications to subjects intimately connected with the welfare of Zion at home and abroad.

## CHINA.

In the minutes of the last Western Convention at Cincinnati, I observe the following record and resolution in relation to China:

"On motion of brother P. S. Gayle, of Tennessee, seconded by brother T. P. Green, with brief addresses by each, the following resolution was adopted:

"Resolved, That it be recommended to the Baptists of the Mississippi Valley, to furnish to the Baptist Board of Foreign Missions the means requisite to sustain a Baptist mission in the great empire of China."

The Baptist board of foreign missions approving the measure subsequently corroborated the design by adopting the following preamble and resolution.

"Whereas the Convention agreed to recommend to the brethren of the Mississippi Valley to furnish to our board the means requisite to sustain a Baptist mission in the great empire of China; the board did, on the first inst. [Dec. 1834] unanimously adopt the following resolution:

"Resolved, That the Corresponding Secretary be instructed to suggest to the Convention an agency, at Cincinnati, the expediency and desirableness of an appeal to the friends of Christ in the western valley on the subject of a mission to China."

Thus, 1st, by our voluntary adoption of the work, and 2d, by the approbation and recommendation of the Baptist board, China has become the field of missionary labor of the great valley. There is a perfect concordance in the work of foreign missions, between the western and eastern brethren; and there is likely by these arrangements to be such a suitable division of labor as is calculated to engage the energies and secure the efficiency of both. The most prominent field of our eastern brethren is Burmah. There they have faithfully and successfully labored, and are now gaining the victory. Ours is to be China. We have adopted that empire by the resolution noticed above, as our most prominent field of foreign missionary effort. We design, by the blessing of God, as faithfully to labor, and look forward to the victory through the blood of the Lamb. Let us place our eye upon this ancient empire for a moment and contemplate our work.

ANCIENT CHINA! The most numerous nation under heaven; whose very origin is lost in antiquity; whose inhabitants are inveterately heathen; whose laws and prejudices

are opposed to renovation; who have always resisted the introduction of the gospel; whose language is difficult to acquire; who are a reading people, and must be converted through the instrumentality of the Gospel, either written or preached, or go down to long and black despair.—“There is no other name under heaven given among men, whereby they must be saved,” but the name of Jesus.

To accomplish what we hope in relation to China we must surmount the most obstinate difficulties. But are they such as cannot be surmounted? Gutzlaff would answer, No. The scriptures authorize us to answer, No.—“I can do all things through Christ which strengtheneth me,” said Paul. “I shall give thee the heathen,” said the Father to our Lord Jesus Christ, “for thine inheritance, and the uttermost parts of the earth for thy possession.” “The field is the world,” of which China is no inconsiderable portion. How noble the resolution which selected that vast empire as its field of action! I recognize with pleasure, its origination with the representative of my native State, the State of Tennessee, to the enlarged philanthropy of which it adds a wreath of unfading honor. To have conceived and brought forward so noble a design, I should have felt myself more honored than to have dictated the declaration of American independence.

What we now have to do is to come up to the work. And how worthy of the united energies of the whole Baptist denomination throughout the vast Mississippi valley—including nine States, two territories, and two fractions of States.—A vast extent of country near, or quite equal in magnitude to that of China itself, abounding in soil unsurpassed for productiveness, in crystal rivulets and rivers spreading out, and delightfully watering this widely extended region, which is agreeably diversified with hills and vales. But above all, here we have the holy scriptures, which are able to make us wise unto salvation; and the inestimable privilege of sitting under our own vine and fig-tree, and of worshipping God according to the commands of his blessed word, and no man dare make us afraid.—Not so in China. There the harsh accents of idolatrous worship are reiterated from city to city—while

“The heathen in their blindness  
Bow down to wood and stone.”

How congenial with “the spirit of Christ,” that we who are thus highly favored of the Lord, should concentrate our talents, our efforts, and our contributions to carry into effect the last and great command of our blessed Saviour:—“preach the gospel to every creature”—in relation to that matter. May

we not with pleasure anticipate that the desert there will soon blossom as the rose, and that the solitary place shall be glad.

This work will consist of two parts—the work at home and the work abroad—in the valley and in China. *First, money will be necessary; and secondly, men will be required.*

1st. *Money will be necessary*—not only to carry into effect the resolution, but also to publish Bibles, portions of the scriptures and religious tracts in the Chinese language, for gratuitous distribution by our missionaries, who shall go there. If we would renovate China in the shortest time practicable this is a paramount requisite.

It may with propriety become a matter of inquiry, how shall the necessary amount be obtained in the Mississippi Valley to improve the moral and religious condition of China? When I survey the extensiveness of the valley, and consider the importance of the field which is to be cultivated, I cannot but flatter myself that the spirit of charity, generous feeling, and liberality sufficiently prevails in each State and territory to raise the requisite amount.

Now, could not each of the nine States included in the valley, raise by subscription, at least ten thousand dollars for this object, to be paid within the first ten years, commencing with some portion thereof at the next meeting of the Convention? Could not each of the two territories and two fractions of States pay half that amount? This sum would make one hundred and ten thousand dollars to be depended upon, within the first ten years—and the amount would be increased by the contributions of individuals not pledged in the proposed arrangement.

I presumed in my last communication that one thousand dollars could easily be raised annually in Mississippi, my present home, for the moral and religious improvement of China. But now I will venture to guarantee that Mississippi will pay for this object TEN THOUSAND DOLLARS within the first ten years, commencing the payment of some portion thereof at the next meeting of the Convention. Could not each friend of this mission do something, and especially could not ministers, prominent members in the churches, and home missionaries materially aid this object?

An objection might be urged to this effect:—would not such an effort injure the home mission cause in the west? I answer, not at all.—“He that watereth shall be watered also himself.” Never did the home mission flourish so well as since foreign missions were extensively patronized.

PERMIT ME TO SUGGEST A PLAN.

Let it be ascertained through the means of

ministers, associations, missionary societies, and State Conventions, for what amount each western State and territory can be induced to pledge itself.—What will it be convenient for each annually, or within the first ten years to contribute towards the moral and religious improvement of China? Let this information together with whatever can be collected for this object, previous to that meeting, be sent up to the next Western Convention, by the delegates from the States and territories. Then the Convention, with the blessing of the Lord, can move forward with unwavering steps as far as the means afforded will permit, in the prosecution of this grand object, as contemplated in the resolution.

2. *We need men.* One missionary has already been sent out, destined to study the Chinese language at Bangkok in Siam, in which city and vicinity are upwards of three hundred thousand Chinese, and to preach to that nation.

I indicated in my last, the anticipation that a minister from the State of Mississippi will offer his services as a missionary to China, to the patronage of the Western Convention at its next meeting. I have seen his communication which is already prepared to be read before the Convention. His eye is steadily fixed upon that work. I presume he will be received by the Convention as their missionary to China. If so, the western brethren will have a missionary directly from among themselves, on which account, they will, no doubt, feel an augmented interest in his efficiency and success.

May it not be fondly anticipated also that many others in the west, and I sincerely hope that many from among our brethren in the east, will fall in with him as co-adjutors in this great work; and determine, even before the next meeting of that Convention, upon going to China. There is certainly too much zeal for the cause of the Redeemer, too much regard for the special command—“teach all nations, preach the gospel to every creature,” and too much self denial and charity in the Baptist church, for men to be wanting to carry into effect this great work when suitable measures are adopted to sustain them while thus engaged.

In the earnestness of my solicitude to secure the energetic action and co-operation of all the brethren in the west, who love the Lord Jesus Christ, in the promotion of the moral and religious improvement of China—that great nation which now numbers three hundred and seventy millions, I would, were it in my power, urge this subject with all the love and sanctified vehemence of Paul; I would set it forth with its wide spread con-

nexions with time and eternity, prominent as the rainbow, tinged with the blood of the Lamb; I would enforce it by all the solemnities of that day on which the veil of the temple was rent in twain, the rocks rent, the sun darkened, the earth shook.—When God manifested in the flesh, exclaimed, “it is finished!”

“When he died—the blessed Saviour  
To redeem a world from hell.”

Yours in the gospel.

I. J. ROBERTS.

NASHVILLE, May 23d, 1835.

P. S. *Thrilling Missionary news.* Since writing the above, pleasing intelligence has arrived from the Triennial Convention at Richmond. It is so intimately connected with the foregoing communication, and so deeply interesting, I hope the reader will excuse the addition of two or three extracts.

“On Saturday morning, May 2d, 1835, an able and interesting report was presented by the committee on new fields of labor. In the report China was especially recommended to the attention of the board, as a field of future operations. Its immense population of 370,000,000, hitherto inaccessible, but now approachable, at least on the sea coast. Its vicinity to our missionary stations in Burma and Siam, with both of which countries active intercourse is maintained, and thousands of Chinese are constantly visiting, to whom the gospel could be preached, and Bibles given—are considerations well calculated to impress on every reflecting christian, the necessity of immediately availing ourselves of these favorable circumstances, by sending, without delay, a strong missionary force to that country.”

“It is found that at Canton, China, there is no lack of disposition to receive our books. In October, a year ago, Leang Ata and his fellow disciple Achang went forth into the streets of Canton, and distributed more than 25,500 volumes of scripture tracts and his own “good words to admonish the age.” Among the 21,000 literary graduates, who had assembled in that city for public examination, he says the books were received with gladness. In March of the last year, he distributed 1,500 copies of the Scripture Lessons, some Testaments and other books. In one of the northern districts of the province of Canton, where literary examinations were then in progress, Mr. Gutzlaff thought that he himself distributed not less than 30,000 books during his fifth voyage.

“Among the Chinese, many of the males read, and they have a great many books; but they are ignorant of the Bible and ignorant of God. Though they “have gods many,” they know not the living God. O when will

these poor creatures be visited by the light of life! When will the millions on the land and on the water, be brought to abandon their superstitions and to worship the true God!

“A resolution from the Youth’s Missionary Society of the Second Baptist church in Richmond, recommended the Convention to raise the sum of \$100,000 for missionary purposes the ensuing year, which had been laid on the table the preceding day, until the report on new fields of labor should be presented, was called up, and after some discussion, a resolution approving of the suggestion, and expressing a determination with the blessing of God, to endeavor to raise not less than \$100,000 the coming year, was unanimously passed, the Convention voting by rising, to express their sense of the obligation and deep importance of the object to which they were giving their concurrence.”

I. J. R.

FOR THE BAPTIST.

#### RELIGIOUS HONESTY.

BROTHER HOWELL.—Permit me to publish the annexed letter in the useful columns of the Baptist; because I believe the principles therein manifest a striking and legitimate characteristic of the christian religion; because I believe the example therein set forth worthy of the imitation of all mankind, and specially the children of God, and because I believe a notice of its reception due to its author, whoever he may be, agreeably to his suggestion.

If this notice shall meet his eye, let me say to him, that I received his letter and money above twelve months since: that I acknowledge an apology due to him because I have not given its reception an earlier notice. The money shall be disposed of agreeably to direction. Yours,

I. C. ROBERTS.

“PIGMEY’S REST, Feb. 15th, 1835.

“I. C. ROBERTS ESQ.—DEAR SIR:—During the year 1816 or ‘17, when you were doing business in company with L. B. Green and H. Roberts, under the firm of H. Roberts and Co. I became possessed of seventy-five cents, unlawfully, out of your store. I am now I hope a christian—a friend to the Lord Jesus Christ—and my religion does not allow me to hold in my hands, unlawfully, any portion of another’s property, however small the amount may be. This small sum has given my conscience so much uneasiness that had it been in my power to have refunded it without a confession of guilt, it would have been done before now. Following, however, the Mosaic law on the subject; Lev. 6 chap. 2, 3, 4 and 5 verses; I have made a calculation and find that the principal, interest, and one-fifth ad-

ded thereto makes near about two dollars. That amount I send you, desiring that you should keep your part, and give Henry his part, and Green’s heirs theirs. But if you cannot do this, you will find directions for a proper distribution of it in Numbers 5 chap. 7 and 8 verses.

And now I feel that in sealing up this letter and sending it to you, I may belong to the character of such as God most freely pardons, not through, or on account of their penitence or confession, or restitution, or good works, but through the atonement of Jesus Christ.

It would gratify me to know whether you receive this letter; and if you give notice that you have received it through a Nashville paper, probably I shall see it. As there is no necessity for you to know my name, I shall only subscribe myself, a fellow traveler, as I hope to glory.”

FOR THE BAPTIST.

Proceedings of the Executive Committee of the Baptist Convention of Tennessee for Western District.

SATURDAY, May 23d, 1835.

The Executive Committee met at Big Black meeting house, and after preaching by brethren Evans and Burns, proceeded to organize themselves—members of the Committee present, Elders J. Burns, J. G. Hall and brethren Jas. Fields, Wm. Moore and H. C. Smith. Prayer by brother Stovall. Brother J. Burns, chosen Moderator; brother J. G. Hall, Secretary; H. C. Smith, Treasurer. Ministering and visiting brethren were invited to sit with us, when Elders Evans, Stovall and Dodson and many other brethren took seats with us.

On motion, resolved, that brethren Fields, Smith and Moore be appointed a committee to inquire if the labors of brother Dowd can be obtained as an agent for the Convention in West Tennessee, and if his services cannot be secured, to look out for a suitable person as an agent and report at the adjourned meeting of the Convention in July.

Resolved, That brethren Willis, Caldwell, L. N. Morrell, James Fields, Wm. Moore, H. C. Smith, Nathl. Smith, J. W. Fort, J. Burns and J. G. Hall, be appointed to solicit donations by subscription to enable us to sustain an agent for two years—the subscriptions to be payable January, 1836, and January, 1837.

Resolved, That brother Gordon be appointed to preach as a missionary until the meeting of the Convention in July, and that he be directed to devote his labors to the churches north of Big Hatchio river.

Resolved, That brethren Hall and Burns be appointed to secure the services of a mission-

ary to labor in the section of country south of Big Hatchie river.

*Resolved.* That the Missionaries appointed by the Executive Committee of the Baptist Convention for West Tennessee be instructed not to engage in any controversies relative to the Convention in the pulpit or in churches, and as much as possible to avoid all controversy on the subject with individuals in private, and they are hereby instructed to preach the gospel, that being the exclusive object for which they are appointed.

*Resolved.* That the Secretary be directed to communicate this resolution to all those who may hereafter be appointed missionaries by the Executive Committee of West Tennessee.

*Resolved.* That the Secretary be directed to forward the above resolutions to the editor of the Baptist for publication.

J. BURNS, Mod.

J. G. HALL, Sec.

#### FOR THE BAPTIST. CREEDS.

"You have a Creed." How often this has been cast up to me within a few years past, just as though it was a reproach for a man to think. There is no man who reads the Bible, but what has an idea what it teaches, be that opinion right or wrong, and this is his creed, and the most of men are not ashamed to see it on paper. As Baptists, we do not deny having creeds, but we do deny that these creeds are standard works, by which we are governed, either as to faith or practice, for example, when persons offer themselves to the church for baptism, if their confession is believed to be scriptural, they are received, and if they should afterwards transgress, the scripture is the text-book by which to try their conduct. When churches set out men to fill offices, such as elders or bishops and deacons, the presbytery examines them, as to their doctrinal qualifications, by the scriptures. Hence it takes a church, a presbytery and the Bible to invest a man with the ministerial office, and it will take the same to divest him of it, on the charge of heresy.

It may be asked then, of what avail is creeds. Answer, 1st. they are harmless viewed in the light in which they are here stated. 2d. they serve for notices, when persons are about to unite in forming a church, the leading doctrine and practice is set forth, in order to ascertain an agreement among the members, for two cannot walk together, except they be agreed, or at least nearly so. If so, ought not the creed be nailed to the church door, in order that all may see who

wish to come in. Answer, it is nailed to her pulpit, and that is enough. 3d. churches wish to unite for their mutual benefit in an association, in that case they must give notice what they are. 4th. associations wish to correspond with each other, and hence the necessity for them to give notice. But those creeds are mostly an indifferent, both in size and language, just according to the fancy of the drawers, but they all carry the substance of the same things.

Indeed it is next to a miracle, that so large a body as the united baptist churches compose, should be in so much harmony in faith, when they have no other standard book to keep them together, but their own understanding of the Bible. It does not belong to the ingenuity of man to draw out a system to which they would all agree. The very genius of their union is a compromise between high and low Calvinism. My reason for this remark, is, that I conceive them to be now, what they have ever been, since they assumed their present name. I am not well enough informed to speak as confidently of their preachers, for some it seems, are higher than ever Calvin got. "the two seed" men, have soared to the clouds, and are hid from the common people, but these are new comers, to the regions of united baptists.

Near a century past, a number of presbyterians in the New England States, caught fire from the preaching of Mr. Whitefield, these were called Separates, some of whom afterwards became baptists, and some of them removed, and planted their standard in North Carolina, and from thence in every direction, so that four of the Southern States soon became leavened with their doctrine, and great success attended their labors. These were called Separate baptists, and they had no creed except the Bible, and from the commencement of their labors in these States, until the date of the general union, the other baptists were called regulars.

The regular baptists made several efforts for a union with the Separates, which proved unavailing. The Separates offered their reasons for rejecting their overtures, and for a time stood aloof from them. But mixing with the regulars, and becoming acquainted with their doctrine and manners, they became more attached to them, and finally appointed a committee to consider the terms of union with them, and here follows their report: "The committee appointed to consider the terms of union with our regular brethren, reported, that they conceive the manner in which the regular baptist confession of faith, has been received by a former association, is the ground work for such union." The

manner in which that instrument was received now follows.

"To present the confession of faith from usurping a tyrannical power over the conscience of any, we do not mean that every person is bound to the strict observance of every thing therein contained, yet that it holds forth the essential truth of the gospel, and that the doctrine of salvation by Christ, and free and unmerited grace alone, ought to be believed by every christian, and maintained by every minister of the gospel. Upon these terms we are united, and desire hereafter, that the names of Regular and Separate be buried in oblivion, and that from henceforth we shall be known by the name of the United Baptist Churches in Virginia." This union having took place in Virginia, the parties in the Southern States soon followed their example, and thus, the name United Baptists bears date 1787.

Had the brethren believed that the Philadelphia Baptist Confession of faith was a bond of union, or test of fellowship, to which every individual must subscribe, they would not have give it up, for they had the power to retain it. A majority of the Separates, as much believed the Book, as the Regulars did. The Baptist church at large have not this confession of faith; the abstract of principles drawn up by churches and associations, for their own use, is a proof of it. But suppose they had adopted it, as a text book by which to understand the scriptures, still they are better off than their accusers, for one of the wisest men has said, "in the multitude of council, there is safety." This confession of faith, was first drawn up by the Baptists in England, then revised by the Philadelphia Baptist Association. Our accusers tell us that the scriptures are their rule; we grant that the scriptures are their rule; we grant that Mr. Campbell's interpretation of them is their rule and their only rule of faith and practice. It is said that creeds make sects, divide the body of Christ, and therefore ought to be put away. This is not true in all cases, for in most cases it is the sect that makes the creed, but in the case of Campbellites, the creed made the sect.

The Bible itself cannot unite all professed christians. For example, I will select two churches, one in the city of Nashville, the other in the city of New York. Both those churches are baptists, at least they are so in their own esteem. Both have no creed. Both receive the Lord's supper, every Lord's day. When the church in New York joined the association, she gave in a list of her doctrine as follows:—"Maintaining inviolably the important doctrines of three equal persons in the Godhead; eternal and personal election,

original sin, particular redemption, free justification by the righteousness of Christ imputed; the absolute necessity of the spirit's operation; efficacious grace in regeneration; the obligation of believers to attend to all the precepts of scripture, the final perseverance of real believers; the resurrection of the dead, the general judgment of the last day, the eternal happiness of the righteous, and the everlasting misery of such as die impenitent, the baptism of believers by immersion; and the independence of their respective churches." There is as much difference in the views of those two churches, as regards what the Bible teaches, as there is between their mothers. Jerusalem, which is above, is the mother of the one, and the water which is beneath is the mother of the other.

This church is under the pastoral care of the Rev. Archibald MacLay. He arrived in New York, from Scotland, in 1805, then an independent. After a lapse of three years, he and a number of his church became baptists, and have received since their organization, including the original members, six hundred and sixty-two by baptism, and one hundred and seventy-two by letter, making in all eight hundred and thirty-four. Their present number is about three hundred and fifty. Universal approbation of all the benevolent plans of the age in advancing the kingdom of Christ, obtains among the brethren, and for their promotion, they raised last year, more than eleven hundred and fifty dollars, besides meeting their current expenses, and paying off in the same period five hundred dollars of their church debt.—*Allen's Church Register*, 1833. There was in the city of New York, a Presbyterian church reformed until it is approved of all the saints. There was in the city of Nashville, a Baptist church (I hate to say) reformed, until it is approved of by none. I know of no association in this State, distinguished by the name "particular baptists." There is one in Kentucky, so distinguished. The baptists in the Western States are called Regulars. Between these two named, and the United Baptists, there is a visible fellowship. Between the United Baptists and the Separates of the present day, there is not a visible fellowship, and between both these, and what is called the reformed, there is just none at all. Of the Separates, or at least of some of them, I design to speak more particularly hereafter.

#### PHILADELPHIA BAPTIST CONFESSION OF WORKS.

Hard things have been said of their confession of faith. Hard things have also been said of the confession of the apostles. Rom.

III. 8. If it is a good rule to show the faith of a people by their works, the Philadelphia brethren will bear a good comparison. It has been thought by many, that the predestinarian system is a do nothing system. It may be so of those who believe it, without understanding it. But if the Philadelphia brethren understand the system, it is quite active. It is far from paralyzing human effort. Look at the Philadelphia baptist confession of faith, and some would imagine them to be very far to the North. Look at their confession of works, and some would imagine them very far to the South. And after all they may be very near the Jordan and Dan of primitive christianity. We are accused here with them, but the accuser and the accused, are very far behind them. They have been a missionary body, for about one hundred years. Their missionaries have been instrumental in planting and watering a number of churches in the Southern States. In whatever has been calculated to benefit mankind, and facilitate the progress of the gospel, they have been active, and so they continue to be.

It is feared that our working men here, will exert an improper influence, and will lead off from baptist ground. This has not been the case at Philadelphia. The baptists there have ever been laborious, and still continue about the same doctrine. There is not so much danger of leaving baptist ground, if we keep our eye continually on it. Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls, who continued steadfastly in the apostolic doctrine, and fellowship. This is baptist ground truly, and my fear is, that we shall never get to it. WHAT THE BAPTISTS IN TENNESSEE OUGHT TO DO.

I have been called to the houses of rich men, on funeral occasions, where they had fine dinners and spirits. I have said to them, that three feasts finished a man: one when born, one when married, and one when he died. I think that abuse is somewhat reformed.

About seven years past an association met near me, and I knew we would have a large company. I said to my wife, we will have no whiskey. "Wont that look very odd?" said she. Look as it may, we will have none. On Friday evening an old friend of mine, came to my house, and he was the last of the company who left me on Tuesday morning; however, before he left me, I must explain to him my strange conduct. I told him I had a purpose in it. He said he highly approved the plan. On the next year, I visited the association near him, he had a large company, but no

whiskey. Near to one of the meeting houses which I attend, there lives a first rate high land baptist, and he is rich; I told him of the above circumstances, and as an association would shortly meet at that place, he invited me to his house, and bring as many with me as I chose, and so it turned out that he had a large company. He spoke to me privately, saying, what shall I do, I have plenty of spirits in my cellar, and the company are welcome to it." I cannot advise you said I, but if it was mine, it should stay there: and stay it did. It is rare among us now, at associations and general meetings, to see the tables and sideboards covered with glasses and bottles, and sugar, and men invited to drink. I observed to a brother some years past, that I did not like to smell spirits on the breath of men, especially professors, said he "it takes but little to have that effect." Well thought I, if that's the case I'll quit it altogether, and so I have, and am as well without it.

There are three sorts of people in the West, who stand aloof from the temperance reform; the baptists, the drunkard and the roman catholic. I have often said that there was "no necessity for me to join a temperance society, for I was already in one." But I may have been somewhat mistaken, for a temperance society will promote temperance. There are in the baptist churches, many moderate drinkers, and some of these moderate drinkers may become moderate drunkards, and beside, this moderate indulgence in professors furnishes a pretext for others to be moderate drinkers, and some of them become sots. When the members of our churches, shall have duly considered the havoc that spirits have made, on the bodies and souls of men, on their reputation and fortunes, and on the peace and quiet of families, they will surely abandon their use and adopt entire abstinence, especially when the use of spirits to a well man, adds nothing to the health of his body, nor to the improvement of his mind. Let a church prevail on her members, to pursue this course, and she will then be a temperance society.

A minister on dying once, said he wished he had prayed more, such too may be our late wishes. One who knew the value of prayer, directs to pray, without ceasing, and our Lord requires men to pray, and not faint. David and Daniel prayed three times a day in their houses. The prayers and alms of Cornelius went up for a memorial before God. "Praying always with praise" is one of the pieces of armor, by which the strong holds of sin are demolished. Some of our brethren do not pray in their families. This is a dark spot and has a bad associate, Jer. X. 25. This is for

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 blessed 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. 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 inflammation 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 brilliancy 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—dazzles 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 fairest 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 sincere hearts to respond—"the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

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# THE BAPTIST.

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R. B. C. HOWELL, Editor.

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#### COMMUNICATIONS.

DIXON'S SPRING, 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 columns, 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 show 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 cognizance 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 authorize, 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 the 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 barrasing my neighbor without cause? Yes, and he would be discharged, and I taxed with the whole cost.

I have referred to these analogous 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