

But after that the kindness and love of God our Saviour towards man appeared not by works of righteousness which we have done, but according to his mercy he saved us. If works have no influence in procuring the divine favor when they are wrought, how can we suppose they could have any influence on the divine dearest? If they are destitute of merit when performed! and if after we have done all, we are taught to confess that we are unprofitable servants, can we possibly think that these works could be foreknown as meritorious considerations in the divine plan? If this supposition is correct, then the foreknowledge of God must be chargeable with error or mistake, and of course, it could be no foreknowledge at all. But after all, did God foreknow these things as performances of ours, without his immediate and special influence on our hearts? Or did he foreknow them as things he would operate in us by his Holy Spirit? Certainly, as things he would operate, as we have before proved. Then it will follow, that whatever good he foresaw in us, he beheld it not as native excellency, or acquired by us, independent of him; but as the fruit of his own Spirit in our hearts; and of course not meritorious on our own account.

By foreknowledge in our text, we are to understand that God from everlasting foreknew all those persons who would through his own divine operations on their hearts, seek an interest in his favor through Christ, and perfect holiness in his fear. I believe he had the most exact and critical view of their whole character. He knew the degraded state in which they would be born, the opposition of heart they would feel against receiving grace, and the plan of salvation through a mediator. I know, said he, that thou art obstinate, and thy neck is an iron sieve and thy brow brass; I know that thou wouldst deal very treacherously, and wast called a transgressor from the womb. But he also knew that in a day of grace and divine power, they would receive conviction of sin and repentance towards God and faith in our Lord Jesus Christ, and be disposed to glorify God in their bodies and spirits which are God's. It is inquired, what avails this foreknowledge? I reply, that God's exact and perfect view of the unfavorable part of our character while we were enemies to him by wicked works, proves that his plan of salvation is a plan of grace. For nothing but free and unmerited grace could design the felicity of such unworthy creatures as he foresaw we should be. But his perfect acquaintance with the unfavorable part of our characters, when we are the subjects of his special operations on our hearts, proves that his plan is a

plan of holiness. That holiness is its object or intention. That in this plan felicity is connected with and springs from holiness. This consideration brings us to the second question which we shall consider in our next.

Yours, &amp;c.

BARNABAS.

FOR THE BAPTIST.

MR. EDITOR—Your valuable periodical is received, and read by some of my neighbors, and much approved of by the better informed, and as much censured by the worse. The anti-effort Baptists disclaim it, calling it part Ashdod and part Ammon—speaking the language of neither—but coming nearer to the ranks of the Paolo, than that of the chosen party. I am of no sect, but subscription to articles of faith, but disclaiming all confessions and creeds, take the two covenants as the man of my counsel. Consider them quite sufficient for both faith and practice, without the other little books. Indeed, I look upon these latter as firebrands, quickly kindling the fuel of private opinions.

Your paper is much needed in this part of the State; and from the highly laudable manner in which you have commenced, its usefulness must become great. You seem disposed not to be drawn into controversy about the act of immersion, this is right. And sir, let me say to you, the remark drawn forth on Mr. Lawrence's presenting you with a copy of his sermon on baptism, (as it is called) in which you merely pointed him to Dr. Stewart's opinions is worthy of all praise. Paolo Doctors disagree.

Plain and palpable propositions need no defence—neither do those that are clearly made out—hence if a man was to come to me and commence controverting the rotatory motion of the earth, I certainly should wave an argument; but if he should call for information, I would point to the *Principia Naturæ* of Newton, or the more recent demonstrations of Herschel or La Place, and were I capable of using them as text books, I certainly would teach him.

The most of the Baptists in my country are anti-effort, believing themselves (as did the Jews) to be the chosen people of God. Well, suppose they are. Might they not, as did the Jews, yet become outcasts, by holding and propagating error? To do something right, and more things wrong, never gives a fair *pro contra*; therefore if a sect or part of a sect, practice immersion—and this I know to be right—and oppose all the benevolent institutions of the day; such as Tract, Bible, Missionary and Temperance Societies—aye! and Sunday Schools too, their immersion won't save them. In conclusion, believing an effort

Baptist to come nearer the standard than any body else—if his efforts be directed as your paper seems to indicate—I shall, therefore, cast in my might in favor of the Baptist; and would say to you, go on as you have begun, and an enlightened and religious community will sustain your paper.

APRIL 24, 1835.

NO SECTARIAN.

FAVETTE CO. TEN. April 8th, 1835.

DEAR BROTHER HOWELL—Your paper has been received. I am well pleased with it. The Baptist is a welcome visitor in my family. For it, I thank you.

Permit me to suggest the propriety of your appointing an agent in this county to receive subscriptions for your valuable paper. I think I could assist such agent this year on both sides of the line, (i. e. from Mr. and Ten.) as I live immediately on the line, and expect to travel this year and preach in the Chickasaw and Choctaw nations, under the patronage of the American Baptist Home Mission Society, which has recently forwarded me a request and an appointment to that field of missionary labor, which I have, in my old age accepted. So I have shook my withered limbs and said here am I, send me. May the Lord of Hosts give me strength proportioned to the undertaking. Many, very many Baptists are pouring into these nations, from all quarters, and some from among all those unhappy divisions which have rent themselves off from the United Baptist churches. This will probably give me more trouble than any other obstacle I may have to meet in gathering and establishing churches. I know the Lord is able to help me, therefore, I venture forward in view of all the difficulties which present themselves. I am yours in the bond of Christian love.

JEREMIAH BURNS.

Will brother Burns please act as an agent for our paper himself, or obtain the services of some brother in that quarter? He will greatly oblige us by so doing.—EDITOR.

## HYMN BOOK.

THE UNITED BAPTIST SELECTION OF PSALMS and HYMNS and SPIRITUAL SONGS, compiled with great care for the use of the Baptists in the United States, by a member of the United Baptist Church in Nashville, Tennessee. It contains nearly three hundred pages, handsomely bound, and will be sold at the very low price of Fifty Cents.

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## THE BAPTIST.

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VOL. I.

NASHVILLE, TENNESSEE....JUNE, 1835.

NO. 6.

## RELIGIOUS.

*Proceedings of the adjourned meeting of the Tennessee Baptist Convention, convened at Sweet Water meeting house, Monroe county, East Tennessee, April 2d, 1835.*

Introductory delivered by Elder James Kennon, from 19th chapter and latter part of the sixth verso of Revelations. After a short recess, the meeting came together and was opened by prayer by Elder Elijah Rogers, and proceeded to appoint Elder Elijah Rogers, Moderator, John Hillman, Treasurer, and John Scruggs, Clerk, pro tem.

On motion, the Convention was moved by Elder P. S. Gayle, with some additional remarks.

On motion, an opportunity was given to those who wished to become members of the Convention.

A letter was handed in from Warrensburg church, by her messengers J. Scruggs, J. D. Smith and J. McMellion, with a contribution of \$10 56.

A letter was received from the East Tennessee Association, by the hands of her messengers Elders Daniel Buckner, Robert Sneed and John Selvidge, praying to become auxiliary to the Convention, on the condition that they have the liberty of nominating their own traveling ministers and disbursing their funds, which was granted.

This Association have appointed Elder Daniel Buckner their traveling minister and agent for four months to labor part of his time in the destitute parts of Green and Washington counties and the balance in whatever parts of East Tennessee he may think best calculated to promote the object of the Association. This Association has for its object the more extensive circulation of the gospel in East Tennessee.

Their present funds are forty-one dollars 874. They allow brother Buckner 15 dollars per month.

On motion, appointed brethren John Hills-

man, Wm. Morris, Thomas L. Halo and James Kennon, with the Moderator and Clerk, a committee of arrangement.

Then adjourned until 10 o'clock to-morrow.  
April 4th, 1835.

The Convention met according to adjournment. The Moderator opened the meeting by prayer.

On motion, the committee of arrangement was called upon, whereupon they reported the arrangement which was received, and the committee discharged.

Then was called up the arrangement of the committee.

First. Called for the report of Elder Samuel Hillman, agent for the Convention, whose report was then read and received and ordered to be annexed to the minutes.

Secondly. Called for the report of Elder William Billue, who was appointed a missionary, to labor under the patronage of the Convention, whose report was read and received and ordered to be annexed to the minutes.

Thirdly. Called for the report of any other person who may wish to report to this adjourned meeting of the Convention; at which time Elder James Kennon made a report, which was received and ordered to be annexed to the minutes.

Fourthly. Called for the report of the executive committee, whose report was read and received and ordered to be annexed to the minutes.

Fifthly. Called for the Treasurer's report, which was read and received, and ordered to be inserted.

Sixthly. Recommended the printing of the minutes of this meeting which recommendation was adopted.

The Convention ordered 1000 copies to be printed, and requested brother Bradley Kimbrough to superintend the printing and distribution of the minutes, and present the account to the committee for payment. Brother Kimbrough agrees to comply with the request of the Convention gratis.

On motion, adjourned until four o'clock.

The Convention met according to adjournment.

Agreed that our next adjourned meeting of the Baptist State Convention for East Tennessee, be held at Warrensburg meeting house, on Friday before the first Lord's day in April, 1836.

Agreed that brother Elijah Rogers preach the introductory and brother Bradley Kimbrough be his altar-keeper.

Resolved, That the thanks of the Convention be tendered to Sweet Water church and vicinity for their hospitality and friendship.

The Convention then adjourned with prayer by the Moderator.

Signed by order of the Convention.  
E. ROGERS, Mod.

J. SCRUGGS, Clerk pro tem.

## APPENDIX.

EAST TENNESSEE, April 5th, 1835.

To the Tennessee Baptist State Convention when in session at her called meeting, Sweet Water, Monroe county.

DEAR BRETHREN—I have omitted to render a succinct account of my labors as agent for the Convention for the Corresponding Secretary at the expiration of the time of my appointment, believing it would be better to make it at the called meeting of the Convention. Since the time of my appointment I have labored 120 days, traveled 1200 miles, attended 24 church meetings, visited 600 families for religious conversation, visited 3 Sabbath schools; baptized 6 persons, administered the Lord's supper twice, assisted in the ordination of one minister, preached 100 times and delivered 44 lectures explanatory of the objects of the Convention. The winter has been very unfavorable to missionary operations, and I really question the propriety of the Convention appointing agents and missionaries to labor in the winter season. I brought on myself an inflammation in the tonsils of the throat, by travelling in the extreme cold winter that is past, that came near taking my life, from which I am just recovering. I feel that nothing has been done for in



diffusing information or making collections in comparison with what might have been done, had it been summer. Most of our meeting houses are open, destitute of stoves and uncomfortable, consequently congregations are small in the winter season. There exists in some places considerable opposition to our Convention, mostly for want of information, which has caused me to use more exertions in disseminating light than in making collections, believing collections would be made to a greater advantage when the effort is better understood, and in many places where I might have made small collections I omitted to do it on that account. An overwhelming majority of our denomination who have examined the subject, are favorable to the Convention, and I hope the time is not far distant when the Baptists of East Tennessee will not only supply their destitute regions with the gospel, but do something more than they have done for the spread of the gospel abroad among heathen lands.

The brethren in this end of the State have formed an Association, as you have already learned from the Monitor. I attended the called meeting of the Association at Madisonville, and am happy to say a working spirit pervaded the meeting. They have agreed to represent themselves in the Convention by delegates and letter and become auxiliary. They have appointed Elder Daniel Buckner their traveling agent for four months at \$15 per month, to spend part of his time in the destitute parts of Green and Washington counties and the balance in whatever parts of East Tennessee he may think best calculated to promote the interests of the Association. The object of the Association is the more extensive circulation of the gospel in East Tennessee. The Warrensburg church, Green county, will represent herself in the Convention by letter, delegation, donation, &c.

S. LOVE.

EAST TENNESSEE, March 10th, 1835.  
To the Baptist State Convention when in session at her called meeting, Sweet Water, Monroe county.

I would inform you that agreeably to an appointment sent to me by the Baptist Convention of Tennessee, so I have endeavored to act. Commenced the 22d of November last, and rode and preached until the 2d of this instant, or 31 days. Rode 754 miles, preached 160 times, lectured 7 times. I took four tours to Campbell county, three weeks each. I baptised only one. The circumstances of my tour are as follows:—In Blount county nothing very particular took place. Some said they did not like the Convention, and others said they were well pleased with

it, but I found that the more they became acquainted the better they were pleased with it; and I also found those best informed with the object of the Convention, were generally of opinion that it was right. In Campbell county it was much the same way as it respects the good that was effected by my labor—circumstances are all that we can learn from. In Blount I think I, in some degree, was made instrumental in healing some unhappy divisions that existed among the brethren. In Campbell county the Lord poured out his Spirit in abundance; the first meeting I had there was a cold and lifeless time, and it was so in many places during my first tour there, and I believe the cause was the opposition the brethren practised against the Convention, but God's Spirit was present to aid and carry on his work over the head of all opposition. At my second arrival there, the brethren and sisters appeared glad to see me, and almost every appointment, we could say of a truth the Lord is here. At one meeting all the unconverted except two, came forward to join in prayer, at another time all came to join in prayer. This is a destitute county of Baptist preaching, and I hope they will not be forgotten by the Convention. When I hear some saying the Convention is not a good plan, I think if there had been no Convention, would I have gone to Campbell county to preach, and if I had not gone, would there have been the same impressions on the people? I also received some donations. I desire an interest in your prayers. Yours in gospel bonds.

WM. BILLUE.

To the brethren who compose the adjourned meeting of the Tennessee Baptist State Convention now in session at Sweet Water, Monroe county.

DEAR BRETHREN:—The undersigned would beg leave to represent to your body, that through instructions from the Corresponding Secretary of the Baptist Home Missionary Society for M. S. I was induced to accept an appointment from that body to travel and preach six months. I commenced the work on the 12th of December last. After preaching one month, the fever broke out among my family and relations, and such was the extent of affliction that I was obliged to wait on the sick about six or seven weeks; and although I was not at that time a member of your body, the nature of my appointment required me to work for your interest. I can only regret that I have only been able to ride 500 miles, preach 50 sermons, visited a number of destitute neighborhoods, delivered twenty lectures explanatory of the Convention's effort. I find the cause advancing and do believe that, novel as the experiment may

seem that the novelty of gospel support, arises from the fact of our great removal from primitive things.

I know it is my duty to report to New York a missionary to the destitute. I thought it rather my duty to labor for the dissemination of gospel light in the destitute public collections. In conclusion, I am only sorry that I have done so little. I do hereby make and offer to your body those little toils and privations as a small donation in testimony of my attachment to the cause. Yours in gospel bonds.

J. KENNON.

APRIL 4th, 1835.

Report of Executive Committee.

Your committee, J. Hillsman, Wm. Morris, H. L. Hale, E. Rogers, P. S. Gayle, beg leave to report that we have directed the Treasurer to pay the traveling agent, S. Love, 80 dollars, Wm. Billue, missionary, 60 dollars, according to the appointment of the Convention. We have requested Wm. Billue to continue laboring three months longer in East Tennessee, part of his time in Campbell county, and that he shall be allowed 20 dollars per month.

On Saturday and Sabbath the word preached was attended with the Spirit of the Lord. The souls of the children of Zion were made greatly to rejoice with the Redeemer. They could well exclaim with the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." They did truly feel "that it is a good thing to give thanks unto the Lord, and to sing praises to the most high. To show forth his loving kindness in the morning and his faithfulness every night."

Several anxious inquiring souls came forward desiring an interest in the prayers of Christians;—the friends of Christ prayed for them, mourned with them and rejoiced in the Lord. "O praise the Lord all ye nations, praise him all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord."

FROM THE CHRISTIAN WATCHMAN.  
ENGLISH DEPUTATION TO AMERICA.

It is with much satisfaction that we announce the arrival of Rev. Dr. Cox and the Rev. Mr. Hoby. They sailed from Liverpool on the 1st of March, and arrived in New York on the 9th of April. In the London Baptist Magazine for March, we find the following notice of a meeting which was held preparatory to their embarkation:

"On Thursday evening, Feb. 10th, a very numerous and interesting meeting was held

in New Park street chapel, Southwark, for special prayer, preparatory to the departure of our brethren, the Rev. Dr. Cox and the Rev. J. Hoby, to represent the British Baptists in the Triennial Convention at Richmond, Va. on the 27th of April next. The Rev. C. Room presided. Addresses were delivered by the Rev. E. Steane, on the advantages arising from such a deputation; the Rev. C. Stovel, on the spirit which should distinguish the present undertaking; and the Rev. Dr. Cox, on the manner in which the deputation propose to discharge their duties. Prayers were offered by the Rev. Messrs. Dyer, Giles, Thomas and Carey."

We bid our transatlantic brethren a most hearty welcome. While among us, may they every where be received with that consideration—with that hospitality and warmth of christian affection that is due to them and the very respectable portion of the christian church which they represent. We would have them see us as we are—the lights and the shades in our character; our faults as well as our virtues; our advantages and our disadvantages. We would have the intercourse carried on, both on their part and on ours, in the most unbending familiarity of christian affection. In no other way, if we understand the design of their deputation, can their object in visiting our shores be accomplished.

The intercourse between the Baptist denomination in England and their brethren in this country, for a number of years past, has been quite too limited; much more so, we are inclined to think, than formerly, when the denomination in this country was much more circumscribed than it now is. It recently came to our knowledge, that Dr. Gill, of London, and Drs. Manning, of Providence, and Smith, of Haverhill, were in constant habits of correspondence. We recently had in our hands a letter from Dr. Gill to Dr. Smith, written in the 70th year of his age. Our course has been just the reverse of what it should be. As the denomination, on either side of the Atlantic, increases, our intimacy should increase. Every circumstance in our condition invites to this—the similarity of our faith and practice; the very great and increasing facilities of intercourse between the two nations; and above all, our united efforts to send the gospel to distant lands. Our English brethren, in their missions in

the West India islands, have come near to us, and must necessarily, on that account, have more or less intercourse with us. In our missions to France and Germany, we have gone near to them. And we are united in the effort to carry the gospel to India. Our mission in India sprang, in some sense, from the English mission at Calcutta. Mr. Judson and his wife, it will be recollected, were baptized by the brethren at that station, and received their first instructions from them as Baptist missionaries. And it seldom occurs, that we send a missionary family to Burmah, who are not refreshed on their passage by the hospitality and friendly intercourse of their brethren at Calcutta. We, therefore, regard this deputation of our English brethren as a circumstance of very great importance; and the object which Messrs. Cox and Hoby have in visiting us, as being one that is every way desirable both to them and to ourselves. And we cherish the expectation that these advances on the part of our English brethren, will be most heartily reciprocated.

The following article from the New York Baptist Register was penned by the editor of that paper with immediate reference to New York affairs, but it is as good in the Valley as in New York.

#### THE MISSIONARY CAUSE.

A venerable missionary, with whom we had an interview, informed us that, in the course of his recent tour, he fell in with a church which had been so infested with the anti-missionary spirit, that they were ready to dismiss him without imparting any thing in support of the good cause. However, being simple-hearted brethren, who had been imposed upon by the insinuations of prejudiced and designing men, they had embraced the idea that it was wrong for them to give anything, and they very properly asked him for his reasons why they ought to give. This gave him a fine opportunity to advert to the condition of this country in its early settlement, and the effect of missionary labors among the people, and to show them, that the first planters of Baptist churches in the western part of the State of New York were the devoted men who encountered the pelting storms of rain and snow, and swamps and sloughs, and obscure paths of the forests, to meet a little assembly in this place and another in that, collected in log cabins to hear

them tell the way of salvation; and to point them to many of the present pillars in Zion, as the fruits of missionary labor. The noble zeal of Irish, of Butler, of Hosmer, and many others, who were pioneers in the Baptist cause in western New York, and their successful labors, need only to be mentioned in confirmation of these facts.

The result was, that he obtained the candid hearing of these brethren, and the facts were so convincing that they altered their original determination, and made him a generous contribution. So it would be with the true lovers of Jesus Christ everywhere, if they could only be relieved from the prejudices in which blind teachers have involved them, they would find the claims of the mission cause, and most other christian charities, irresistible.

It is a most afflicting circumstance to reflect on, that so many of the lovers of the Saviour fail to examine the arguments all round before they subscribe to the principles of the opposers of benevolence. They hear a few of their carpings, and are carried away with them. Nothing is easier than to cast aspersions on the best enterprise in the world. There are many imperfections in all the plans and conduct of men, but they are so excellent, and eagle-eyed fault-finders, can pick out an abundance to carp at and turn to a good account in prejudicing the judgments of the incautious. This defect and that defect is brought up and magnified, until the whole seems, in the view of such, to be utterly reprehensible and unworthy of support. If it be that of a missionary society, the organization is condemned, because it may embrace others, who are willing to contribute to the object, besides church members—as if any great number of the enemies of the gospel could be induced to contribute so liberally as to secure them the control in the executive board? Where in the world are such friendly enemies to be found? In all the charitable enterprises in which Baptists have engaged, have they ever been known?—never. And, to look at the subject fairly, would it not be a matter of joy to find such persons stepping forth for the overthrow of their own cause?

But what would be their object? Self-interest, or self-promotion are the motives which guide wicked men; and the former of these cannot possibly be advanced by giving any considerable sum to the missionary cause:



at least, we would wish to set no man a harder task than to put him to the labor of making them think so. To get rid of an applicant they might give him a dollar or two, but to further the cause of the Saviour no considerable sum could ever be obtained. But, in regard to personal elevation by office, could there be any such thing in a worldly man?—Assuredly not. Such a person likes promotion to worldly honor among carnal associates, but you could hardly make such an one more uncomfortable than to place him among the lovers of the Saviour, to plan and operate for the best advancement of his kingdom. Such men are entirely out of their element here; and if, by any accident, they should be caught in such an evangelical board, they will never expose themselves to the torture of a second sitting. No, no: they would rather double their donations to get rid of such an hour than add one dollar to enjoy it.—With all that we have ever known of the history of our missionary societies, we have never heard of an instance of a man of the world giving a dollar to enjoy a place in their direction. A most miserable bugbear is here raised by anti-missionary men against those institutions, which sober reflection must certainly dissipate, and which they themselves cannot possibly credit, if they are in any measure acquainted with their operations.—The aid which is rendered to these charities is almost altogether by the professed disciples of Christ—except in a few cases, where these friendly to his cause, but not professors, contribute a small amount in its behalf—and this is small, indeed.

But objections are still further raised, because of the appellations given to the officers, as presidents and vice presidents. These names are certainly of but little consequence, and not more than that of moderator or chairman in any other assembly; and those who are puffed up by such distinctions as these must be very weak-minded, indeed. Should such weakness exist in the minds of any, it would make the individual an object of pity, but would afford a slim argument to oppose the society. These officers are for the convenience of the body, and they are distributed in various parts of the State, that in the meetings of the different boards there may be a quorum. In our convention they make part of the direction: and as the number of directors is limited to thirty, the number of

officers is necessarily large to secure a quorum at the quarterly meetings which are held sometimes in this place and sometimes in that, as the interests of the society and the wishes of the churches may seem to guide. The efficient action of the convention is the matter considered in the choice of those individuals. Their character and standing, their influence, the wishes of brethren in the region where they reside, and their personal activity, are all examined in the selection: and the wisdom of such conduct even the enemies of the mission cause cannot possibly look at, and, with any propriety, impugn. If some of these officers should be puffed up and occupied more with the imaginary honor than the pleasure of serving the master, the convention have only to lament their mistake, as well as the weakness of such brethren, and rectify their error at another election. But instances of this kind must be rare; for too many of these officers are so indifferent to the distinction, that they seldom afford their presence at any meeting of the board, or think of it sufficiently to make an effort in its behalf. Numbers, again, shrink from the service so much that they not unfrequently request the substitution of others in their place, and many are absolutely so indifferent about the honor, (though by no means regardless of their appointment, at the end of six months they cannot tell you whether they are officers or not: and what applies to the convention applies to all other similar institutions. So much for the weak objections made against our missionary association.

If they, however, should be termed valid, and suffered to prevail, they would go equally to the subversion of our associations, and even our churches. We have moderators, corresponding secretaries and treasurers, in our associations, and deacons, clerks and pastors in our churches, who are as liable to be tinctured with the pride of station, as presidents and vice presidents of missionary bodies; and because human beings are subject extensively to this sinful infirmity, shall our associations be disbanded? Even the opponents of missions would not venture such a proposal. And yet not one of these blind guides, who has ever scrutinized the conduct of ministers, of deacons, moderators and other brethren elevated to some trusts, but

has occasionally discovered in several, aye, in many of the redeemed of the Lord, the unhappy evidences of this ingredient in their composition. And let us go eighteen hundred years back, and we find, even among the little band of choice ones, who were the companions of personified meekness, a con- going on about supremacy of rank; and yet the master did not spurn them from his presence, nor refuse them the honor of spreading the gospel. Now, all we ask of brethren, who have become prejudiced against the Baptist missionary convention, or any other of the cruel aspersions of bitter foes is, to examine the matter in the light of the few short arguments we have just presented; and if they do so, we must think that the candid among them will dismiss their apprehensions, and like the dear brethren who listened to the convincing arguments of the venerable missionary mentioned at the commencement of this article, come up to the help of liberal philanthropy, and rejoice likewise to impart a portion of what the Lord has given them to its support. If we abandon every benevolent enterprise where imperfection or pride is attached to the conduct or character of a part of its projectors, we may as well go to sleep and dream away the rest of our lives, for all the benefit we shall ever render our ruined, perishing fellow-beings. Pride and vanity pertain to our nature: rebuke them, but do not, for mercy's sake, paralyze the blessed instrumentality that would weaken and destroy their influence.

#### PROFESSOR EATON'S INAUGURAL ADDRESS.

We have received a copy of this able and eloquent publication. It is elegantly printed as well as beautifully written. We have only been able to peruse part of it, from which we make the following extract.—N. Y. B. R.

"We ask, then, what shall be done that we may fairly meet and successfully oppose the enemies of truth? Can we reasonably hope for success when the enemies of the living God are led on by unskilful leaders, ignorant of the nature of the weapons, of the strength and wiles of the adversary? Can ignorance cope with learning and skill? Can mental imbecility stand before the strength imparted by discipline and experience? Can rude and undisciplined minds successfully grapple with minds of educated power, long trained to the business of thinking and reasoning?

True, it has pleased God sometimes to give large success in his cause to individuals of comparatively feeble powers. But it is a vain hope that God will bless ignorance and mental indolence. As well might we look for abundant crops from fields unploughed and lying waste. The Church in this day would be quickly given from the earth, if her ministers were generally ignorant and inferior men. The general intelligence and high intellectual character of the age and nation, the learning and ability of errorists and infidels, imperiously demand that those who stand up in God's name, to plead the cause of truth, should "in understanding be men," no way inferior in energy and discipline and intellectual furniture to their adversaries. They should be fully able to convince the gain-sayers. And this is no easy task. They are not to be reached by mere assertion, however true and oft repeated. Dogmatism and denunciation fall powerless upon minds accustomed to think and reason. They will not even listen to mere tyros in knowledge and striplings in intellect. When one of this order presents himself before them to plead the cause of God, their acute discrimination quickly takes the dimensions of his cause; and, expecting neither instruction nor entertainment, they close their ears to his message. Many of these individuals have formed systems of their own, splendid as they are false, and fortified by bulwarks of sophistry which they deem impregnable. They would fain make us converts to their system, instead of adopting ours. Now, he who would do these men any good, who would even gain from them a candid hearing, must come forth in the power of a cultivated intellect, as well as in the more awful power of faith. He must show himself master of his subject—must bring forward and marshal his mighty reason—establish his positions by irrefragable proof—and, by resistless demonstration, rive their systems into fragments, and sweep clean away their "refuge of lies." These men must be met and overthrown by sound and fair reasoning. And this is the appropriate office of the Christian Ministry. They must be qualified to discharge it with fidelity. In a day when "many are running to and fro, and knowledge increasing," the number of such men are greatly multiplying—men of powerful and cultivated, though sceptical minds, who bow to no authority but

the supremacy of mind. By reason of their superior intelligence they have a commanding influence in a community rapidly advancing in science and general information. An illiterate or incompetent ministry could stand no chance with such men in a contest for moral influence over the minds of a thinking people."

NASHVILLE, JUNE, 1836.

#### EDITORIAL.

##### A WORD TO THE MINISTRY.

Ministerial support is a subject which, at the present time, elicits much attention in the Church in Tennessee. On this matter, the law, by which we are bound to be governed, as respects the duty, both of the Church and of the clergy, is plain and explicit. The same authority which binds the Church to support, comfortably and entirely, those who preach the Gospel, requires the Ministry to give their whole time and talents to the work. The obligation is reciprocal.

Every one who is called of God to labor in word and in doctrine, is required at whatever hazard, to give his whole time and attention to the Ministry. This truth no one at all acquainted with the word of God, can for a moment doubt. The instructions of our "Give attendance to teaching, to exhortation, to doctrine; neglect not the gift that is in thee, &c. Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all." This was the commandment of the Lord to Timothy; but the duty of Timothy, as a Minister, is the duty of all Ministers now, as well as formerly. "It is not reason," said the Apostle, (Acts 6 c. 2 v.) "that we should leave the word of God and serve tables."—"We will give ourselves continually to prayer and the ministry of the word." These examples form a law for our government in this particular. "Be thou," said Paul to Timothy, (1 Tim. 4 c. 12 v.) "an example to believers, &c." And in another place, (Phil. 3 c. 16 17.) "Let us walk by the same rule; let us mind the same thing." "Brethren," continues the apostle, "be followers together of me, and mark them that walk so, as ye have us for an ensample."

If these Apostolic examples and admonitions are to be scrupulously followed by all Ministers, in every age, and we presume no doubt can be felt on that point, the question naturally suggests itself, how are their temporal necessities and those of their families to be supplied? As it regards their own care for these things, Christ said to his Apostles,

"take no thought for the morrow, what ye shall eat, what ye shall drink, — nor what ye shall be clothed." Our dying Redeemer bequeathed the support of the Ministry to the care of his Church. Not to one department of the Church located here and another there; but to his Church as a whole. Nor does he give to one Minister and not to another the privilege of being supported. But the whole Church, wherever located, are bound to support the whole Ministry, whatever may be the field of their labor. The latter are required to give themselves continually to prayer and the ministry of the word; and the former to see to it, that they that preach the Gospel, live of the Gospel. These principles we believe are by the plain and intelligent, universally admitted, and strange to say, universally disregarded. The Ministry refuse to give themselves wholly to prayer and the ministry of the word; and the Church as a consequence decline the provision that they live of the Gospel.

In relation to some other points, our brethren are vigorous defenders of principle. They insist upon the strictest obedience to the letter of the law. When their members fail to comply with obligations much less plainly defined in the word of God than the duties we have pointed out, their delinquency is visited by the discipline of the Church, and the offender is either reduced to order or cast out as unworthy a name and a place in the house of God. With regard to the subject now under consideration, the opposite course is adopted. Like the antislaverys, "they have all gone out of the way;" and none remain either to censure unfaithfulness, or cheer on to duty their fellows in the path of righteousness.

How are we to account for the contradictions and inconsistencies that prevail on this subject? Is the sin of neglecting to sustain her Ministry to be charged exclusively to the Church, or are we to look to some other quarter for the source of the evil? It is the fashion, we perceive, to charge the whole blame on the Church. The late Conventions at Bethesda, assumed this ground; and their language was only a repetition of the sentiments uttered in all the essays, private disquisitions and public discourses we have heard or read on the subject.

Let it be admitted that the Church has withheld a support from the Ministry. They have done so (we judge) because the members have refused to give themselves continually to prayer and to the ministry of the word by which an involuntary, but correct inference has prevailed, that they have forfeited the title to be supported by the bounty of the Church. Besides this they are perpetually



plod with harangues against money, salaries and paying preachers, until some weak minded brethren, forgetting what Christ has said and listening only to their Ministers who, on this point, preach a doctrine exactly the reverse in all respects of that maintained by the Saviour and his Apostles, connect in their mind with the mention of money, all the curses of Achan in the camps of Israel. These, and not that our brethren generally are naturally covetous and miserly, are the reasons why the Ministry are not sustained.

Would our preachers go forth and do their duty like men of God, he would cause them to be supported; and as to the Church, were she properly instructed, she would do her duty nobly. It is not in the hearts of Tennesseans to draw back in such a cause. A more generally high-minded, honorable and benevolent people never existed. Most of our citizens have in their power to do much for the accomplishment of this object. A larger proportion of them than is usual, in this, or perhaps any other country, are wealthy. Our soil is so luxuriant, our climate so salubrious and our markets so convenient, that a very little prudence, with industry and economy must secure wealth. It cannot with propriety be said that any are poor. Tennesseans are not the men to cling with convulsive eagerness to their gold. The Baptists as a class are not naturally inferior in any respect to their fellow citizens of other denominations. When convinced of their duty to sustain the Gospel, they will not hesitate. The Ministry, of other denominations, so far as we know, have no reason to complain. The evil exists it appears, only among the Baptists.

Our preachers complain that they are not supported. Now, the great body of our Ministers, we sincerely love. We have every reason to love them; not only because they are Christians, but because we have received at their hands a thousand kindnesses. We have never in our ministerial or Christian course been at variance, for a moment, with any minister. None can feel more leniency towards their, perhaps, "unavoidable failings and imperfections." We know well how to sympathize with them in their sorrows and discouragements, and disappointments, and toils and sufferings, because we have felt and do feel them daily. We can correctly, we trust, estimate with regard to support, although never ourselves subject to the disadvantages, in this respect, of some of our less favored brethren, the delicacy of the position they occupy. Our affection and high estimation of our brethren in the ministry will not, therefore, be questioned, when we say, that if under existing circumstances

they are not supported they have no right to complain. The Church entertain a horror of paying preachers. This feeling has been carefully instilled, from what motive we may hereafter inquire, by the Ministry themselves. Do not many of our Clergy, and those by no means of the smallest influence, often point their sermons with the keenest ridicule of which they are capable against Ministerial support? What is more common than to hear the most withering sarcasms uttered against these "hirelings"? Surely these brethren wish the Church to believe what they taught them to be true. If they withhold from them a support altogether, they only evince their confidence in the verity of their instructions from the pulpit. It is generally the case that the good sense of the people corrects, in part, the errors of the pulpit and occasionally a brother takes the Minister out behind the church or into the woods, or behind the barn and gives him a dollar or two; otherwise he drags on a few years and intimating that he receives nothing he leaves the church. The question may be asked with propriety, have our Ministry taught the Church correct doctrine on this subject? If they have why do they complain when the Church adhere to the principles they have inculcated? If they have not the remedy is obvious. Let them magnanimously retrace their steps, give themselves, as God requires, "continually to prayer and the ministry of the word," and teach the people "all things whatsoever we have been commanded to do, and the scene will soon change; the wilderness and the solitary places will be glad for them, and this moral desert begin to rejoice and blossom as the rose.

"Hireling," is a term of reproach often used in Tennessee to affect those Ministers who inculcate the duty of supporting the Gospel, and especially the Ministry of other Churches. And indeed, so great generally is the hostility of our Church towards the Ministry of other denominations, that because they receive a support, it has been intimated that our brethren think this a sufficient reason for them to preach against the practice. We are not ourselves of this opinion. Other surmises also, do not meet our approbation. Such for example, as that our brethren oppose the Convention because they love money so deliriously, and suppose that if the Convention is sustained it will take a little gold directly or indirectly out of their own pocket. We do not ourselves shrink from the epithet of hireling. It is a term used by our Saviour and applied to his Ministers. He approbates the term, and condemns no hirelings but the false Messiahs which at various times made

their appearance. This position will be fully sustained if you examine the Gospel of John; particularly the tenth, and some other chapters. Christ says, speaking of the support of his Ministry, (Luke 10 ch. 7 v.) "the laborer is worthy of his hire." And Paul referring to the same subject, repeats nearly the same language. (1 Tim. 5 ch. 18 v.) "The laborer is worthy of his reward." All Christ's Ministers, therefore, as respects temporalities, are hirelings! Who hires them? The Church! so do what! To preach! Paul says they are to be rewarded, with temporal rewards, for preaching, having deserved this by imparting to their employers of their spiritual things. Did Paul so act! Yes.—Paul belonged to the odious class of "salary preachers." However he might under particular circumstances have labored with his own hands, he usually acted the "hireling." He tells us himself, and doubtless, under the direction of the Holy Spirit, for the government of future churches and Ministers; for if it had not been of infinite importance, it would not have been recorded in the New Testament, that from one Church he received wages, and when, from another, he declined a salary, he affirms that he did wrong and asks them to forgive his error. (2 Cor. 11 ch. 8 v.) "I robbed other churches, taking wages of them to do you service." (2 Cor. 12 ch. 13 v.) And repeating the same facts, he says, "for what was it wherein ye were inferior to other churches, except it be that I myself was not burdened to you? Forgive me this wrong." But our brethren are now afraid to preach this doctrine, though commanded by Christ to do so, and encouraged on to obedience by the example of the Apostles. To save their own popularity they expunge from their Ministry a part of the Gospel. Should they not be more afraid to offend God, and bring misery upon themselves by withholding or perverting his truth, on any subject, than to displease men, or injure their own reputation, by urging upon the Church an unwelcome duty? Has it come to this, that, in the Baptist Church, a Minister, for preaching the truth, must be put down, or lose his reputation and influence!!

If any apology for the present state of things can possibly be admitted, it will be found in the prejudice transmitted to us by our immediate predecessors in the Church, and their well meant, but injudicious efforts in a good cause.

We cannot now enter into the history of the events to which we refer. We will merely remark, that in the Atlantic States, from which either we, or our fathers emigrated, and especially Virginia, under their colonial

dependence, a system of religion was established by law, to which every citizen was bound under penalty of severe fines and disabilities to conform. To administer this odious "form of godliness," a set of wicked, horse-racing, card-playing and drunken priests was fastened upon the community; and our fathers were taxed by the civil authorities to maintain their establishment. They could not however, be thus, during a long period, fettered in their rights. They broke the iniquitous bonds, and bravely, and with a perseverance which no dangers could turn aside, and no discouragements intimidate, attacked this polluted abomination, determined, with the help of God, to brake it down. The religion of the State, though professedly regulated by legislative enactments, was managed by the clergy, and their minions bore peculiarly hard upon the Baptists. Many of our brethren were immured in jail, corporally punished, and heavily fined because they would not conform to a corrupt State religion. Among the many which might be cited, we will quote but one law of the Colonial Legislature to illustrate our statement. (Henning's Statutes at large, vol. 2. p. 165.) "Whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical inventions, refuse to have their children baptized: Be it therefore enacted by the authority aforesaid, (the Legislature of Virginia) that all persons who, in contempt of the divine sacrament of baptism, shall refuse, when they can carry their child to a lawful minister, in that county, to have them baptized, shall be amerced two thousand pounds of tobacco; half to the informer, half to the public."

To overthrow this iniquitous and proscriptive engine of priestly domination, no effort was left untried. Together with its other attributes, the salaries of the established clergy were assailed; not certainly, because our fathers did not believe it right to support a Ministry called of the Lord to preach the Gospel, nor with the least intention of giving an impulse which should lead to the present state of things; but because it was preposterous for such men as they were to be upheld as preachers of the Gospel. Some of our brethren with the best motives, but who like Abimanz, however, did not so well understand their message, began to preach, not only against those State regulations which put the religion of the subject in the hands of his governors to be modelled at their will, and which to the plains, is so just a cause of offence, but also against all salaries for preachers, and finally against all Ministerial support.

We have here another instance, illustrating the fact that when the mind becomes unsettled by whatever means, the transition from one extreme to its opposite, is most natural and easy. Forgetting the difference between a herd of ungodly pretenders and the body of the legitimate Ministry, called of God to the work, the friends and supporters of true religion, began to treat them, in this respect, all alike. This manner of preaching was popular. The Lord smiled upon such efforts, and the Babel they opposed fell to the earth, but still the same preaching was continued, and the effect was long felt in Virginia of their want of distinction between the evil they opposed and the good they desired to accomplish. On the other side of the mountains the Church has now generally returned to first principles. But the receding wave still agitates the west. The Church here, except in a few instances, still retains her prejudices, for the obvious reason that a large majority of her Ministry still teach the people improperly.

All our Ministers in Tennessee, do not now preach against Ministerial support, but most of those who do not, pursue a course little less injurious. Some say not a word on the subject, forgetting that to hesitate or refuse to inculcate all that God has commanded them, is as certainly to sin against him, as to teach for doctrines what he has not commanded, or what he has prohibited. These leave their people uninformed and constantly liable to be carried away by the errors of their neighbors. Others indicate that to give to the Ministry is a deed of charity, a doctrine as injurious as it is unscriptural. Those who fall in with this opinion, never give unless the Minister appears to them to be suffering. The support of the Ministry is a debt which the Church owe to God, and for the payment of which they are held responsible at the awful bar of heaven. Only here and there, a man is found of sufficient courage to breast the storm; and who will dare, amidst the denunciations of enemies and the obloquy of brethren, to declare the whole counsel of God.

If the view we have taken of this subject, in the spirit of equal candor and affection, be correct, no doubt can exist as to the nature of the remedy to be applied. The fault lies principally upon our preachers; they must, therefore, make an entire revolution in their preaching on this subject. Our Ministers must begin their reform by confessing their error publicly before the churches and congregations; removing the impressions they have heretofore given and exhorting them to do their duty. To do this will require much hu-

manity; much of that was in Christ Jesus; much self-denial. Old prejudices will rise up, fear of the consequences; disinclination, and perhaps many other similar barriers; but they must be overcome; the work must be done; the whole Gospel must be preached and presided by all, or without a miracle the evil never can be removed.

"I venerate the man whose heart is warm, (life whose hands are pure, whose doctrine, and whose conduct, exhibit loud proof, That he is honest in the sacred cause."

Some of our fathers did what we have recommended, and did it conscientiously and cheerfully. We will illustrate this fact by an anecdote, which occurred about fifty years ago, and which some years since, we heard related by a very old Minister in a public address, before the Portsmouth Association, in lower Virginia. Our brethren may rely on the correctness of the statement. Some few are now living who had personal knowledge of the circumstances.

In those dark days of persecution and trial to which we have already referred, the venerable Samuel Harris, for piety and usefulness, stood foremost in the ranks of the armies of God. He, with several others, officiated in the ordination of a young man, living near Richmond. This young man had a wife and two or three children, dependent on his efforts for support; he was in moderate circumstances, but industrious and economical, and they were comfortable and happy. In the charge, which was delivered by Elder Harris, he alluded to the recent circumstances of the established religion in Virginia, and adjured the young brother, to go out to give his life to the work, trust in the Lord for support, but never to receive a cent for preaching—no never. The services closed, and the brethren separated. Some five or six years after this event, Elder Harris and another brother passing, late in the evening, through this neighborhood, remembered this affectionate and talented young Minister, wished to know how he did, and determined to spend the night at his house. They rode up to his residence, but as they approached they observed that his fields were but half tilled, his fences dilapidated and his farm nearly destroyed by his stock. His house and yard were in keeping with his other affairs. Every thing had the appearance of neglect, and evidently all was hastening to ruin. They called. His wife came to the door. How changed! She did not now wear her former rosy and contented appearance. She was emaciated, pale and care worn. Brother—was not at home, he was absent on a tour, of



preaching, and said the lady, he is scarcely ever at home. They told her they had come to spend the night with the family. She remarked, that nothing could give her greater pleasure than their company and conversation, but she had not to the house a mouthful for them to eat. Well, said they, never mind that; feed our horses; we can wait until morning—we are not hungry, and will stop on our way for breakfast. I am sorry, said she, we have nothing on the farm we can give your horses, unless we cut down some green corn. Now is this, said the venerable Minister! Does not brother ——— provide for his family? He cannot do it, said his wife, weeping—he preaches constantly, and you know, when he was ordained, you charged him never to receive any thing for preaching, to which advice he has always strictly adhered.

The Ministers bade her farewell, and turned away from this scene of suffering and poverty with aching hearts. The teachings of the word of God rushed painfully upon the mind of Elder Harris, and he was oppressed with a view of the consequences of his unfaithfulness. The next day he met his congregation; he could forbear no longer, he nobly confessed his error before the assembled multitude; he that day preached on the duty of Ministerial support, in which he related this event, and reminded them of the ease with which hundreds of them, who were living in affluence, could relieve this distress, and ever after, while he lived, advocated strongly and frequently the doctrine of the word of God on this point. Here, brethren, is a noble example, which but too many Ministers in Tennessee have reason to imitate. Let our brethren do so and most of the evils that now hover so thick about us, will vanish away like the shadows of night before the rising sun.

How ardently do we desire to see all those who bear the Episcopal office in our Church, as fearless and powerful, and as humble, and laborious, and as devoted as Paul the aged. O brethren, throw aside all jealousies and evil surmises and selfishness and come forth like men of God, into the field of glorious warfare. Love one another with sincere hearts fervently, pray for the prosperity and joy of each other, and let each help his brother forward, and encourage him in his work of faith and labor of love. Nothing but the went of more religion in our hearts and more singleness of purpose in our Ministry, can prevent this glorious consummation. May the Lord cause his face to shine upon our Ministry, and fill them all with the fullness of the blessing of the gospel of Christ.

#### VIRGINIA BAPTIST SEMINARY.

By the kind attentions of the President of that Institution, we are in possession of a pamphlet containing a recent catalogue of the students, the course of study, and the laws of the Virginia Baptist Seminary, located at Richmond, for the improvement of the ministry of that State. We were present and assisted at the formation of the Virginia Education Society, to which this excellent Institution belongs, of which from that time until the present we have been an humble member and desire so to continue. We, of course, feel deeply interested in its success, and sincerely rejoice to perceive that it is so prosperous. The number of students now in the Seminary is sixty, twenty in the first class; twenty-one in the second; fourteen in the third, and five in the fourth. They are instructed by Rev. R. Ryland, A. M. Principal; and Rev. Wm. F. Nelson, A. M., and Mr. Caleb Burnley, Professors. When will Tennessee move in the cause of ministerial improvement!

#### MISSISSIPPI RIVER ASSOCIATION.

We have received from the Clerk of that body, the minutes of the last session (the third) of the Mississippi River Association. The meeting took place at Mount Pisgah, in Fayette county, Tennessee, on Saturday preceding the second Lord's day in October, 1834, and continued several days. This Association numbers 20 churches and 615 members; the number of ministers is not marked in the minutes, nor are their names so distinguished by the printer, that we can ascertain them. During the past year 39 were baptized, 66 were received by letter, and one was restored; making a total increase of 105. Dismissed by letter 71, excluded 7, and 9 are dead, diminishing their number 87. By comparing these numbers it will be seen that they have received a nett increase of 18 members. By the character of the proceedings, we should conclude that all the churches in this body, are, by no means, in a harmonious condition. Brother S. T. Toncray was the Moderator and brother Wm. M. Warner, Clerk. Their next meeting is appointed to be held with the Church at Elam, to commence Saturday preceding the third Sabbath in September, 1835.

#### CUMBERLAND ASSOCIATION.

The minutes of the last session of the Cumberland Association are before us. This body numbers fourteen churches, nine ordained and two licensed ministers, and eleven hundred and fifty-two members. They report 146 baptized, 30 received by letter and 6 restored; making an aggregate of 184. Their diminutions are 85 dismissed by letter, 13

dead and 15 excluded; in all 113. This number deducted shows a nett increase during the year of 66 members. Their next annual meeting is appointed to take place with the church at Friendship, Davidson county, commencing on Saturday before the fourth Lord's day in September, 1835; Elder Lewis Heath to preach the introductory sermon, and Elder Cornelius Payne to be his alternate.

The leading brethren in Cumberland Association are strongly opposed to the Baptist State Convention of Tennessee. They refused officially to admit to a seat in their body a corresponding delegate, appointed by the Concord Association, professedly for no other reason than because that delegate was known to them as having been a member of the State Convention. The Association took up the subject of the Convention, discussed it, and adopted, and published advice on the subject to the churches.

As all public acts of bodies in the Baptist church, are matters of interest to the whole denomination, and as it is desirable to see the dark as well as the bright side of all our affairs, we bow to a sense of duty, as public journalists, and lay before our readers the advice referred to *verbatim et literatim*.

We have emphasized the words *leading brethren*, because we are well assured that their exclusive measures are not concurred in by all the members nor all the churches in that Association. One Church, if no more, have publicly "vetoed" the advice of their leaders. The churches are, of course, admitted to possess higher authority than the Association, and it will consequently be conceded that they have a right, without jeopardizing their fellowship, to reverse the decisions of an inferior tribunal. We submit the document with, at present, no comment.

"In the first place, we do not acknowledge that institution to be what its name purports, viz: a Convention of the Baptists of Tennessee, as it only includes a very small part of them; neither do we approve of the course by them taken. We believe that the Baptists have universally acknowledged the scriptures of the Old and New Testament to be the only rule of faith and practice. As such, we invite you to behold the strange and palpable contradiction of those who have now faith in the new inventions of the day, not founded upon the scripture of truth, and are practicing accordingly. We are cordially of opinion that it is not of the Lord, but calculated, if not designed to create amalgamation and destroy the identity of the church of Christ. We refer you to Colossians, II. Chap., 20, 21 and 22 Ver., which reads thus:—"Wherefore, if ye be dead with Christ from the rudiments of

the world, why as tho' living in the world are ye subject to ordinances, touch not, taste not, handle not, which all are to resist with the using after the commandments of man. But be ye separate, saith the Lord, and I will receive you." We would also advise you to take the advice of John where he said, "If any come unto you and having not this doctrine, receive him not into your houses, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deed." (2d John, 10 and 11.) Likewise the caution of the Apostle Paul, Romans 10th, 17th and 18th vs. "Now I beseech you to mark them which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." We would further advise you to deal with your members as the Gospel directs and act accordingly."

#### THE PROPOSITION OF ELOEX BOND.

On another page will be found a proposition from Elder Bond, as to the means of carrying into execution the resolutions of the meeting at Bethesda. We accord, in the main, with the views of brother Bond, so far as the principle is concerned, which we suppose our brethren regard as the important feature of the subject. In this respect we have no objection to the proposal. We would suggest only one improvement, which relates merely to the size of the district, and consequently involves no principle. Instead of an Association district, we would propose to have the same arrangement for the whole State, or at most, have but three districts in the State, East, West and Middle Tennessee.

The Association districts are too small to accomplish much alone. To have the arrangement cover only one of these and act each separately from the other will cut up the State and divide and dissipate the energies of the denomination. Besides some of these districts are very feeble, and perhaps this is generally true of the most destitute. The strong, according to brother Bond's plan, will supply themselves and leave the weak without assistance. More than this—our associations do not include all the State. For such places therefore, as are not included, the plan before us makes no provision. Let the arrangement cover the whole State and all these disadvantages will be remedied."

#### WESTERN BAPTIST CONVENTION OF NORTH CAROLINA.

From a late number of the Biblical Recorder, we learned that a Western Baptist Con-

vention of North Carolina, was spoken of. By the last Monitor we perceived the plan, has been actually carried into effect. The Constitution, &c. appears to us to be good, and the spirit of our brethren commendable. Still we do not know what to think of the matter. We do not see why the Baptists of that State should have two Conventions, two Seminaries for the improvement of the ministry, and two general other things. We would, with deference, submit to the brethren there the inquiry, whether these proceedings will not have a tendency to divide the energies of the church and produce unpleasant feelings without increasing the amount of good? Had they not better all unite in one Convention?

#### AMERICAN PRESBYTERIAN.

An editorial article in the 20th number of this paper, relating to "the Young Men's Education Society," of the Presbyterian church in this city, says, that Rev. Mr. Ogden, in an address at the formation of that society, stated that Durham with a population of eleven millions, (he should have said seven-teen millions,) has but four missionaries. We were surprised to see such a statement from that quarter. Mr. Ogden surely has more correct information than is here indicated of missionary statistics. We supposed that our Presbyterian brethren generally knew that some twenty or thirty Baptist missionaries are laboring in Durham. We presume the discrepancy noticed must have been an error of the press.

#### NORTH CAROLINA.

The people of the State of North Carolina have determined, by a majority of upwards of five thousand votes, to call a Convention to amend their present State Constitution.

#### EXTRACTS OF CORRESPONDENCE.

Brother H. J. Anderson, in a late letter, dated Toulon, Ten. April 24th, 1835, says, I see in the first number of the Baptist a communication over the signature of P. S. Gayle, in which a proposition is made to raise the sum of six hundred dollars for the use of the State Convention, and that sundry persons have agreed to contribute ten dollars each, provided fifty others will give the like sum."

"I am much pleased with the tenor of that communication, and learn with much regret, the intolerant spirit of some brethren."

"I consider the object of the Convention as of the first importance, and highly approve of the same. I trust it will exercise a salutary influence in the promotion of harmonious views among the brethren, and the dissemination of principles alike liberal and pious."

"You will please add my name to the list of contributors, and when suitable, specify in the Baptist, the time when, the place where, and the person to whom the remittance may be made."

We remark for the information of brother A. that any amounts for the use of the Convention may be sent to Rev. T. W. WATTS or George Goodwin, Treasurer, at Nashville.

The following is from an excellent brother, who requests us to publish a dialogue which recently appeared in the Cross and Baptist Journal, "on the subject of Baptist State Conventions, missionary effort, &c." We regret to state that the paper containing the dialogue referred to has been mislaid, but as soon as we find the article we shall take pleasure in laying it before our readers.

SMITH COUNTY, TEN. May 4th, 1835.

DEAR BROTHER:—The work of the Lord, in this region, is progressing. I have just returned home from a section meeting held in this county, which continued three days. The prospect at the commencement appeared somewhat gloomy. The first and second day until evening, passed away without much to encourage us. At that time the good Lord began to pour out his Spirit upon his children. Filled with joy, they sang the praise of Jesus, and sinners awakened began to plead for mercy. On Sabbath morning one disciple followed Jesus down into the water and was buried with him by baptism. The meeting on this day was attended by a very numerous congregation. The preaching closed before twelve o'clock. The excitement was so great it could not be continued, and in fact, there was no need for it. We administered the sacrament of the Lord's supper, and spent the remainder of the day in singing, prayer and exhortation. I have reason to believe that this meeting will prove the commencement of good times. A deep and tender impression evidently prevailed extensively.

The anti-effort spirit appears to reign among some of the Lord's dear children. I greatly desire to see their difficulties removed and to have their minds directed to enlarged and clear views of the gospel of our Lord Jesus Christ. I am yours respectfully, in the bonds of the gospel of Christ.

E. B. HAYNIE.

The following from Elder Gayle in relation to the adjourned meeting of the State Convention, held at Sweet Water, E. T. the proceedings and reports of which will be found on another page, is of great interest.

BORNTOWN COUNTY, Va. April 18, 1835.

DEAR BROTHER HOWELL:—I snatch a moment to say a word or two in relation to the adjourned session of the Convention. The



meeting throughout was as numerously attended as could have been expected, under almost any circumstances, but when we consider the busy season of the year, the coldness of the weather, the mountains being covered with snow, which had just fallen and the fact that a battalion muster took place in the neighborhood at the same time, the congregations were remarkably numerous. A large house closely seated would not accommodate the attendants. We had during a part of the time the pleasure of seeing the meeting house full at night.

A large number of ministers were in attendance. Their preaching was warm and faithful and the effect happy, and soul-cheering. Your heart would have rejoiced to witness the tears and rejoicings of saints, but the prayers and tears, and lamentations of sinners, saying to christians, oh! do pray for us, would have drawn forth all your soul in supplication to the Father of mercies, that Christ might be speedily formed in them, the hope of glory.

I feel confident this meeting will have a most salutary influence on the Baptist churches in East Tennessee. How long will it be before the whole Baptist Church in this State will arise and make one mighty effort in the strength of the Lord to supply all the destitute with the preached gospel! May the Lord hasten the work in its time. I remain yours in christian love.

P. S. GAYLE.

We commend the following inquiry to our dear brother Cox. He will unquestionably reply to the interrogation.

INTERPOSE, Davidson co. May 13th, 1835.

DEAR BROTHER HOWELL:—Brother Cox in his letter published in the 5th number of the Baptist says, he has no objection to benevolent societies in their proper place. Will brother Cox point out in your next what he considers their proper place!

B. PHILLIPS.

FOR THE BAPTIST.

#### A PROPOSITION.

TO THE BAPTIST CHURCH IN TENNESSEE.

DEAR BRETHREN:—The commission to preach the gospel to every creature was first given to the apostles, who composed the first gospel Church, and continues obligatory upon all those who succeed them in the ministry called of God to the work, until the present time. If this duty, under such special command binding upon all collectively, it certainly is equally imperative on every one individual according to his ability, and the talent bestowed upon him by the head of the Church.

Various plans at different times, and under

peculiar circumstances have been devised by our brethren the more effectually to carry forward the work of preaching the gospel, but as often as the plans of one portion of our brethren have been made known to another, dissatisfactions have arisen, and opposition prevented, to any desirable extent, their execution. The true plan is unquestionably laid down in the New Testament, but we are not so certain as to the method by which to secure mutual co-operation and union of effort.

Most of us desire to meet with energy and act out the principles of the meeting held at Bethesda, in Rutherford county. The object of that meeting was to conciliate the feelings of brethren, and by mutual concessions to come together on scriptural grounds. To secure the union and co-operation of the whole Church, in spreading the gospel in our own State, I propose the following plan:

Let every Church, by calling upon her members and the congregation, if necessary, create her own funds. But I would strongly advise, that if any brother should not feel it his duty to contribute, the Church of which he is a member should not make his refusal to do so, a matter of dealing. Every offering to make it acceptable to God or man must be made voluntarily and freely as he proposeth in his heart. Let the fund so collected be deposited with the Treasurer of the Church. Each of the Associations are already divided into sections. Let each section call a meeting of delegates to be appointed and sent to a specified place, at a time agreed upon by all the churches of that particular section.

Let those delegates when met compose an executive committee, whose business it shall be to see that every destitute church and neighborhood within its own bounds be supplied with the preaching of the gospel. Whenever a church or neighborhood shall intimate a wish to be supplied with preaching, let the committee assembled as above, communicate their wish to the churches and use their influence and best exertions to procure the services for them of such minister as may, by those who prefer the request, be thought best qualified to afford them instruction in the gospel. Let the funds of all the churches in a particular section be at the disposal of the committee, and let them with proper prudence and discretion defray the family and other expenses of the minister engaged. And if any church, having a pastor, should not be able to sustain herself, let her call on the sister churches in her own section, who shall feel it their duty to render promptly the necessary assistance. Let there be a correspondence, if thought necessary, from section to section, and let them each bring up their reports to

the Association, and the correspondence be continued from Association to Association throughout the whole State, and the whole family of Baptists.

Now, dear brethren, could such a system have been proposed be adopted and executed with vigor, there would be no need for a State Convention. The Church would keep her own work in her own hands, as Jesus gave commandment.

These are my own views and preferences with regard to the subject by which, of late, the Church has been so much agitated. If, however, any brother can devise a more scriptural and expedient plan, I stand ready to embrace and act upon it. I am not blindly attached to my own opinion on any subject. I am always thankful and gratified to be corrected when in error, or led by superior wisdom into "a more excellent way." I desire that any brother who has a plan formed, shall communicate it to us through the Baptist.

I am, in the ministry of Jesus Christ, dear brother, your servant for Jesus' sake.

WILSON CO. TENN.

JOHN BOND.

FOR THE BAPTIST.

MY FRIEND AND BROTHER:—Although by no means inclined to superstition, I have nevertheless been strangely exercised by a dream I had last night. I thought in my dream that my dear departed wife, after an absence of nearly three years in the silent grave, had returned, and that we had agreed to be married again. Preparations were made, and friends collected. But on recollecting that we had been once married, and that nothing had happened to make that marriage void, or in anywise to lessen our reciprocal love and affection; we, therefore, concluded to live together as we had before done.

None can conceive of the joy which this imaginary interview with her I so much loved, and whose memory I still so much cherish, gave me. We had lived together forty-one years, lacking two days, in those conjugal relations, so well calculated to increase, strengthen and confirm the strong affections which first brought us together. Her death, which happened on the 27th of July, 1831, produced in me sensibilities which the lapse of time has not materially mitigated. I think much of her by day, and often dream of her by night. While thus describing my melancholy condition, over which I mourn, while there are none that can comfort me; the incidents which attended her death are vividly before my eyes; and I will here, in order to gratify my own feelings, and to inform you and others who may see these lines, some-

#### PREDESTINATION.

NO. 2.

II. QUESTION. What is the tendency or design of predestination?

This is answered by the second part of our text. For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren.

According to this representation, the tendency or design of this divine act, is the ultimate advancement of our salvation by conforming to his image a numerous family.

I. Its primary design is the conformity of all its objects to the image of Christ. Let no one then presume that God predestinates to endless felicity without a regard to holiness. Let no one say, if I am predestinated to be saved, I shall be saved, do what I will. And on the other hand, if I am predestinated to be damned, I shall be damned, do what I can. These are erroneous conclusions. None should think themselves the objects to predestination of life, while they indulge in any thing that is opposite to the nature, character and conduct of the Lord Jesus Christ. For we are predestinated to be conformed to his image. We therefore speak with confidence. Real christians, the true objects of this decree, bear a resemblance to the blessed Redeemer. They receive his doctrine, imitate his Spirit, imitate his life.

They receive his doctrine. They draw their religious sentiments from his word. Their views of the divine character and government, of the depravity and guilt of human nature, of the gospel with its ordinances and institutions, correspond with the principles laid down in the word of God.

They imitate his Spirit. For if any man have not the Spirit of Christ he is none of his. This assertion is not only true in reference to the deity as the Holy Spirit that dwells in the saints, but also as it applies to the temper or mind of Christ which christians experience as the blessed consequence of divine indwelling. To the exercise of this lovely temper, we are admonished, let this mind be in you which was also in Christ Jesus. Reflect on the mind that was in our master. What unspotted rectitude! What unsullied dignity! What unparalleled humility! What unremitting beneficence display their lustre in all his sentiments and actions! O for a resemblance to this infinitely lovely image.

My dear Redeemer and my God,

I read my duty in thy word.

But in thy life the law appears,

Drawn out in living characters.

thing of the way the righteous die, write a few of the most prominent.

Know then, that she had been in declining health for some two or three years, and until the month of February, 1831, when she became worse, extreme debility ensued, derangement of the digestive organs, and other alarming symptoms. She lingered and declined gradually until the hot weather in July, when she sank fast. It was now evident she must shortly go. Of this she was herself sensible. She told me the prospects before her were glorious—that Jesus was her friend, and that all was well. When freed from severe paroxysms, which were frequent, she would converse with ease: having all along the entire possession of her intellect, which was of the first order. At length the messenger made its appearance visible to all, and which she met with that calm, composed resignation, that might be expected of one in her peculiar situation. One who had spent a long life in well doing for Jesus' sake. She said to me, don't weep, I told her, I could not help it. She calmly replied, "be more of a man." After some time, she said she felt very strange—that she appeared to be two persons; one dying and the other living. She was now at the very threshold of eternity; and had, no doubt, a clear view of the separation then taking place. That the mortal part was returning to its native dust, while the immortal was about to wing its way to abodes of endless glory. This delightful and heavenly view gave rise to another expression of like character, pretty soon after; to wit, "what a sweet death!" All this time agonizing under the pangs of the destroyer. And her last word was *gloria*, with an effort to say more, and to raise her feeble arms, but her strength failed and she fell asleep in the arms of her Redeemer. Thus fled one of the noblest and happiest spirits that ever animated a female breast, and which has deprived me of the society of the tenement in which it had so long dwelt, and had been for more than forty years my greatest earthly comfort. Ever the same loving, constant, unwavering supporter and friend, as well in adversity, as in prosperity.

But of this dispensation, I do not complain. Oh no! But to it I bow with reverence and humble submission to the will of my heavenly Father. Knowing that I myself will soon have to follow, and that "all things work together for good, to them that love God; to them that are called according to his purpose." Nevertheless, sorrow is my constant companion. But this is a kind of sorrow, materially different from all others. Every other sorrow we strive to forget: but from this we re-

fuse to be separated. All who have experienced the loss of dear friends, know this to be true. That after all our philosophising, and the sympathy of friends, the heart will still bleed,—and that we ourselves have at last to carry our own griefs.

To weep and mourn for the dead, whom we loved in life, is so far from betraying weakness, that it is the noblest attribute of our nature. Even the Saviour of sinners on some occasions wept. That although it sheds a gloom over the heart, it leaves a pensive sweetness behind, which we would not exchange for the pleasures of the gay. No! there is a voice from the tombs of those we loved sweeter than earthly music. There is a remembrance of the dead to which we turn, even from the delights of the living. Oh! the grave! the grave! From its peaceful silent bosom springs nothing but fond and tender recollections. Ah! the graves of those we loved; what a place for meditation! Here it is we call up in long review the whole history of virtue and love; and the thousand endearments lavished upon us, almost unheeded, in the daily course of intimacy. And here it is we dwell upon the tenderness, the solemn, awful tenderness of the parting scene. Never, never again to meet in this vale of sorrow. Then let those left behind, prepare to meet those gone before, in a better world than this: for here, we have no resting place. The few enjoyments afforded us here, are more than counterbalanced by the cares and conflicts, inseparable from our existence. So that life, in its best condition is of but little value, more than as it affords an opportunity to prepare for a life of joy and peace.

Should any one perchance read the foregoing lines, even after the writer sleeps with his dear departed companion in the silent tomb, let him remember that he too must die, and after that the judgment. Therefore, I say to each, "prepare to meet thy God."

The lady above referred to, was a native of Virginia—her maiden name Frances Ferris, of an excellent family. She embraced religion in early life; yes! while in her teens, and was a member of the Baptist church from then until her death—married in the year 1790—was the mother of, and raised ten children, with those maternal affections and attentions incident to a true mother in Israel. But she is now gone to receive the reward of a well spent life. "Blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, for their rest from their labors and their works do follow them." I am your brother in the hope of eternal life.

WM. MANTIN.

Dixon's Springs, April 20th, 1835.



Such was thy duty, such thy zeal,  
Such deference to thy Father's will;  
Such love, such meekness, so divine,  
I would transcribe and make them mine.  
Well this is the design, yea the immediate  
design of the divine predestination. Hence  
observe also that true christians imitate the  
life of Christ. The history of his life is given  
us in a very concise, but comprehensive ex-  
pression, "who went about doing good." It  
is not merely said that he did good, or that  
he would do good, but as the natural sun is  
forever shining as he travels on his heavenly  
way, the sun of righteousness increasingly  
displayed the lustre of divine benevolence in  
a universal, most liberal and most unwearied  
attention to the wants and distresses of men.  
What is the language brethren, of this bright  
example? Let your light therefore so shine  
before men, that others seeing your good  
works may glorify your Father which is in  
heaven. And here I will remark, the im-  
propriety of some, who talk and dispute a-  
bout the doctrine of predestination as a dry  
point in their creed; while they overlook its  
practical influence. They contend about it  
as an act of God from eternity within his own  
bosom, and forget it is an act which operates  
on our minds, affections and conduct in life.

Dry doctrine cannot save us,  
Blind zeal nor false devotion.  
The feeblest prayer, if faith be there,  
Exceeds all empty notion.

Let those extraordinary wise people per-  
use their speculations. Let them pretend they  
have been at the council board of the Al-  
mighty, and have looked into the cabinet of  
his secret decrees. May we, as christians,  
with the simplicity of little children, be sat-  
isfied to leave divine truth as it relates to our-  
selves, and as it influences our hearts and  
conversation. Let us reflect that predestina-  
tion, considered abstractly, as a divine act,  
without immediate respect to our experience  
and practice, is one of those secret things  
that belong to God. Dent. 29 and 29, But that  
predestination as a divine act, operating on  
our hearts and lives, producing a conformity  
to Christ, is one of those things that are re-  
vealed, and of course belongs to us and our  
children. Instead therefore of fruitless specu-  
lations on this point, as an eternal decree  
in the mind of God, let us study it as it is  
brought to view in our experience and con-  
duct in life. Thus shall we best imitate our  
Saviour and meet the primary intention of  
this glorious doctrine.

2. The design of predestination is to con-  
form to the image of the Redeemer a NUM-  
EROUS FAMILY. Hence the text asserts the de-  
sign to be, that he may be the first born a-

mong MANY BRETHREN. It is then a mistaken  
idea, that the decree of predestination se-  
cures the felicity of only a chosen few select-  
ed by partiality. Whoever thus represents  
it, gives an unscriptural view of the subject.  
The grand design of this decree is, that Christ  
may be the first born among MANY BRETHREN.  
This indefinite term MANY, is a very favorite  
one in the holy scriptures. You find it used  
in the prophetic chapter of Isaiah's prophecy,  
and it there presents to our view the objects  
of our Lord's mediatorial work and sufferings.  
"By his knowledge," said the eternal Father,  
shall my righteous servant justify MANY, for  
he shall bear their iniquities, therefore will I  
divide him a portion with the great, and he  
shall divide the spoil with the strong. Because  
he hath poured out his soul unto death, and he  
was numbered with the transgressors, and he  
bears the sins of MANY. This word was also  
used in the preaching of our Saviour. "The  
Son of man," saith he, "come not to be min-  
istered unto, but to minister, and to give his  
life a ransom for MANY. You likewise find  
this term in the institution of the holy supper.  
On delivering the cup to the disciples, said  
the Redeemer, "drink ye all of it, for this is  
my blood of the New Testament which is shed  
for many for the remission of sins." You will  
find this term used to illustrate the same suc-  
cess in the apostolic writings. "For as by one  
man's disobedience MANY were made sinners,  
so by the obedience of one shall MANY be  
made righteous. "For it became him for  
whom are all things, and by whom are all  
things, in bringing MANY sons unto glory, to  
make the Captain of our salvation perfect  
through sufferings." Probably by this time  
inquiry is made, how many? That indeed, we  
cannot tell.

But we can inform you what the scripture  
says, and that will be much better than our  
opinion without this divine support. Accord-  
ing to the Bible, the decree comprehends all  
the seed of Abraham. "Now to Abraham  
and his seed were the promises made." He  
saith not, and to seeds, as of many, but as of  
one, and to thy seed which is Christ. And if  
ye be Christ's then are ye Abraham's seed,  
and heirs according to the promise. Hence  
when Zachaeus was converted, our Lord ob-  
served, "this day is salvation come to this  
house, for as much as he also is a son of Abra-  
ham." Is it asked how many are included in  
the seed of Abraham? We cannot give a di-  
rect or decisive answer to this question; but  
we can repeat the words of the Almighty.  
"By myself, I have sworn," saith the Lord,  
"that in blessing, I will bless thee, and in mul-  
tiplying I will multiply thy seed as the stars of  
heaven and as the sand which is upon the sea."

shore. Would Abraham know what his seed  
should be? Let him count the stars—let him  
number the sands that crowd the ebbing  
shores. Will not this do! Then let him count  
the dust of the earth; "for I will make they  
seed as the dust of the earth: so that if a man  
can number the dust of the earth, then  
shalt thy seed be also numbered." Shall we  
give a New Testament representation of these  
MANY BRETHREN? Look into the seventh  
chapter of Revelations and ninth verse. "Af-  
ter this," saith the highly favored John, "I  
beheld, and lo! a GREAT MULTITUDE WHICH  
NO MAN COULD NUMBER, of all nations, and  
kindreds, and people, and tongues, stood before  
the throne, and before the Lamb, clothed  
with robes and palms in their hands." Will  
not this suffice? Then, once more. The de-  
sign of predestination corresponds with the  
grace that is revealed in all the calls, warn-  
ings, invitations and promises of the gospel.  
Of course, it includes all, who ever did, who  
now do, and who ever will repent of their  
sins and seek the mercy of God through  
Christ, from the first fallen sinner down to the  
great burning day. According to that declar-  
ation, "come unto me, all ye that labor and  
are heavy laden and I will give you rest." And  
again, "him that cometh unto me, I will  
in no wise cast out." Can we, my brethren,  
calculate on the salvation of any beyond this  
decree, as it stands revealed in the Bible? Im-  
possible. Whosoever will, let him come and  
take of the water of life freely. Nothing  
short of this is the design of God's predestina-  
tion. We come now to contemplate the ulti-  
mate end or design of the doctrine of exal-  
tation.

3. The exaltation or advancement of our  
Redeemer, as the head of a numerous family.  
For whom he did foreknow, he also did pre-  
destinate to be conformed to the image of his  
Son, that he might be the FIRST BORN  
among many brethren.

Here is an allusion, not only to some es-  
tablished customs among the Jews in favor of  
the first born; but also to the manners of the  
eastern nations in general, with whose man-  
ners the Romans were well acquainted. The  
first born was, and is to this day considered as  
the lawful heir to the wealth, title, and all  
the honors of the family. Thus our blessed  
Lord by this divine decree is fastened "as a  
nail in a sure place, that on him may hang al-  
the glory of his Father's house, the offering  
and the issue." Isa. 22, 23, "I will," saith Je-  
hovah, the Father, "make him, my first born  
higher than the kings of the earth." How  
high a station then, doth he occupy! He hath  
on his vesture and on his thigh a name writ-  
ten, King of Kings, and Lord of Lords! By

him kings reign, and princes decree justice.  
By him nobles rule, yea, all the judges of the  
earth. He is the blessed and only potentate,  
who only hath immortality, who hath a name  
which is above every name, that at the name  
of Jesus every knee shall bow, and every  
tongue confess that Jesus Christ is Lord to the  
glory of God the Father. Then let us say, that  
the doctrine of predestination is a  
God-dishonoring doctrine. For its direct and  
ultimate tendency is the exaltation of Jesus,  
and the Holy Spirit says he is exalted to the  
GLORY OF GOD THE FATHER. And Christ himself  
hath said, he that honoreth me, honoreth my  
Father also. But would we know his real dig-  
nity and greatness as the first born? Then  
look at Col. 1 ch. 15 v. "He is the image of  
the invisible God, the first born of every  
creature." How does the apostle here prove  
him to be the first born, or the grand centre  
and lawful heir of all the wealth, dignity and  
felicity of the family of God! Take his own  
declaration and then you have his proof. For  
by him were all things which are in heaven  
or on earth, visible or invisible, whether they  
be thrones or dominions, principalities, or  
powers, all things were created by him and  
for him, and he is before all things, and by  
him all things exist. Who should be contem-  
plate, as the head and lawful heir of all things,  
but he that made all!

This is the argument that God the Holy  
Spirit uses to prove the real dignity of the  
Son of God according to the soul sanctifying,  
soul encouraging and God-honoring doctrine  
now before us.

Hence we conclude that the perpetuity of  
bliss among all the redeemed ranks of happy  
spirits before the throne of God, in exalting  
God the Lamb forever, will only be accom-  
plishing the divine and eternal decree of pre-  
destination. This brings us to answer the  
third question, which will be done in our  
next. Yours, &c. BARNABAS.

FOR THE BAPTIST.

PARIS, TEN. May 9th, 1835.

DEAR BROTHER HOWELL:—You will please  
publish the following remarks, as they may  
lead the minds of some of my brethren to  
correct conclusions relative to the standing  
and sentiments of the Western District As-  
sociation. I have discovered from good au-  
thority, that the impression has been made on  
the minds of our brethren in the middle part  
of the State, that there was something wrong  
among us. And indeed, they have treated us  
accordingly. How those impressions have  
been made is entirely mysterious to me. If  
our brethren would make themselves ac-  
quainted with us, and keep in mind never to

condemn any people till they are heard, I am  
persuaded those difficulties would have never  
existed. I am prepared to say, that the Wes-  
tern District Association has ever stood fair,  
and maintains the true character of United  
Baptists, though many of our brethren have  
withdrawn themselves from us, and declared  
non-fellowship with us, yet we maintain the  
same ground and hold our opposing brethren  
in fellowship whenever, it may please them to  
return upon the principles of United Baptists.

I have also learned from some documents  
which have recently come under my notice,  
which I cannot now obtain, and therefore,  
cannot say from what source they came, that  
the above association was generally opposed  
to the efforts that are making for the further-  
ance of the gospel. On this subject, I have  
only to say, that we have been misrepresented.  
We have thirteen or fourteen ministers,  
and with one single exception, they are all  
in favor of the benevolent operations of the  
day. True it is, and I am sorry from my  
heart, that it is the case, we have some breth-  
ren among us that are opposed to those insti-  
tutions. Where, I ask, is the association, in  
all the west, that are united upon that point?  
Would to God, that it were otherwise. What  
then has led to the conclusion that we are  
anti-effort? I cannot conjecture, unless it  
is because we have not united our efforts with  
the Convention, which many of us were an-  
xious to do, and had made arrangements to  
unite with the Convention last fall, and for  
that purpose declined joining the Kentucky  
Convention. But when we came to converse  
with some of the brethren on the subject we  
received no encouragement, but the reverse;  
therefore we determined to do what we could  
among ourselves. And I am glad to say, that  
in this as well as many others, all has worked  
together for good, for many of our brethren  
have united with us in the Western District  
Home Missionary Society, who would not  
have joined the Convention. We shall be  
able, if the Lord should continue to bless us,  
to support our missionaries the present year.  
May the Lord our God continue to bless his  
people in every good word and work.

I, now, in concluding these remarks to my  
brethren, would very affectionately solicit  
them to call on us as they pass and become  
acquainted with us, for it is only in this way  
that we shall ever understand each other cor-  
rectly. And my brethren, let me remind you  
of the great necessity there is for us who be-  
lieve in one Lord, one faith and one baptism,  
to strive to keep the unity of the Spirit. Let  
us be fellow-helpers of each other, remem-  
bering that they that are strong ought to bear  
the infirmities of the weak and not to please

themselves. It is only when we attend to  
those things that by the gospel are enjoined  
upon us, that we become a light to the world  
and as the salt of the earth. I know of no  
way that the Church can become one in Christ  
Jesus, but to forget their former differences  
and every one attend strictly to the divine  
instructions given to us in the gospel of our  
blessed Redeemer. This is the only guide  
that will lead us safely, and by which we  
learn what is the will of the Lord concerning  
us. O ye brethren, our mouths are opened  
unto you, our hearts are enlarged. And now I  
write unto you, I do it not only that our care  
for you in the sight of God might appear unto  
you, and that you should know our mind in  
some things pertaining to godliness. He that  
gloriet, let him glory in the Lord, for not he  
that commendeth himself is approved, but  
whom the Lord commendeth.

Yours in Christ. T. B. ALTOM.

FOR THE BAPTIST.  
BAPTISM.

MR. EDITOR.—"A sermon on the mode of  
Christian Baptism by Alexander A. Campbell" was  
placed in my hands last fall, with the re-  
quest that I would give it a candid perusal,  
which I have done, and the result has been to  
establish me more firmly in my former views  
of baptism. As the date of the sermon, the  
time and place where it was preached, and the  
circumstances which induced the author to  
publish it, are all concealed from the public,  
I have been at a loss to account for its publi-  
cation. I know of no cause to produce this  
attack upon Baptist sentiments, unless Mr.  
Campbell's "mode of Baptism" (sprinkling)  
had gradually withered under his fostering  
care, so that he found it necessary to come  
forth in all his strength against baptism (im-  
mersion). Of one thing I feel assured, that the  
state of religion in the region where the au-  
thor resides was not such as to render his at-  
tack on Baptist principles necessary. There  
may have been one or two individuals, whom  
by this means he hoped to bring over to his  
faith or a few wavering souls whom he hoped  
thereby to establish in this "mode of bap-  
tism" (sprinkling.) Unless he had some or  
all these objects in view, I am at a loss to ac-  
count for this unprovoked attack upon bap-  
tism. I am not sorry, however, that it has  
been published, nor do I consider its contents  
worthy of a formal refutation, as all the ar-  
guments have been answered and refuted a  
thousand times before they were borrowed by  
him and spread out in his own language, and  
by his own pen. To those however who wish  
to see both sides of the question, I would re-



commend Mr. Howell's "three sermons on the sacrament of baptism." My object in recommending Mr. Howell's "three sermons," is not that I fear the influence of Mr. Campbell's "sermon," for I have some reason to believe that it has exerted a favorable influence on the minds of some candid inquirers on the subject of baptism, but because Mr. Howell gives a plain statement of the arguments in favor of the only scriptural baptism. Truth always shines brightest when contrasted with error, just as gold appears brightest when contrasted with the baser metals or counterfeits;—and thus scriptural arguments appear more forcible, when contrasted with the sophistry of those who divest the scriptures of their plain and legitimate meaning to support the creed of a party. Mr. Howell's "three sermons," are a plain and candid exposition of the "sacrament of baptism," and contain as many arguments as could be collected and arranged in so small a compass. One advantage which will accrue from the circulation of Mr. Campbell's and Mr. Howell's sermons, is, that they exhibit the sober reflections of their authors in the closet, untainted by any sectarian strife. It is from works, issued not in the strife of a sectarian controversy, but from the deliberate and sober meditations of the closet, that we are to expect the ray of light that emanates from the throne of God and directs the mind of the wandering pilgrim in the way of truth.

Some have thought that a Baptist should answer Mr. Campbell's sermon, but its arguments, if any can be found, are so weak, and have been so often answered, that it would be labor wasted on "the desert air." Those readers who wish to know the truth can find sufficient arguments in Mr. Howell's "three sermons" to prove that scriptural baptism is an immersion of the subject upon a profession of faith in Christ.—This being proved, Mr. Campbell's system falls to the ground as Dagon fell before the ark of God. As these sermons do not assume the shape of a controversy, by reading and comparing the arguments of each, the candid inquirer may easily determine which has a "thus saith the Lord" to sustain his arguments, and if he will take the Bible for the testimony, and truth as his guide, he will see the fallacy of any "mode of baptism" which is not baptism itself and which does not imitate our blessed Saviour which he went down into the water.

Q.

\* These sermons may be obtained of the editor of the Baptist at Nashville.

✧ The Editor regrets to state that the whole edition of Mr. Howell's "three ser-

mons" is exhausted. None of them can be obtained. Any brother however, who chooses may re-print them, provided, Mr. Howell can see the proof sheets.—EDITOR.

FOR THE BAPTIST

DEAR BROTHER HOWELL.—In conversation recently with a brother opposed to our Baptist State Convention of Tennessee, we mutually agreed to write on the subject through your paper. We believe that truth has nothing to fear from temperate discussion. Its certainty will by such means become but the more apparent. The following letter opens the correspondence, which you will please to publish, and greatly oblige your brother in the hope of eternal life.

B. PHILLIPS.

INTERPOKE, Davidson Co. May 14th, 1835.

DEAR BROTHER HOWELL.—The question at issue between us according to our agreement is this—"Did the Lord ever intend that money should be used as a means in the spread of the gospel?" Of this question you take the negative; and I assume the affirmative. I will proceed to bring forward some few considerations in proof of my position.

All we possess belongs to God. Both our persons and property are his. That our bodies and spirits are his no one doubts, because God has in so many words declared the fact. We are therefore bound to love and serve him with all our soul, and mind, and strength. Is our money equally his? Prov. 3 ch. 9 v. "Honor the Lord with thy substance." Is not his money a part of a man's substance? Money, it is true, is long been employed in the service of the devil, but we are not therefore the less bound to rescue it from its perversion and make of it a sanctified use. This was certainly David's opinion when he said, (2d Sam. 24 ch. 24 v.) "I will not offer a sacrifice which costs me nothing." "Money," says the wise man (Eccl. 10 ch. 9 v.) "answereth all things," and we are authorized in believing it can be so used as to advance the Redeemer's kingdom on earth. Take, if you please, an example in giving it to support the preaching of the gospel. God's people are one throughout the earth. That the energies of the whole Church are required to be put forth in the spread of the gospel, I suppose, you will readily admit. The commission of our Lord Jesus Christ was given to his Church, of which his ministers have ever formed a part. Go ye, therefore, into all the world and preach the gospel to every creature. The ministers are to go and the other members are to sustain them in going. Their field of labor is the world; the Church is to cultivate that field; the ministers are peculiarly the

laborers; and they are worthy (Luke 10 ch. 7 v.) of their hire. None of these assertions can be questioned, because the mouth of the Lord hath spoken them. But you may be disposed to turn aside the last, and therefore I will fortify it somewhat.

Speaking of the support of the ministry, Paul says to the Church, that as they have received of the spiritual things of the minister, he should receive in return, to sustain him, their carnal things—money or money's worth. The field in which the minister reaps is the world, and (John 4 ch. 36 v.) he that reapeth receiveth wages, and gathereth fruit unto eternal life. By wages we are to understand his temporal support he receives from the Lord through the bounty of his Church; and by gathering fruit unto eternal life, we have indicated his reward in the souls saved by the gospel which he preaches. Paul says he received wages from some liberal churches to do service to another church, which because they paid nothing he declares was inferior. Here, by the way, we find a Convention; for some churches agreed together, raised funds; paid Paul wages and sent him to another place to preach the gospel. Some of our brethren acknowledge they are like that "inferior" church which the apostle condemns; they "have been remiss in the support of the ministry." But this is a dangerous business. Have not our churches already brought down the displeasure of God upon them by neglecting to pay the hire of their laborers? (James 5 ch. 4 v.) "Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord."

Yes, my dear brother, the cries of God's laborers have entered into the ears of their divine master. Imagine a case—would to God no such case really existed. A minister knows a congregation will, by divine permission, meet him at a certain place; anxious to hear him preach. He is about to leave home. His family is unprovided for. His business must cease or suffer in his absence. He knows his children must want bread. He goes. The cries of his children haunt his imagination, and the tears of his wife freeze his soul. How can he preach? Yet he cannot, must not, cease. Souls are dying. How rough is the path he treads! O! who is sufficient for these things. His cries of distress, mingled with tears of the bitterest anguish, must and will enter into the ears of the Lord of Sabaoth, and those who withhold a support will feel the consequences in their store-houses as well as their souls.

The Lord has put it into the heart of some

of our brethren, not only to pray for the removal of these perplexities, but in the light of his word to devise means for that object. The brethren in nearly all the States had previously moved, and their efforts had resulted in State Conventions. The deliberations of brethren here led to the formation of the Baptist State Convention of Tennessee. The liberal hath devised liberal things, and by liberal things shall they stand. Accordingly the principal article in our Constitution says: "This Convention shall devise and execute plans for the dissemination of the gospel in the destitute parts of our State, and as far as practicable, supply such churches as solicit aid." We now begin to look for the time when "many shall run to and fro, and knowledge be increased." Two evils are still operating to a great extent among us, which may retard for a time, that consummation to which we look with so much anxiety. I apprehend we have put men into the ministry whom God never sent to that work. This is the first. The second is, that we have refused and still refuse to sustain those whom God has certainly sent, and who have made full proof of their ministry. Let these evils be removed—or are we so much afraid of "starting some new invention," that we will not attempt the work?

In conclusion, I desire, for my own satisfaction, and for that of our brethren generally, that you shall disprove, if you can, the positions I have assumed. I wish also that you shall, in connection, show the fallacy of the statements made by our venerable father in the gospel, James Whitsitt, and published in the circular of that session of the Convention held in Franklin. And also his positions in his apology, as he calls it, to another aged minister of the gospel for his stand in the Convention, and published in the minutes of last fall. The scripture propriety of the Convention is, to my mind, made perfectly certain in those excellent productions. I recommend also to your attention, and desire you to refute the letters of Elders Blodgett and Gayle published in the Baptist. None of these have ever been answered. Paul said, (Phil. 4 c. 8 v.) "brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on those things." We honestly believe that the objects of the Convention are among the things that are true, honest, just, pure, lovely and of good report. Let us think on these things and do them. Then it should be (1st. 4 ch. 6 v.) our wisdom and our understanding

in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people. I am, in the gospel of Christ your fellow-laborer and brother.

B. PHILLIPS.

We earnestly commend the following communications to the careful perusal and prayers of our brethren. The discussion of the questions proposed must be productive of good, and we hope that they will receive that deliberate consideration which their very great importance certainly demands.—Ed's.

The Church at Mill Creek, Davidson county, Tennessee.

The decision of the churches at Bethesda on the 28th of March, is now before us. As regards the work, they have set out, we believe that there is no church of Jesus Christ that will reject it. We are willing to do what we can of it. As respects a rule of action, and its connection which they have set forth, we find the following specifications.

1st. That there were brethren chosen to travel among the churches, to encourage benevolent effort, and aid in bringing the funds together. 2d Cor. ix. 2 to 13 verse. 2d. That such proceedings should not be blamed, because it was providing for honest things, not only in the sight of the Lord, but also in the sight of men. 2d. Cor. vii. 20, 21. 3d. That the brethren chosen to this work were chosen by associated churches. 17 to 24 verse inclusive. 4th. That brethren in their individual characters, who had performed acts of benevolence, are recognized as fellow helpers to the truth. 3d Epistle of John, 5 to 8 verse. 5th. That Phil. iv. 15 to 18 enforces the duty of supporting foreign missions.

The xv of Acts is believed to be an example for the association of churches in order to council. The viii. of 2d Cor. is believed to be an example for the association of churches in order to work. The former has been carried out into a system. Why not carry out the latter.

The support of pastors is a business belonging to churches in their individual character, but the preaching of the gospel to the destitute, and aiding feeble churches to support the gospel among them, is a joint interest in which every church is equally concerned; neither can the work be done, but by a joint co-operation and systematic effort. As to the work set forth at the aforesaid meeting, we have been ready a year ago, but as to the mode of doing it, we do not wish to act unadvisedly. We wish to see the following questions discussed previous to any systematic action.

1st. If the xv. of Acts which is not express, is an example for the association of churches to advise, why is it, that the 8th and 9th of 2d Cor. is not equally regarded as an example for the association of churches, to do the work which the Lord has commanded?

2d. If churches may associate to give advice, and in the general good has resulted from it, may we not expect good to result from the association of churches to do the work which the Lord has assigned them?

Notwithstanding that it is our wish that the union may cover the whole ground usual to United Baptists; yet could we foresee the probability that such a working Convention would extend itself beyond the limits of the general union, or that it would infringe any of the rights of the churches or individuals, we would give it up and work alone.

What we have here said, we design for the Baptist, in order that our brethren who oppose systematic effort may have the opportunity to discuss these specifications and questions in that paper. Many of them are very capable of writing and we hope they will do it deliberately, and if the scriptures are in conflict with combined effort we wish to see it.

As regards action, we agree to contribute every month, and take up collections in the congregation occasionally. Thomas H. Everett Treasurer. Done in conference the 10th of May, 1835.

S. D. WHITSITT, Clerk.

In discussing the above named report, there was much harmony and good humor. I hope we will get along with that business in peace. We are not a rich church, but where there is a willing mind it is accepted. Much prudence is needful in all churches, because they are more or less divided on this subject. Some believe that ministers are classed with poor saints. As such, the support allowed them does not enable them to give themselves wholly to their work. Others believe they are viewed as laborers and ought to have a full support, and give themselves wholly to the work. It appears to me, that the fallacy of the course of the Baptist church in the west, is obvious, for it makes void the commands of God. When would they preach the gospel to every creature? Never. God has ordained that they who preach the gospel should live of the gospel. To this ordination we have said nay. But did not Paul work for his support? He did, sometimes from necessity, and sometimes from choice. From necessity, when he was neglected. From choice, when he would out off occasion from those who would have reproached him for receiving a support. But is it not a shame for Baptists to be filed among Paul's opponents, for they are



# 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.

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## 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