

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

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

M. BRAME.

Nashville, August, 1834.

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

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

It is generally known, we presume, that the sole object of the Convention, is to supply destitute churches and sections of coun-

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

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

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

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

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

By order of the board,

L. B. M'CONNICO.
Cor. Secretary.

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EDITORIAL.

BAPTISM. NO. 1.

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

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

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

We proceed to prove the truth of our assertion:

To accomplish this object we observe that the law by which ministers in every age are bound to be governed in their administrations of this ordinance, is the commission of our Lord Jesus Christ to his apostles. In this commission Christ commands his apostles and all by whom they have been or may be succeeded in the ministerial office, to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them," said he, "to observe all things, whatsoever I have commanded you." Several distinct and dissimilar things are here enjoined. Men are to be taught. The word translated "teach," is also

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

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

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

valid when he shall become a believer, without any reservations or exceptions whatever, even if there be a divine command existing in any other part of the word of God for the baptism of infants, or any other class of persons than that described by our Lord Jesus Christ in the passage quoted from Matthew and Mark, it is another baptism, and does not, in the slightest degree, effect the validity and force of this command to baptize all when they become believers. There is, however, but one baptism. (Eph. c. 4, v. 5.)

Having examined somewhat at large the law of Christ on the subject in hand, it will not be improper for a more extensive elucidation of baptism, to appeal to the apostles, with the design of ascertaining the authority in respect to this ordinance which they conceived to be confided to them in the commission. The construction placed on the commission by the apostles was beyond a doubt, according to its true intent and meaning. To them it was personally delivered; they were endowed with wisdom from on high, and influenced in all their conduct by the spirit of inspiration. To suppose for a moment that they did not perfectly understand their own commission, would be to blaspheme the Spirit by whom they were taught in all things respecting their office, and a censure of the Lord Jesus, of whom they were the apostles. No one, therefore, we feel assured, will have the rashness to venture so hazardous an opinion. The apostles unquestionably were governed in their ministrations by their own inspired construction of their commission. We can easily ascertain their views of the qualifications necessary to entitle persons to receive the ordinance of baptism, by examining instances of their teaching and practice on the subject.

We examine instances of the apostles' teaching.

A few days after the ascension of our Lord, the apostles addressed a vast assemblage in the city of Jerusalem. The speech of Peter on this occasion has been transmitted to us. In reference to baptism, and its prerequisites, the apostle uses the following language, (Acts 2 c. 38 v.) "repent and be baptized every one of you in the name of Jesus Christ." On the memorable occasion when the gospel was given to the Gentiles, another instance of Peter's teaching occurs, illustrating the subject under consideration. When the gospel had been fully proposed to

the assembly in the house of Cornelius, and they had been taught, and had embraced the truths of the religion of Christ, the Holy Ghost descended upon them, regenerating and filling their hearts with joy and peace in believing, Peter said, (Acts 10, 47.) "who can forbid water that these should not be baptized?" Who should not be baptized? These "who have received the Holy Ghost as well as we." We have here adduced two instances of Peter's teaching, both of which conform to the views of the commission which we expressed. Paul's construction of the commission of Christ, is evidenced by the events which characterized his preaching at Corinth. (Acts 18 ch. 8 v.) "Many of the Corinthians hearing, believed" in the Lord Jesus Christ through Paul's preaching, "and were baptized." This again fully corroborates our construction of the law of baptism, for only those who believed were admitted by this apostle to be baptized.

Luke also gives an instance or two of the teaching of the Evangelists. Philip is first introduced to our notice as a deacon of the church in Jerusalem. When the church was scattered by the violence of persecution after the murder of the proto martyr Stephen, Philip, who had in the mean time been invested with the ministerial office, went down to Samaria and preached Christ unto them. It is added, (Acts 8 c. 12 v.) "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." You cannot but remark that Philip first taught them, and when they believed, and not before, they received the ordinance. They were baptized, both men and women. What an excellent opportunity presents itself; and had the fact of their baptism occurred, dare we believe the historian would have failed to add, and children—but there is no such thing; this Evangelist was governed by the commission and admitted to baptism only believing men and women. So scrupulous was Philip in his obedience to the authority of the apostolic commission, that although he had been divinely instructed as to his character, when the Eunuch made application to him for baptism, he replied, "if thou believest with all thy heart, thou mayest be baptized. Many other examples might be adduced from the teaching of the apostles and first ministers of the gospel, illustrating the truth of our doctrine, but these are suffi-

cient. They fully show that the views of the law of baptism which we have expressed, correspond entirely with those which they entertained and taught.

We will now examine a few instances of the apostles' practice.

The first baptism administered after the ascension of Christ took place in Jerusalem; on this occasion only those were permitted to be subjects of the ordinance who gladly received the word. The inspired historian definitely remarks, (Acts 2 c. 41 v.) "and they that gladly received the word were baptized." The pronoun *they*, in this connexion, as necessarily excludes all others from the ordinance then performed, as it attests the fact, that they were admitted who gladly received the word. When the Corinthians believed, (Acts 19 c. 5 v.) Paul and his companions, as we have seen, baptized them. When the Samaritans, both men and women, (not children) believed, Philip baptized them; he also baptized the Eunuch, but not before he had professed that he believed in the Lord Jesus Christ as the Son of God with all his heart. When he saw that certain individuals (Acts 10 c. 47 v.) had received the Holy Ghost, spoke with tongues, and prophesied, Peter gave instructions for them to be baptized.

These instances of the teaching and practice of the apostles and their associates, are fully sufficient to substantiate the correctness of the view which we have expressed in regard to the persons lawfully entitled to receive the ordinance of baptism, so far as the plain sense of the law of Christ is concerned, and that believers only are to be baptized, is further shown by both the teaching and practice of the apostles, to whom the commission was delivered in person, and in whose infallible correctness of interpretation they were instructed by the Spirit of God. It may, however, be objected, that we have selected our instances to suit ourselves, and that although none which we have adduced contradict our doctrine, yet there are others that do. So far from this being a fact we will point you to acknowledgments of the most learned and candid pædo-baptist clergymen who have been forced, notwithstanding their own practice on the subject, to admit the propriety and truth of our deductions. Dr. Goodwin, a member of the Assembly of Divines at Westminster, has said (works vol. 1. part 1. p. 200,) that "baptism supposeth regeneration sure in itself *first*. Sacraments

are never administered to begin, or work grace." He adds, "read all the Acts of the apostles, still it is said they believed and were baptized." To this admission so full to our purpose, we must be permitted to subjoin the testimony of the celebrated Professor Limborch, who says, (Com. Sys. Div. B. 5. c. 22.) "there is no instance can be produced from which it may indisputably be inferred that any child was baptized by the apostles." The truth of the proposition with which we set out, that believers only are authorized to receive baptism, is so far placed beyond dispute; and though even a divine command existed, which, by the by, is not a fact, to administer this ordinance to infants, every one, according to the apostolic construction of the commission, is divinely commanded to be baptized when he becomes a believer.

That the ordinance is lawfully administered to believers, and believers only, is proved by the objects designed to be effected by baptism. Archbishop Tillotson says (works vol. 5 Ser. 7. p. 189.) "in baptism we put on Christ," or make a profession of religion. This is also Paul's declaration. The apostle remarks, (Gal. 3 ch. 26, 27.) "ye are all the children of God in Christ Jesus."—Why should Paul suppose the Galatian church to be all the children of God in Christ Jesus? He himself tells the reason. "As many of you," he says, "as have been baptized, into Christ have put on Christ," or are christians. Not that baptism made them christians, for this absurdity Paul never taught, but they were rendered christians, by faith in Christ Jesus, on a professions of which, he takes it for granted, they had been baptized.—He, therefore, naturally concludes that they were all regarded as believers, or the children of God in Christ Jesus. This and various other passages which it is not necessary now to recite because it is both obvious, and admitted, show that it is in baptism that we make a profession of the religion of Christ.

To say nothing of the fact that the circumstances of our religious profession here described by Paul, necessarily exclude all infants, we will remark that two effects accompany baptism, both of which invariably take place in every valid administration of the ordinance, and a moment's reflection will convince any rational man that either one of those effects is impossible to infants. The former is the washing away of sins, and the

latter is the answer of a good conscience towards God. "Arise," said Ananias to Paul, "and be baptized and wash away thy sins." That the particular kind of sin here mentioned, as being washed away in baptism was the sin of omission, no one, we presume, will doubt for a moment. Stanhope remarks, (Lindsay's crit. notes in loco.) in reference to this subject, "observe here," says he, "that baptism administered to a convert under such circumstances, is a sufficient intimation how guilty a neglect those deluded people allow themselves in, who treat this and other like ordinances with scorn and contempt." This eminent divine of the English church argues with us, not only in the fact, that obedience to the command which enjoins baptism obviates the sin of neglect of duty, but also extends the remark to all cases whatever. What sin, however, we would ask, has an infant to wash away? Not the sin of omission as in the case of an adult, because he that is both morally and physically incapable, as is an infant, of the performance of any duty, can incur no sin by its neglect; yet the passage says, wash away thy sin. Neither will it be pretended that baptism washes away the original sinfulness of a child, because, as a child is incapable of actual transgression, and as all sin must be either of nature or of practice, baptism, washing away original sin, the child so baptized would be perfectly holy.

Whatever is perfectly holy is incapable of disease, pain or death; because these evils are the consequences of sin, and where there is no sin they cannot exist. A baptized child therefore, is incapable of pain, disease or death; but baptized children often are afflicted with pain and disease, and they often die. Ah! how many parents' hearts are torn with affliction by the death of the little objects of their love. It follows then, that baptism does not wash away original sin, and they have no other; so that in the case of a child this invariable effect of washing away sin occurs in no instance whatever. Baptism administered to a child consequently is no baptism, because it has neither the divine countenance nor sanction.

The latter effect necessarily attendant on every valid baptism, is the answer of a good conscience in all that receive it. Baptism, says the apostle Peter, is "not the washing away of the filth of the flesh," as was the object of ordinary bathings, "but the answer of a good conscience towards God." Pray,

what conscience has a dear little infant incapable of volition! The man who should pretend that any effect whatever, as to conscience, is or can be produced in the child, would only provoke the ridicule of every reflecting and rational mind. If these two effects do not accompany baptism, taking as the rule of our judgment the word of God, the whole ceremony is null and void and no baptism.

Baptism, we have shown, is the act appointed in which the recipient makes a profession of the religion of Christ. It was in this view of it, that St. Augustine defined it "an outward and visible sign of an inward and spiritual grace." All the prevailing denominations have adopted this ancient definition. But what inward and spiritual grace is there in the child of which baptism is but the outward and visible sign? What professions, either private or public of our holy religion does an infant make? That the word of God any where directly enjoins their baptism, no man will risk his reputation for common sense, and a knowledge of the word of God, by attempting to maintain. It is impossible, physically and morally impossible, that no infant can profess the religion of Christ, or that in case the little innocents are forcibly subjected to baptism, either of the results essential to a valid baptism can take place; neither have they the inward and spiritual grace of which baptism is the outward sign. Therefore the baptism of infants is ineffectual, unauthorized, without significance, null and void, and in fact no baptism.

That believers and believers only were regarded in the days of the apostles, as lawfully entitled to receive the sacrament of baptism, is also plainly shown by the actions said to have been performed by those to whom it was administered.

The Corinthians hearing, believed, and were baptized. The Eunuch believed and rejoiced. The Jailor and all his family rejoiced. They gladly received the word, and continued steadfast in the apostle's doctrine; and steadfast in the apostle's fellowship, and breaking of bread and prayers, as well as in the performance of all other acts of enlightened devotion and piety. All these are actions natural to believers. They are such as in our church and among the Baptists generally, we constantly witness; but they as necessarily exclude all infants from the ordinance, as if it had been said, that only

those were baptized who were members of the council of state, soldiers in the army, or merchants in business. The actions of the baptized were those of which infants are incapable, therefore it is impossible that infants could have been baptized.

We have now given you, in defence of our doctrine on this subject, a succinct statement of facts and arguments, all of which stand prominently forth to our view in the New Testament; and we have shown fully we think that *believers only*, to the exclusion of all others of every character, are the lawful subjects of christian baptism. This truth is plain from the apostolic commission itself; from the actions of those who were baptized, and we assert without hesitation or fear, that this conclusion, so far from being contradicted, is supported and confirmed by every other part of the sacred scriptures. Even Dr Wall himself, the great champion of infant baptism, has said, (Hist. Inf. Bap. Intro. p. 1. 55.) "among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." To this concession we will add another of still higher authority. Martin Luther ventures this unequivocal assertion. (Hist. R. Van Inf. Bap. part 2, p. 8.) "It cannot be proved by the sacred scriptures," says the great Reformer, "that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." With our common Baptist reverence for the institutions of Christ, and the teachings of the apostles, we cannot but feel shocked at the presumption of those who can venture to institute without authority to do so, and in direct opposition both to the letter and spirit of the divine word, plead for infant baptism, which by the confession of pædo-baptists themselves, is a ceremony which was neither instituted by Christ, sanctioned by the apostles, nor practised by christians in primitive times.

Thus far, brethren, all is perfectly plain and easy to be understood, and here the matter would rest, so far as the subjects of baptism are concerned, but our conclusions are impugned. It is contended that although there may be no command for infant baptism, nor example of it in the New Testament, yet the practice is authorized by reason, inference and analogy. We promised not only to prove the truth of our doctrine, but also to defend it from all cavils and objections.

With a view to the accomplishment of this promise, we shall now take up and consider the arguments of our pædo-baptist brethren in favor of the baptism of infants. We call it baptism, not, my brethren, because we believe it is baptism, but in compliance merely, with the prevailing custom. In discussing this subject, let no one suppose that we entertain for our christian brethren of other denominations, any other than the best and most friendly feelings. Many of them, with whom we have the pleasure of an acquaintance, we sincerely love and respect; yes, we hope to see with them in heaven, where no difference of opinion will separate us from each other. That on the subject under consideration, however, they are in error, and that great injury to the cause of religion results as a necessary consequence, we have no doubt. It is to vindicate truth, to confirm your faith, and if possible, to correct those errors of our brethren that we examine their positions on this occasion.

Those who advocate the baptism of infants have few strong arguments in which they have taken refuge, and which no doubt, many of them conceive to be impregnable. We are pledged to attack each of them successively, and though we boast of no uncommon prowess, we can venture, we think, to promise you that we shall show that these arguments without exception, are "wood, hay, stubble," that no manner is the torch of truth applied than they are utterly consumed. Consequently that no power exerted by either shakes in the slightest degree the conclusions to which you have just been conducted.

The first argument upon which our pædo-baptist friends rely in proof of infant baptism is the alleged identity between the Jewish Church before Christ, and the Christian Church after Christ. From this inference as they call it, is drawn the supposition, that baptism under the Christian, comes in the place of circumcision under the Jewish dispensation. Whence they draw the argument, which they call analogy; that as Jewish children under the law were circumcised, so the children of the Christians are to be baptized. The second argument urged in proof of infant baptism, is founded on the supposition that the baptism of John and afterwards that of Christ, was a continuation of Proselyte baptism; and by analogy, as the children of Proselytes were baptized, so the children of Christians are to be baptized.

Their third argument is drawn from the scripture record of the baptism of households. They infer that in these households there must have been some infants. They conclude therefore, that the apostles baptized infants. They contend fourthly, that there are several passages of scripture which inculcate the baptism of infants. And as their last argument, they allege that the writings of the ancient Christian fathers afford evidence that infants were baptized in the first ages after the apostles. They think it, therefore, reasonable to conclude that infants should still be baptized.

These positions embrace all the arguments against our doctrine in relation to infant baptism, so far as we have been able to discover from much careful reading of the best authors on both sides of the controversy. That we have made the statement of them fairly and candidly, every one, we feel assured, will be ready to admit. The array which our opponents thus marshal before us and the shaking of shields, and brandishing of arms with which they seek to alarm and drive us from our positions, appear formidable indeed; but we shall soon see that they are formidable only in appearance. We shall proceed to take up each of these arguments separately in their order and give them a patient and candid investigation.

The first argument in favor of infant baptism we shall state in the words of a learned pædo-baptist Doctor of Divinity. It is the following: viz: "Abraham and his seed were divinely constituted a true visible Church of God. The Jewish Society before Christ, and the Christian Society after Christ, were one and the same Church, under different dispensations. Jewish circumcision before Christ and Christian baptism after Christ, are one and the same seal, though in different forms. The administration of this seal to infants was once enjoined by divine authority. The administration of this seal to infants was never prohibited by divine authority." It is concluded therefore, that infants are now to be baptized, and that in doing so, we have the sanction of God. This is substantially the same with the arguments on this head, of our pædo-baptist brethren of all denominations; consequently in replying to one, we shall reply to all. We have preferred to state their positions in their own words that we may afford that side of the controversy every advantage, and so avoid the pos-

sibility of being accused of unfairness. We intend to seek no advantage, unless it is given to us in the word of God.—Our resolution is to meet our pædo-baptist brethren in all the majesty of their strength in the open field of fair contest. It is the truth which we seek, and which it is our duty and our interest to know and embrace in regard to this and every other subject. We have therefore divested ourselves of all prejudice in favor of sects and dogmas, and have determined that to discover and embrace the truth, whether it be found on this or on that side of the controversy, shall be the motive of our investigations. It is the Lord Jesus Christ who has said, "whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven."

Not to detain you longer with these desultory observations, we proceed to remark that the first proposition of our pædo-baptist brethren in favor of infant baptism is liable to many very serious objections. That "the Jewish Society before Christ and the Christian Society after Christ is one and the same Church under different dispensations," is a bare assertion destitute of proof, and its truth we feel obliged positively to deny.

We shall easily prove to you, beloved brethren, that the seed of Abraham, as such, never was, at any time, constituted a true visible Church of God in the New Testament sense of the term. One sense of the word translated Church, is "to call out." Abraham was called out of his country, and his descendants were called out of Egypt. The contrast however, is so great in every important particular, between a man's changing his residence from one part of the country to another, even if it be by divine direction, and christians being called out of the world to become the Church of Christ, that every intelligent mind will at once perceive that in no gospel sense of the expression can it be said with the least shadow of truth, that because Abraham was called out of Ur of the Chaldees, his descendants were called out of Egypt to become a nation, and christians are called out of the world to become a Church, that therefore the Jewish Society before Christ, and the Christian Society after Christ are one and the same Church under different dispensations. Such reasoning never fails to betray the cause it would defend, and convince every one who will be at the trouble

to think for a moment, that the truth lies on the opposite side of the question. We intend in a few minutes to prove to you that they are essentially different and distinct societies, and not the same church under different dispensations. The whole fabric of pædobaptism, so far as the Old Testament is concerned, is erected on this deceitful and delusive ground. If we prove what we now propose, the foundation will be destroyed and the superstructure must of necessity fall.

To enter more fully and extensively into the investigation of this part of the subject, we proceed to consider what a Church is. The word translated Church, is in the Greek, *Ekklesia*. It is derived from the verb *Ekkaleo*, which, as we have before remarked, signifies, "to call out—to call forth—to summon." The simple and plain meaning of the noun is, "an assembly of people called together," without reference to the object, or religious character of the assembly. In this sense, and in this only, the term applies to the descendants of Abraham or his natural seed, the great majority of whom, as Doctor Watts justly remarks, were irreligious in the extreme. The same word, *Ekklesia*, is used, as every scholar knows, to describe the riotous mob collected by Demetrius, the silversmith in Ephesus, to drive Paul from the city, and who tumultuously cried out during two hours, "great is Diana of the Ephesians." Acts 19 c. 32 to 41 v. The same word is also used, Acts 19 c. 39 v., to describe an assembly called together by the authority of a civil magistrate. In translating from the original Hebrew, the word rendered in the Septuagint, *Ekklesia*, is in our authorized English version, in various instances, Ps. 22, c. 22 v. etc., rendered congregation. The same word is used in the New Testament to describe the visible Church of Christ, who have united with each other for the worship of God, after giving satisfactory evidence of a change of heart. Such, therefore, is the vague and indefinite character of the word used, as you perceive from the facts which we have stated, that in regard to a definition by which we might fix a meaning descriptive of the peculiar nature and character of a Church of Christ, the word abstractly considered affords no conclusive or satisfactory information.

Let us now examine into the nature and character of a true visible Church of God, by the assistance of other data. Though the word used to describe it may be insufficient

in itself, the New Testament affords similar descriptions of the Church of Christ, which are full, minute and extensive. We will take these, and by contrasting them with the Jewish "Society" or congregation before Christ, ascertain whether it can possibly apply to their state as a body at any time after they were called out of Egypt. As evidence of the teachings of the word of God on this subject, we will quote some of the most popular documents and authors, and to afford the opponents of our views every advantage, we will adopt pædobaptist authorities.

The following is the language of the Helvetic Confession of Faith: "A Church is a company of the faithful, called and gathered out of the world; a communion of Saints; that is, of them who do truly know and rightly worship and serve the true God and Jesus Christ the Saviour." To this definition of a Church, in which we fully and freely concur, we will add another, found in the preface to the celebrated Dr. Owen's work on "the true nature of a Gospel Church"—"The foundation part of a visible Church," this learned writer remarks, "is the credible profession of faith and holiness. It is men and women, not doctrine, that are the matter of a Church; and these professing the faith and practising holiness." "The members of Churches," he continues, "are always called in the New Testament, *saints, faithful, believers*." In conclusion he says, "they were such that were added to Churches." Other definitions might be added, but these are sufficient. To constitute Church members according to these, as we fully believe correct and scriptural views, four things are required. First: regeneration, or being born of God. Secondly: a general knowledge, and firm belief of the leading doctrines of the gospel. Thirdly: a determination to live a life of holiness and obedience to the commandments. And lastly: submission to the ordinance of baptism. Such is the definition boldly expressed, of the most learned and pious pædo-baptist divines. Now apply all this, except baptism, which is a positive institution confined to the New Testament, but all the other requisites are moral and essential at all periods of the world, to acceptableness with God; apply all this to the Jewish congregation before Christ, and in what particular is there a similarity? They agree as you must distinctly see in no one important item. The seed of Abraham, as such, were all members of

the Jewish Church* by right of birth, whether thieves, murderers, robbers, prophets, saints, kings or priests! Is it so in the Christian Church? If not, as even our opponents themselves acknowledge, then it follows that "the Jewish Society before Christ, and the Christian Society after Christ," so far from being the same Church under different dispensations, are, in their forms, qualifications and nature, essentially distinct and different from each other. In fact, they possess a similarity, as we have before observed, in no one important particular necessary to any correct view of the nature and character of a Gospel Church. To bring down the Church of Christ to an agreement, in moral and spiritual things, with the Jewish congregation, would be effectually to destroy every characteristic by which it is distinguished, and render it a mere worldly corporation. And this is what paedobaptists find necessary, and, as it appears to us, seem willing to do, to form a basis for infant baptism.

Still further to substantiate the correctness of our views, we observe that in his commentary on the epistle to the Hebrews, (8 c. 11 v.) Dr. Owen remarks that "the institution of the law" (*id est*, of the Jewish Church) "were in their nature carnal, as our apostle declares. (How. 8 c. 16 v., 9 c. 10 v.) The subject of them all, the means of their celebration, were carnal things, beneath those pure spiritual acts of the mind and soul, which are of a more noble nature. And as they were carnal, so they might be exactly performed by men of carnal minds, and were so for the most part." This, in so many words, was the view of the Jewish Church or congregation, entertained by this great and truly excellent paedobaptist divine. He continues, and in contrast with this, describes the Christian Church.—"Regeneration," says he, "is expressly required in the gospel to give a right and privilege unto an entrance into the Church or kingdom of Christ; whereby that kingdom of his is justly distinguished from all other kingdoms, in and of the world." If this statement be true, and who in this enlightened age can doubt it, the fact is evident to all, that there is no identity between the Jewish congregation and the

*We use the word Jewish Church in this and many other places, in compliance with custom, but we do not believe the application appropriate or correct in any case.

Christian Church. When called upon to sustain the purity of the Gospel Church, infant baptism being out of view, our most learned and pious paedobaptist divines involuntarily contradict themselves on that point. If they would advocate infant baptism, they begin by asserting that "the Jewish society before Christ, and the Christian society after Christ, were one and the same Church, under different dispensations." But require them to defend the Church of Christ, and their religion and good sense will prompt them frankly to reply, that "regeneration is expressly required in the gospel to give a right and privilege unto an entrance into the Church or kingdom of Christ; whereby that kingdom of his is, not the same and identical with the old abrogated Jewish, but justly distinguished from all others, in and of the world." Both these assertions cannot be true, because they are precisely the opposites of each other, but the latter is true, therefore the former is not true.

It is now plain, we think, by the confessions and admissions of our opponents themselves, as well as by the word of God, that the Jewish congregation, and the Christian Church are essentially separate, distinct and radically dissimilar societies. Thus the foundation of paedobaptism is shown to be laid in palpable error, and their favorite system cherished with so much care, dies by a random stroke of their own weapon.

Further to show that the seed of Abraham, as such, never was, in the gospel sense of the expression, constituted a true visible Church of Christ, and that the Jewish congregation and the Christian society are not the same Church, it is only necessary to refer to the principles upon which they were established. The Jewish congregation and the Christian Church are constituted upon different, distinct and dissimilar covenants.

MINISTERIAL IMPROVEMENT.

No man can teach that which he does not himself understand. Ministers are teachers of religion. Its departments are experimental, practical and doctrinal. Experimental religion consists in a word of grace in the heart. It is imparted by the operation of the Holy Spirit and is the regeneration of the soul. The knowledge of experimental religion can be obtained in no other way; the Spirit of God, which dwells in us, bears witness with our spirit that we are the children of God. Upon this testimony is that faith

founded, by which being justified, we have peace with God through our Lord Jesus Christ.

Practical and doctrinal religion however, are investigated and understood by other means. Experimental religion imparts to us the desire of obedience and an earnest wish to obtain a correct knowledge of the doctrines of God's word. But whether we embrace the one in all its parts or practice, the other in its purity, will depend much upon the teaching we receive from the pulpit. Hence the minister must be wise on the whole subject—able to communicate instruction, and possess the power of persuasion. "Because the preacher was wise," says Solomon, "he still taught the people knowledge." It is necessary, not only that he understand and correctly teach the word of God, but also that he be able to convey his doctrines to those who hear him in appropriate language, so as that he may be comprehended by the most simple, while he at the same time, instructs the most profound. "The preacher sought to find out acceptable words." No part of a minister's duty is unimportant, not even the words he may use in communicating the truths of the gospel.

The knowledge of these truths which it becomes the duty of all ministers to teach can be obtained only by a diligent study and extensive information of God's word. In former times, as we have observed by the passage just quoted, such application and proficiency were required of every preacher. Less cannot now be demanded, because human nature and the means by which it is overcome and brought into subjection to holiness, always have been and ever must remain, the same. The preacher must now be wise if he would teach the people knowledge. But what facilities are to be afforded for its acquisition, and by what means is the style of the preacher to be adjusted to the standard of simplicity and perspicuity demanded? The instructions of Paul to a young minister may teach us on this subject. "Read,—study, &c." We have no reason to conclude that even the apostles or prophets, further than they were inspired, or were miraculously endowed, gained wisdom, or any other facility, as preachers, by other means than those to which, at the present time, we are accustomed to resort. If this statement be true; much less reason have we in any other case to expect the same result, without similar application. We read of schools among the prophets, and Paul, as we have said, exhorts, "give thyself to reading; study to show thyself approved." Is it not as necessary and even more so in our day, that preachers should be improved; should read; should study; should be wise; and secure such

appropriateness of words and diction as with ease and success to teach the people wisdom.

Our church in this country neglected for many years the improvement of the ministry. They were we think influenced to this carelessness by two mistakes into which they had fallen on this subject. We say in this country, because in England and other European countries where the Baptists are numerous it has not been so. Institutions of learning have existed there for many, many years either immediately under the direction of the church, or of which they have availed themselves for ministerial improvement. If we be not at fault in our historical recollections, (Ivimey's history of the English Baptists will determine the point) the first theological institution erected by Protestants in England was raised by the Baptists of that country. Some of the brightest stars in the constellation of European science have been Baptists. Long shall we have reason for thankfulness for such men as Gill, Gale, Stennett, Ryland, Fuller, Foster, Hall, Hinton and others who might be mentioned of equal piety, learning and usefulness. The first mistake was that the truth of the doctrines and the propriety of the ordinances, as held and practiced by us, were so certain and plain that so far from needing aid in their promulgation, the world could not resist them. And the second was that ministers are under some sort of inspiration when preaching. The inspiration which it was supposed directed them, has it is true, ever been indefinable, but still they have made it a substitute for knowledge and study of the word of God.

In regard to the former of these considerations, we may ask, when have men generally been inclined to receive the truth because it is very plainly set down in the word of God? And especially when hundreds of men considered by them as pious Christians, and withal much more learned and ingenious than we are continually engaged in efforts to overcome and turn aside that truth from its practical effect on the heart. The natural inclination of our race is to err and especially in religion, and they do not so readily receive the self-denying and plain doctrines of the Bible, as those which are far fetched and wrought up in mystery. Because mystery is attached to religion some are inclined to think that the more of mystery and metaphysics are embraced in a system the more likely it is to be true. If we have more truth than others instead of making this a reason for slothfulness and inattention to the means of its propagation, we ought to be the more holy and wise, industrious to make it known, and

and urge its belief and practice upon every man.

As regards the latter, all the inspiration we have is in the Bible. We shall never have any other. In proportion as we study, and understand divine revelation, and teach it, are we doing the will of God. To suppose that every minister called of God to the work or any of them, enjoy an inspiration separate from the divine revelation, or in regard to the science of religion, may be taught what truth is without the written word, is a sign of the imagination. If ministers be inspired it is by the Holy Ghost. The Holy Ghost in that case would teach every one the same things; yet some of those who claim to be inspired teach one thing for the truth, and others teach precisely the opposite for truth; thus they make the Holy Ghost contradict himself. But every part of what God teaches is consistent with each other, for God is truth, and in him is no contradiction. The motto of every one should be, "to the law and to the testimony, and if we speak not according to these, it is because there is no light in us." Such pretensions as this, too often set up by men professing a call to the ministry, should teach the churches the importance of adhering rigidly to the word of God in admitting men to the sacred office. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil."

All these mists are now nearly dissipated, and the American church in most of the States are making powerful and successful efforts for ministerial improvement. For this movement there are many and cogent reasons, to some of which we will briefly refer. Let it be observed, we speak of the improvement of the ministry, not of educating men for the ministry, nor of making ministers of educated men. We hold that no man should be a minister except such as are called of God, as was Aaron. Of this matter the churches are the legitimate judges. It is the improvement of those who, in the judgment of the churches are called of God to preach, for which we plead.

Solomon assures us that to teach the people knowledge, the preacher must be wise. Let it be remembered too, that many preachers are wise, who never studied in a college or seminary of learning. Still these institutions are of great utility. To gain the requisite knowledge difficulties, and often those of the greatest magnitude must be surmounted, which comparatively few ever conquer. Let it also not be forgotten that wisdom and learning are not always identical. Many men are wise, as ministers, and in other respects, who are not learned in the sciences, and many are

learned in the sciences who have not the wisdom necessary to a minister. Hence we would never consent that a classical education should be required as a *sine qua non* to entering the ministry of the church. But who can endure an ignorant teacher? The idolaters of the East venerate idiots and listen to their senseless jargon with the greatest attention, treasuring up every word as oracular because they have been taught to believe them inspired. This, however, is not the genius of Christianity. We deliver not Sibylline oracles nor rave in ambiguous sentences on the tripod of Apollo. A man should not be considered a minister because he possesses lungs of stentorian power, nor because he can use a multitude of words, but because he is apt to teach, and does teach the people wisdom.

Ignorance in a minister not only disqualifies him for the performance of the task assigned by the gospel to those who preach, but such are too apt to be self-confident, puffed up, and of all others are most likely to be litigious and exceedingly jealous. No man is so confident in his own abilities as he who has no knowledge of the information of others. Such men, should their passions or prejudices lead them astray, can never be convinced of their error by reasoning, because such is not the method by which they have ever arrived at a conclusion, and no such silly thing as an argument is ever to move them. They are right because they are right. Who is puffed up, but the man who introduces his sermon by telling the congregation, what is perhaps very doubtful in point of veracity, that he has just thought of a text since he came into the pulpit; he does not know what he shall say, and much more on that head to the same effect. He is careful to let them know that he has no learning; he has never been to college—and pray what is all this for? Let it not be supposed now that we believe that the Lord affords no aid to his ministers in preaching. We are assured he does, but it is not inspiration, it is by the influence of his Spirit that he warms their heart and makes them feel the importance of their work. The covert design as it appears to us, of the man we have described, is to throw the people off their guard, to destroy all expectation and then he will take some old well studied and familiar subject, and intends to astonish the assembly. He expects that in the conclusion the people will exclaim, not how glorious is the scheme of divine grace, how beautiful, how lovely the religion of Christ, but ah! what a "smart man" that is! Without any education, study or preparation, he has really preached a fine sermon! How proud is such a man! How far from the spirit which seeks not applause.

which hides behind the cross of Christ, and wishes the people to forget all but the Redeemer. And why all this if such do not feel a jealousy of those better educated than themselves, and wish to cast odium on them, that they may raise their own reputation? Is not the gospel worth studying? Does not religion require—are not the people entitled to our most mature thoughts, and the best and most careful and prayerful arrangement we can make, that by the grace of God, we may be the instruments of advancing his cause. Who will rush thoughtlessly into this awful and responsible work!

"From such apostles, O ye mitred heads, Preserve the Church! and lay not careless hands On skulls that cannot teach, and will not learn."

If then, ignorance in the ministry be inadmissible; if as the word of God declares the preacher must be wise; and if wisdom be not natural, nor given by miracle, as no one will pretend that it now is, although it might have been in apostolic times, but must be sought according to the instructions of the apostle Paul, by long and laborious application, by giving ourselves wholly to these things, is not ministerial improvement with us, at the present time, a subject of the utmost importance? Will not every one say it should not be neglected a moment longer!

One other reflection, and we have done for this time. Our ministry must be improved to make them *humble*. We are fully aware that an opinion has gone abroad that learning makes ministers proud. Than this no impression can possibly be more erroneous. We have just seen that ignorance and pride are companions. A smattering of learning may, and often does make a foolish man a pedant. Many pretend to be learned who have, in reality, no claim to a knowledge of science, and they lose sight of their holy calling, become vain, feel but little of the spirit of religion, or perhaps have none, make themselves blockheads and disgust the people. But a wise man can never be proud. He will be characterized by a holy boldness, a deep sense of his responsibility before God, as one called to watch for souls, as those who must give account, decision, gravity, and a zeal according to knowledge will be the consequence. He will live at the throne of grace, and feel his littleness and dependence on an arm Almighty.

How does pride in the ministry usually develop itself? We have seen a specimen of its positive character, and learned that it is jealous of the fame and usefulness of others, and is often fishing for popularity by decrying learning and the learned, money and monied institutions, theological schools, and making

pretensions to a humility and inspiration, of both of which they who pretend to them perhaps are equally destitute. Its negative developments are numerous. It fails to declare an unpopular truth, especially in certain places and circles. During the last year we traveled about seven thousand miles throughout most of the middle, southern and western States. We of course saw much of the country, and of its towns and villages. For the most part, excepting generally the largest, when you arrive in a town, and especially in the west, you need not ask what handsome house of worship that is, on the most eligible site in the village. It belongs to the Presbyterians. That other very neat house is the Methodist church—but where is the Baptist church? Ah, the Baptist church! Why, says a villager, I believe there is a Baptist church a mile or two in the country. And so it is. You will find it in the woods, just where the country people care nothing about visiting it, and the people in town never go unless very strongly attached to the truth, and even not then unless they are able to keep horses to ride, or conveyances of some other kind, or have vigor enough to walk through the mud or snow, or the heat and dust, without injury to their health. But they do not have this trouble often, for they preach only once in a month or two. True, this is a most melancholy fact; but it is asked, how we prove by this that the Baptist preachers are proud? Why very plainly. We have many preachers who in the country have been persuaded by perhaps some ignorant persons that they are really like a Whittier in the pulpit. They have a distrust that this is not so, and have taken upon an idea that the people in towns should they hear them preach would know better, for they think that they know more than country people, which, by the by, is a mistake, for we believe that country people, though less particular about etiquette and more lenient in the matter of style, and enunciation, know much more, and are better judges of gospel truth than villagers or city people generally, but they think otherwise, and they are afraid to preach in town, lest the spell should be broken and they should no longer be considered great men. How often do they tell us plainly, O I can't preach in your towns. Well, now why! Have we assigned the true reason? We must therefore, have our ministry improved to make them *humble* and fearless. Not, as is supposed by some, to make them the silly

"That mount the rostrum with a skip, And then skip down again; pronounce their text, Cry—*Amen*; and reading what they never wrote Just fifteen minutes, huddle up their work, And with a well bred whisper, close the scene."

No, far, very far from this; but to make them "simple, grave, sincere, and like Paul the aged, ready and willing, and able, by the divine blessing, to preach the gospel every where, and at all times to declare the whole counsel of God to men, whether they will hear, or whether they will forbear.

We should like to say much more on this subject. We promised in our last paper to express our opinion upon it, and design to recur to it again at no distant period, and consider other reasons for our engaging in this work, and also glance at a few of the objections which are sometimes offered by those who are opposed to theological culture.

ADJOURNED MEETING OF THE CONVENTION.

It will be seen by the proceedings published in this paper, that the adjourned meeting of the Tennessee Baptist State Convention, held in Brownsville, was well attended, and held out encouraging prospects of future success. The cause is advancing with a slow but steady pace. All we need under the blessing of God, is men of the right stamp to go forth into the field—men who count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and also count not their lives dear unto themselves, but will cheerfully sacrifice all to testify the gospel of the grace of God.

A PREDESTINARIAN BAPTIST.

A communication will be found in another page signed, "A Predestinarian Baptist," on which it is proper perhaps for us to make a few observations.

In the first place, we greatly prefer for many reasons that our correspondents should subscribe to their communications their own proper name unless very strong considerations should prompt to a different course. Many an article would be read and do good were the writer known, which with a fictitious signature would hardly be noticed. Besides, where names are subscribed, less responsibility is considered as devolving upon the editor for any sentiment which may find admittance into the paper.

Secondly, This writer says, "while I am delighted with many things in your excellent paper, I must dissent from some expressions made use of; viz: When speaking of the preachers the word *Rev.* is placed before the name. This is very revolting to my feelings, as I consider it unscriptural and a relic of popery and her daughters, and grand-daughters. I would much prefer the word *Elder* or *Bishop*, as more scriptural and consistent with the genius of christianity."

In regard to these titles we have to observe

that we have not felt the repugnance expressed by our correspondent, and which we know is entertained by some others to the term *Reverend*. The word occurs but once in the scriptures, and it is true, in that instance, is applied to God as an ascription of praise. (111 Ps. 9.) "He sent redemption unto his people. He hath commanded his covenant forever. Holy and *reverend* is his name." In the sense in which it is here used, the appellation is wholly irrelevant when made to refer to any other than the divine being. But in other and restricted senses God himself gives to his children appellations expressive of his own attributes. For example. (Eccl. 9. 23.) "There is one event to the righteous and to the wicked, to the good to the clean and to the unclean." Again. A bishop must be a lover of good men. Then in a certain sense, a man may be good; but he is not good as God is. Mark 10. 18. Jesus said, "there is none good but one, that is God." Paul calls the Hebrew brethren *holy*, but in the sense in which God is *holy*, no other, and especially no human being is *holy*. So in our common conversation and writing we use the term *reverend*, not as applied to God, but only as a term of respect. Language is composed of signs expressive of ideas, and by the consent of all who speak a particular language certain sounds convey definite ideas; accordingly the term *Rev.* when applied to men is understood distinctly, not as arrogating to human beings divine attributes, but merely as conveying, by general consent, the idea that the man to whom we give the title is a minister, and is to them just what *Governor*, *Esquire*, or *Colonel*, or *Judge*, is to those who receive such titles, a term of respect indicating office and nothing more.

The writer of the letter before us calls the Editor of this paper *Mister*, once or twice: "Mister Editor," and yet in the sense in which this appellation occurs in scripture, it is applicable to God only. Indeed, we are positively forbidden to use it in relation to any other being. *Mister* is a corruption of *Master*, so say the philologists, Webster, Walker and others. Our pronunciation is according to the German form *meister*, or the French *maître*, both of which languages were very familiar to our old English fathers, when the term came into use. Christ says "call no man on earth master," and we do not, in the sense in which God is our master. *Reverend*, is an English word. Very few of the Papists have ever spoken the English language. We have not the means at hand by which to investigate the history of the word, to determine whether it was ever employed by the papist, except in accordance with common English usage.

When we call a man *mister*, we mean only to use a term of respect, and we mean no more by the use of the term *reverend*, nor does it convey to the mind of any one a different idea. Still we have no particular predilections in favor of retaining the word. Its use or disuse is perfectly indifferent to us, and we suppose equally so to our brethren generally.

The term *Elder* or *Bishop*, our brother, A Predestinarian Baptist, thinks is more scriptural. *Presbiteros* and *Episcopos*, are the original words, called in English convertibly, *Elder*, *Bishop*, or *Presbyter*. Jerom, a Latin father of the fourth century, a translator and commentator of the scriptures, says that only the old bishops were called *Elders*. If this statement be correct, the term *Elder* used by us indiscriminately, and applied to the youthful as well as the aged, is to any, but the man of gray hairs, exceedingly inappropriate and unscriptural. And as the word *Bishop* means *overseer*, (Schreiblin, inspector, praeceptor) and is so translated in the scriptures, (Acts 20. 28.) it cannot be applied to ministers having no pastoral charge. So that a young minister who has no charge is in point of fact, scripturally speaking, neither an *Elder* nor a *Bishop*. A young minister, if he be a pastor, is not an *Elder*, and the title of *Bishop* has long been used by papists, and some other sects to designate their diocessans, and the same appellation has lately been appropriated by the Campbellites as the title of their proclaimers. *Presbyter*, has been as an appellation, defined by our best Lexicographers *senior antiquior*, or *Presbyteroi*, *specialiter*, *qui ecclesiam praesunt*. As, however, the term *reverend*, is entirely harmless, and has long been used to designate preachers of all ages, classes and denominations, and as it is used only as a term of respect indicating office, should any one please to do so, we see no reason why it may not be still employed without offence to any one. Names are comparatively unimportant. The character of a man, and not his title or name, we should regard as of consequence.

Thirdly, To the plan proposed for a Convention or General Association, by A Predestinarian Baptist, we have but little objection. We cannot speak for others, but for ourselves, we are willing to make any reasonable compromise to bring together our brethren on the subject of effort. We earnestly and affectionately invite our brother to be with us at our approaching meeting in Nashville in October, he will then have an opportunity of laying his views before us fully. It can then be determined whether we will adopt them, some other, or go on in our present form.

Fourthly, It would afford us on many accounts great pleasure to take the trip propos-

ed to ourselves and brother Phillips, by our brother, A Predestinarian Baptist, but we doubt whether it will soon be in our power. We already have more to do than any one man can well perform. On this subject we are tempted to say much, but it is rather unnecessary. We design, when it is possible for us to do so, to take a turn, the Lord willing, in the direction designated.

ABOLITION.

We regret exceedingly the course which the abolitionists of the north have thought proper to pursue in relation to the subject of slavery. Their end never can be gained by the means they adopt. The southerners are the people interested and they will dispose of the matter as they think proper, all the agitation of northerners to the contrary notwithstanding. The astonishing ignorance on the whole subject evinced by every speech of the abolitionists at their meetings, all their reports, &c., show that they are not the people to control this business. The slaves of the south are fully as competent to legislate for the north, so far as knowledge is concerned, as the northern abolitionists are to judge of the condition of southern slaves, and what is best to be done to serve their interests. The whole south is now exceedingly excited, and every movement of the abolitionists binds more firmly the chains of the slave. The Colonization Society will lead to good results, and the abolitionists, if they consult either the repose of our country or the interests of that portion of the southern population whose benefit they profess to have so much at heart, will at once dissolve all their associations and leave the matter where it of right rests, in the hands of those who alone have the power to act—the people of the southern and southwestern States.

NOTE SHAVING.

Our anonymous correspondent at Eaton, Tenn. is assured that the Bible is the rule by which our church is governed. That rule, so far from allowing a lax morality, requires every member to be holy, harmless, undefiled and separate from sinners. We have not the name of the writer, or perhaps, we would publish the letter. The inquiry, *who makes* shall be attended to when opportunity allows.

TO CORRESPONDENTS.

A letter from brother I. J. Roberts has been mislaid. It shall be published as soon as we can find it. Perhaps he can furnish us with a copy. It will have been seen that the last paper was entirely original, and so is a last paper; yet several communications

are on hand. They shall be forthcoming as soon as we can find room.

FOR THE BAPTIST.

A Remonstrance delivered in the Church at Concord, August 8th, 1835.

For thirty years I have filled the Moderator's Chair here. I am now rejected by a minority of this Church because of a connection with the Tennessee Baptist Convention. I remonstrate against the proceedings.

1st. Because that there are in the Convention orderly churches; the constitution of each of them is in my possession except one; they contain sound doctrine. There are also in that body both ministers and laity of good standing in our churches. Instead of assuming an ecclesiastical jurisdiction over churches; they disclaim all of every description. See Articles 4th and 8th. Their sole object is to disseminate the gospel in destitute parts of the State. See Art. 5.

2d. I remonstrate against the proceedings, because they violate a pledge given by the Baptist Associations. The following is their own language. "Who shall have no power to lord it over God's heritage; neither shall they have any clerical power, or infringe any of the internal rights of churches." Here the associations do most solemnly declare the independence of churches, that they shall remain untouched, unless they depart from the faith, or because disorderly in practice. Was it right for those churches to meet together to transact the business above stated? The sober sense of every man will say yes. Why then am I judged as a sinner? Have those churches wherein those individuals are members a right to allow their members to take seats and transact business with orderly churches? The long established maxim of associations, say yes, for the "internal rights of churches" are inalienable. If members act incorrectly, they are amenable to their own churches.

3d. I remonstrate against the proceedings, because it charges me with disorder, for being with the most orderly body of Baptists in the State. Where is there a body of Baptists, except them and their likeness, who are sending messengers forth to receive the church's bounty, for benevolent purposes? Where are those men whom "inquired of" can answer that "they are the messengers of the churches and the glory of Christ?" They are to be found in these latter days connected with such bodies as the Tennessee Baptist Convention, and no where else. Where are those men to be found who are "the glory of Christ?" They are to be found in active

benevolence, and no where else. See 2 Cor. viii. and ix. chap.

If the exercise of conscience in matters of benevolence be a right, why hinder the enjoyment of it? But if it be a favor, where shall we go to obtain it? Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? The right of conscience has been too dearly bought (redeemed) in America to be surrendered. One of the advocates for christian liberty, is your servant,

JAMES WHITSITT.

The above protest was discussed at some length, and the minority were quite incensed and argued their points with ability. But the most I admire was their honesty in conceding points. They admitted that ancient churches did associate in matters of benevolence, but contended that it was to supply the wants of poor saints and not the wants of ministers of the gospel. This point was not touched on the side of the majority for they were content to know that if churches did associate anciently in the collection of funds to supply the calls of that day, that such an example furnishes sufficient authority for churches to associate to collect funds to supply the calls of that day. It was argued however, that neither the one nor the other knew that those ancient funds were appropriated to poor saints exclusive of ministers. Moreover some proof was introduced that they were not appropriated exclusive of the ministers of the gospel. The 13, 14, and 15th ch. of 2 Cor. was adduced. "For I mean not that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want, that there may be equality." Here it was observed that the donors supplied the wants of the receivers with carnal things, and the receivers supplied the wants of the donors with spiritual things, and that it could not be conceded that the poor saints, if to them exclusively these donations were made, would return to their donors a supply of the same quality. In confirmation of this view the following passages were read. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them, verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." 1 Cor. 9. 11. Rom. 15. 26, 27. By what means were the Gentiles made partakers of spiritu-

al things? By preachers surely, for their faith came by hearing. To whom were they debtors, but to that kind of men from whom they received a benefit. Thus was every thing made plain on the side of the majority. The minority admitted that as the priests lived of the things of the temple and altar, so the ministers who preach the gospel should live of the gospel. They did not however concede the great point—liberty of conscience in matters of benevolence.

When I first set out in Conventional operations, I thought it better to do right the wrong way, than not to do it at all. But I am now confirmed in my own mind that the churches in the Convention are doing the right thing in the right way. J. W.

FOR THE BAPTIST.

The Tennessee Baptist Convention defended.

1st. The ministers they patronize are charged with preaching for money. Can those people be serious who thus charge them? Do they not know that those same preachers preached without money? But they could preach but little. That they might spend more of their time in the ministry, the Convention has said to them go, and your lack of service in your families shall be supplied. In supplying the wants of those families there is no more than an act of justice done, for there can be no doubt that the time and labor of those ministers, is due to their families—to deprive them of it is robbery.

2d. A stipulated sum to those ministers the Convention patronizes is a great difficulty to many. It is thought that it is enough for them to ride and depend on the discretion of the Convention to reward them little or much. To this, I reply, that the householder in hiring laborers into his vineyard agreed with them for a penny a day—a stipulated sum. There is no man who wishes to provide for the comfort of himself and family, but has his arrangements before him. The itinerant minister calculates on furnishing himself with decent apparel; he rides his own horse and saddle at his own risk; he must furnish a safe and an industrious man to manage his affairs at home; besides other contingent expenses, and for the quiet of his mind, he ought to know that the allowance will meet the expenses.

3d. It is thought that the allowance to those ministers is too high. They will often ride not more than ten miles a day, if that; before and after preaching they will be doing nothing. This is a mistake. Those ministers must be apt to teach, and that from house to house, and when they are not at that, they must read and study their Bible and improve their minds

for the pulpit. No minister whose knees are not much on the Lord's earth, and whose heart is not much in the Lord's cause, and whose eyes are not much in the Lord's book, will suit the Convention.

4th. It is said that we do not read in the New Testament of societies besides the church for benevolent purposes. I move that we spell "DO GOOD UNTO ALL MEN." The late Mr. Hughes, a Baptist preacher in England, in visiting the families in his neighborhood, found some too poor to procure for themselves a Bible. He gave away until he found himself unable to supply the destitute. He then with others formed a small society to supply the destitute with Bibles. Thus Bible societies have arisen all over christianity to supply the destitute, and have progressed until they have resolved that every nation, and even every family under the whole heaven may have the word of life. And if we may judge of their future success from the past, there is no doubt but they will succeed. If these people cannot read they spell well.

5th. It is said that each church has the power in herself to comply with the claims of Jesus Christ without forming any society different from herself. Ah! indeed, and how do those brethren reason now? Is not a Baptist association different from a church? This body has a written constitution and a name to distinguish it, and no person has called one of those bodies a church. A difficulty having occurred at Antioch, messengers were sent to the church at Jerusalem, who together with the apostles and elders, gave council in the case. And this is the only example for associations to meet annually to give the churches advice. The 8th and 9th chap. of 2 Cor. furnishes a stronger ground for churches to associate on matters of benevolence.

6th. It is said that Conventional associations will lead on to Arminian ground. Yes, and it is now said, if I mistake not, by men of the first order in the opposition, that it has already done it. That all the Baptists in the east except those connected with the Black Rock Convention, are now Arminians. They are so reputed, because they have and are raising large sums of money to support missionaries and schools among the heathen, and to print the scriptures and other books for them. There is Mr. Judson who has translated the scriptures into the Burman tongue, and has thrown his whole estate, which was considerable, into the missionary fund. Add to this, their ministers hazard their lives and some have lost them, in an uncongenial climate, far from home. Besides, the brethren in the east have and are raising large sums of money to sustain missionaries in this western

valley. They have at this time a number of flourishing churches in heathen lands. The opposing brethren profess to be predestinarians of the strictest sort. What have they done in publishing the glad tidings in all the world? They have told what they have done, and are still doing, and here the two systems according to their own showing is tested. The eastern Baptists are laborious and benevolent, and because they are so, it is said they are Arminians. They are not as laborious however, as were the apostles, and the church at Jerusalem, for they were more abundant in labors, and of course, more abundant in Arminianism. If so, then predestination is gone at one stroke, and that too, by its professed friends, and an argument furnished against it, because those who have abandoned it, are now doing their duty, while many of those who still hold the sentiment are very remiss, and like to continue so.

But I can prove that many of the opposing brethren are not predestinarians. Paul, a predestinarian, has left the following record. "Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." Paul endured all things. These endure very little, and some none at all for the elect's sake. Paul and those brethren differ much in practice of course, also in sentiment. Paul's faith was shown in practice—hence many of the opposing brethren are not predestinarians in the scripture sense.

7th. The Convention is charged with being the abomination of the earth. I hope there are but few of our brethren so bitter in the opposition. It is with reluctance I reply to such bitterness. Still I think they ought to see themselves in their own glass. The Pope forbids the use of the Bible to all except to himself and his clergy. Those brethren oppose Bible societies and will not circulate it themselves. The Lord commands all men to search the scriptures. The Pope forbids it. The Lord has commanded that the gospel of his kingdom shall be preached in all the world. The Convention are striving to enable preachers to preach it in all the State. Those brethren forbid it. Paul was glad of the coming of brethren from Macedonia for they supplied the lack of service of the church at Corinth. But for the Convention to do such things in their view is a crime. The house of Stephannas is commended by Paul for addicting themselves to the ministry of the saints. And for doing the same thing the members of the Convention must be excluded. Paul directs the Philippian church to help those women which labored with him in the gospel. As for those women

who labored with the Convention in the gospel they are put out of the church. And to manifest a full tide of Popish intolerance in that quarter, the members of the Convention are branded with heresy, shut out of the pulpits and turned adrift.

Notwithstanding all this, the sun does not shine on a much better people. The Lord calls his people sheep, and saith that the children of this world are wiser in their generations than they, and every body knows that a sheep has very little sense. Yes, and it is as easily proved that no people on earth have a better system than the Baptists, for all sects are against them, and they are against themselves, and had they not have had a first rate system, they would have fallen ere this. They have made some progress. But how much more would they have made, had they been one. O! could they be united in one common effort to spread the gospel, and promote holiness among themselves, how much better would it be. This is what the Convention has in view, and to promote itinerant preaching their plan cannot be much improved. J. WHITSITT.

FOR THE BAPTIST.

Minutes of the adjourned meeting of the Tennessee Baptist State Convention, held at Brownsville, on Friday and Saturday, the 24th and 25th of July, 1835.

Elder Morrell who was appointed to deliver the introductory discourse not being present, Elder Burns, who was appointed in case of failure, preached from 1. Peter c. 2 v. 5.

At 3 o'clock the Convention proceeded to business. Elder P. S. Gayle read the introductory hymn, and Elder R. T. Daniel prayed. Elder J. Burns was chosen Moderator: James G. Hall, Secretary for West Tennessee: H. O. Smith, Treasurer for West Tennessee.

The following members and delegates enrolled their names.

Fayette County—J. G. HALL and J. BURNS.
Madison County—Wm. DOWN, O. DONNOR.
Haywood County—T. OWEN and J. JONES.
Gibson County—Elder GORDEN.
Spring Hill—L. H. BETHUR, J. FIELDS, W. MOORE.

Society Hill—I. M. C. ROBINSON* H. YOUNG, H. I. ANDERSON.

Brownsville Auxiliary Society—J. WHITLOW, R. S. AUSTIN, I. G. SPIVEY.

An opportunity was offered to become members, when Elder Dowd handed in the following names: H. T. DANIEL, W. P. STOVALL, Dr. W. M. WARNER, J. CUTHBERTSON, Dr. H. DOCKERY, J. BARBEE, S. R. SPEIGHT, J. HUNTER.

Brother Dowd was appointed in the absence

* Absent.

of H. O. Smith the Treasurer, to receive such contributions as may be made to the Convention.

The following committees were then appointed to arrange the business of this meeting. J. Burns, J. G. Hall, P. S. Gayle, James Fields and W. Moore. To arrange the preaching during the Convention. T. Owen, James Whitlow and R. S. Thomas.

J. G. Hall, Secretary of the Executive Committee for West Tennessee, handed in the report of their proceedings up to this day, which was read and received.

James Fields from the committee appointed to inquire if the services of brother Dowd could be procured as the agent of this society reported that brother W. Dowd had accepted the appointment. Adjourned to meet at 9 o'clock to-morrow.

SATURDAY, 25.

Met according to adjournment. Brother R. T. Daniel prayed. A letter was received from the church at Big Black, in Madison county, appointing I. M. Fort, D. Verser and Wm. Justice delegates—brother Fort was the only delegate present. A letter and delegates were also received from the Western District United Baptist Home Missionary Society, proposing to unite their efforts with the Convention in spreading the gospel—this letter was read and their delegates, Elders J. Browning, J. C. Martin, J. H. Hall and T. B. Altom, invited to take their seats with us. The names of John B. Smith and W. E. Wood were enrolled as new members. J. G. Hall from the committee of arrangements made his report, which was read and adopted, and the business taken up accordingly. J. G. Hall, Secretary of the Executive Committee, made a supplementary report of the Executive Committee, which, together with the original report was read and received.

Missionaries called upon to report. Brother Jordan who was appointed to labor north of Big Hatchio River reported that he had labored as much as he could since his appointment; that his congregations had been large and attentive, and he hoped good had been done—he had baptized some, and prospects were encouraging. The report was unanimously received, and a vote passed approbating the labors of this aged servant of Jesus Christ. Brother Dodson, who was appointed to labor south of Forked Deer River, handed in his report, which was read and received. This report exhibits a pleasing state of religion in some of the churches. At Cane Creek between thirty and forty have professed a hope in Christ, twenty-two of whom have been received for baptism, and the good work is still progressing. Brother Dodson thinks

the prospects of a revival truly encouraging among the churches with whom he has labored. Brother Dowd handed in his report as the agent of the Convention, which was read and received; extracts of which will be found appended to these minutes. Adjourned until 2 o'clock to give time for divine worship. R. T. Daniel delivered an interesting discourse.

SATURDAY EVENING.

Met according to adjournment. Brother Hall prayed. A committee consisting of brethren T. Owen, James Fields and Wm. Dowd were appointed to consult with the delegates of the Western District United Baptist Home Missionary Society upon the plan upon which they propose to unite with the Convention. This committee and the brethren above referred to after a few moments consultation, brother Dowd from joint committee reported that the Western District United Baptist Home Missionary Society were desirous of becoming auxiliary to this body, and, on motion, they were unanimously received as an auxiliary to the Convention. Some time was spent in inquiring into the state of religion in West Tennessee and the fields to be occupied by the Convention. Brethren Bethel and Burns made interesting addresses on this subject.

The following resolution was introduced by brother Gayle and unanimously adopted.

Resolved, That this body cordially approve of the American Baptist Home Mission Society in their efforts to supply the destitute parts of our country with the preached gospel, and that we recommend it to the patronage of our brethren and friends.

Brothers Gayle and Hall advocated this resolution by taking a view of the valley of the Mississippi and the importance of the field. Brother Browning also addressed the meeting advocating the necessity for increasing our efforts in this part of the valley.

Brother R. T. Daniel introduced the following resolution which was advocated in a peculiarly interesting manner by that venerable servant of Christ and also by brother Fields who seconded the resolution.

Resolved, Unanimously, that the state of religion in West Tennessee calls for the serious reflection and the earnest and fervent prayers of God's people for an outpouring of the Holy Spirit upon our churches and congregations.

Brother J. Burns introduced the following resolution, which was enforced by a pathetic address by the mover.

Resolved, That we appoint the first Monday in October next, as a day of fasting, humiliation and prayer for the outpouring of the Holy Spirit upon our churches, and that we

recommend our brethren to observe the concert prayer meeting for the spread of the gospel on the first Monday evening in each month.

Resolved, That brother W. Dowd be requested to continue his labors as the agent and missionary of this body.

Resolved, That the direction of the labors of the agent, the appointment of missionaries and their fields of labor and the compensation to be allowed to the agent and missionaries be referred to the Executive Committee for West Tennessee.

Resolved, That brethren J. W. Fort and I. Waddell be appointed a committee to receive the contributions in the hands of the agent and missionaries and such other contributions as may be given to the Convention, and that they pay them over to the Treasurer and take his receipt for the same.

Resolved, That the aforesaid J. W. Fort and I. Waddell be requested to obtain such a part of the funds in the hands of the Treasurer in Middle Tennessee according to the arrangement made to distribute the said funds after allowing the compensation of all the missionaries appointed by the Executive Committee of Middle Tennessee to labor in West Tennessee, and also our proper proportion of the expenses of printing the minute of the past and present year, and such other contingent expenses as may have occurred.

Resolved, That the next meeting of this body in West Tennessee be held at Big Black meeting house, Madison county, to commence on Thursday before the 4th Sunday in June, 1835.

Resolved, That we take up a collection to aid this body to-morrow after 11 o'clock sermon. Note—amount of collection \$33 50.

Resolved, That the thanks of this body be tendered to the citizens of Brownsville and its vicinity for their liberality in entertaining the Convention and its friends.

An interesting letter from bro. N. G. Smith who was prevented by indisposition from attending, was read immediately after the resolution of the agency was presented. A letter from a non-resident of Haywood county, inclosing a donation of fifty dollars was also read.

Resolved, That the Secretary furnish The Baptist with a copy of our minutes, also with copies of the letters of brother Smith and a Non-resident of Haywood county for publication.

J. G. HALL, Sec.

Extract from the report of Wm. Dowd agent of the Convention.

"I have traveled as agent of the Convention forty-nine days. I have tried to preach nearly every day and have visited as many

churches and private individuals as I could.

It is with much gratitude to the great head of the church, that I say, that I have been treated with much kindness and hospitality. In almost every instance those who were not favorable to my object, have treated me friendly as a minister, and I am glad to say, that I have met with many kind friends to the Convention, and less opposition than I anticipated, and in several instances where brethren were opposed, when they come to understand the object of the Convention acknowledged themselves friends to it. I have felt that my station has been awfully responsible and I have poured forth all my feeble energies to produce a fair understanding of the motive and object of the Convention. I have felt that I was traveling in a narrow path, and have endeavored to take every step with caution, so as not to give offence to Jew or Gentile, yet I have endeavored to act with decision in the spirit of meekness. I am glad to say that I have not had a single unfriendly controversy, and notwithstanding I have been in company with several brethren in the ministry who are much opposed and had protracted discussions with them on the subject of the Convention, I must say to their praise, that the discussions have been mild and in no single instance have we separated, so far as I know, with any other than friendly feelings.

My first object has been to preach the gospel. Secondly, to produce an impression favorable to the Convention. And thirdly, to obtain contributions. In the last named object I have been extremely cautious. I have not taken a single public collection except at Big Black where my membership is, and where I knew the feelings of the church and congregation were decidedly friendly; consequently the collections have been smaller than they otherwise would have been, but perhaps in many instances the feeling better. The whole amount of money received by me for the Convention is \$203 33. I have taken the names of every contributor and the amount which I hope you will publish with your minutes. I am sorry to say, that the churches are in a state of deep declension and coldness and a destitution of energy prevails to an alarming extent; and what is much to be deplored from this and other causes, many pious Baptists remain unconnected with any church, and in some instances some of our members, particularly our sisters, have gone over to other denominations. It is truly heart rending to see in many instances the children of the kingdom scattered over this western hemisphere starving for the bread of life. Their hearts rejoice when they hear that a

Baptist preacher is about to visit them. A large portion of Obion county is destitute and all that portion of country between the Obion river and the Kentucky line is a vast missionary field, and in addition to this nearly all the towns in the district are destitute of Baptist preaching. At Covington there is a small church destitute of a pastor. At Lagrange there is no church but some liberal and efficient sisters, and I recommend these places to the notice of the Convention. Many other places might be mentioned that desire and need your aid, for truly the harvest is great and the laborers few."

The following letter inclosing fifty dollars was received during the sitting of the Convention, a copy of which was directed to be forwarded to the Baptist.

"To the Moderator of the United Baptist Convention now in session at Brownsville.

DEAR SIR:—Approbating the efforts of your society for the promotion of the christian religion and improvement of society in general, and heartily wishing success to your undertakings, and knowing and believing that any donations which may be received will be prudently disposed of to effect your object in this district of Tennessee, you will, if compatible with your feelings, permit a non-professor of religion, but a warm advocate for its general diffusion, to offer the inclosed sum as a small pittance towards the furtherance of your views. With the hope that yours as well as every other body of religious persons whose efforts are for the happiness of the human family will be blessed, I am your friend and well wisher.

NON-RESIDENT
of Haywood County.

BUNTER HILL, July 17th, 1835.

To the Baptist State Convention of Tennessee to convene at Brownsville, Haywood county, on Friday before the fourth Sunday in July, 1835.

DEAR BRETHREN:—With deep regret I write you, informing you that the state of my health is such as to deprive me of the enjoyment of the meeting and communicating with you at your present session, for I can assure you that nothing on earth affords me more real, substantial pleasure than the communion of my Baptist brethren, particularly my effort brethren. Yes, it makes my heart dilate with emotions of gratitude to God to have the honor of being associated with these evangelical brethren who feel disposed to emulate each other in good works, and do all in their power for the promotion of the dear Redeemer's kingdom on earth and the amelioration of the condition of mankind.

Dear brethren, we have not only the world,

the flesh and the devil to contend against in this glorious struggle, but I am truly sorry to say, we have the Black Rock, Two Seed and Antinomian Baptists!! all to contend with, but let us go on to the proper discharge of our duty, and I do believe the Lord will ultimately give us the victory, for I verily view the cause of missions as the cause of God.

As it is out of my power to be personally with you, I hope you will pardon me for suggesting a few hints for the consideration of the Convention.

First. I think it highly important for the interest, if not the very existence, of the Convention to have a judicious agent constantly in the field, who will devote the whole of his time to the service of the Convention.

Secondly. This agent should be a man of undoubted piety, of good report among the brethren and also of them that are without, of respectable talents, of a gentle, meek, persuasive disposition, with the wisdom of the serpent and the harmlessness of the dove, with prudence and sagacity sufficient to guard against all unnecessary controversy, and skill and tact of the proper character to spread before others the object and design of the Convention in such smooth, melting eloquence as to stop the mouth of gainsayers and opposers, and win them over to the cause of truth.

Thirdly. He should be liberally sustained by the Convention.—I think his salary should be at least, five hundred dollars per annum, but as this sum might startle some timid minds, let the Convention only agree to pay the agent one dollar per day, and let the balance be made up by the private subscription of the brethren, enough of whom can be found who will give ten or more dollars each to make up the amount.—If this suggestion be adopted, you are at liberty to set my name to said private subscription for either ten or twenty dollars as it may be needed. By this means I think we can procure the services of a good efficient agent to ride constantly for the Western District—"a consummation devoutly to be desired."

Fourthly. Let this agent be instructed to make public and private collections at his own discretion, receive donations for the Convention, visit from house to house and preach all he can.

Fifthly. From my long acquaintance with Elder William Dowd, I think the Convention would be fortunate in procuring his services, if they can be had as agent for 12 months or longer. I think him eminently qualified for that station, and would therefore, recommend him, not however, to the disparagement of any other. Yours in the gospel of Christ

NAT. G. SMITH.

FOR THE BAPTIST.

Constitution of the West Tennessee Education Society.

Article 1. This Society shall be called the WEST TENNESSEE BAPTIST EDUCATION SOCIETY.

Art. 2. The objects of this society shall be first, the establishment of a Literary Institution to be under the control of the Baptist denomination. Secondly, The education of pious young men called of God to the ministry and regularly licensed by the respective churches to which they belong.

Art. 3. Any person contributing annually to the funds of this society may become a member and any person contributing at any one time, one hundred dollars may be a life member, and churches auxiliary societies or associations shall be entitled to a delegate to this society for every ten dollars they may contribute to its funds.

Art. 4. This society shall annually elect a President, two Vice Presidents, Secretary and Treasurer and ten or more other managers. The board of managers, five of whom shall constitute a quorum to do business, shall transact all the business during the recess of this society and disburse its funds, shall fill all vacancies in their own body, and submit a report of their proceedings at each annual meeting. Each member of the board of managers shall be *ex officio* a member of this society, and the officers of this society shall be *ex officio* members of this board of managers.

Art. 5. The first annual meeting of this society shall be held at Big Black meeting house in Madison county, on Wednesday before the 4th Saturday in July next, and the society may appoint as many adjourned sessions as may be deemed expedient.

Art. 6. This constitution may be amended at any annual meeting, two thirds of the members present concurring.

At a meeting of the friends of education at Brownsville on the 26th of July, J. G. HALL was called to the chair and Wm. Dowd appointed secretary. After some consultation on the subject the above constitution was unanimously adopted.

The society then proceeded to the election of officers and a board of managers. H. I. Anderson, President; James Fields and James Whitlow, Vice Presidents; James G. Hall, Secretary; J. Burns, J. C. Jones, P. S. Gayle, J. Browning, Wm. Moore, Thos. Owen, R. S. Thomas, William Dowd, Dr. J. W. Fort, Dr. William Evans, John Finley, L. H. Bethel, Board of Managers.

Resolved, That P. S. Gayle be appointed

an agent of this society to explain its objects and solicit funds.

Resolved, That we recommend the board of managers to hold their first annual meeting in Lagrange, Fayette county, on Saturday before the 5th Sunday in August.

J. HALL, Sec.

FOR THE BAPTIST.

WILLIAMSPORT, Tnd. July 24th, 1835.

MR. EDITOR:—I have been a constant reader of your paper since its commencement, and rejoice that such a means of intercommunication has been established in our State. It is a most convenient medium through which the brethren generally may be informed of the state of the kingdom of Christ upon earth. Of all the surrounding objects in relation to which we are daily called upon to act our part, there is none in which I feel so constantly and intensely interested as in the progress of truth. To this design I have contributed my mite. I have distributed a few tracts to persons who heretofore had very imperfect or erroneous views of the doctrines and practices of the church of Christ, and who have confessed that the ideas and doctrines therein contained are according to the word of God, and cannot be gainsayed. I have said the church of Christ, because I am fully persuaded that he has but one church—"one Lord, one faith, one baptism"—so that any kind of faith, or many faiths, will not answer should there be but one baptism.

But Mr. editor, while I am delighted with many things in your excellent paper, I must dissent from some expressions made use of; viz: when speaking of the preachers the word *Rev.* is placed before the name. This is very revolting to my feelings as I consider it unscriptural and a relic of popery, her daughters and grand daughters. I would prefer the word Elder or Bishop as being more scriptural and consistent with the genius of christianity.

Your proffered terms of union for the Concord associations I should object to, and would greatly prefer seeing a few quotations from the first *c* to the Ephesians, or from the 17th chap. of the gospel by St. John; or why not the old constitution of the Concord association—let them unite on that.

You are apprised that there is great contention and division among the Baptists of this State about the Convention. It is certainly the duty of every one to try to heal the unhappy divisions that exist among us at the present time. I very much wish that brother Cox or some of your correspondents who object to the Convention would suggest some scriptural or agreeable plan for the support of a gospel ministry. Until they do this,

they should cease to expel and cast out as evil, others that are endeavoring to settle on some means of uniting for the support of the ministry; the necessity of which is so generally admitted.

I will give you a short sketch of a plan that I think would be less exceptionable and answer all the purposes. Let each church contribute whatever amount of money for the support of the ministry they may think proper and send the amount to the association. Let each association appoint delegates to a general association to be held in some part of the State and all the funds that may be received from the churches or other sources. Let this association appoint a committee to superintend the distribution of these funds to such preachers as may be needy and willing to travel and devote themselves entirely to the gospel ministry in destitute neighborhoods and churches. Let no one officiate unless he is a Baptist in good standing. The general association to have no control whatever in the doctrines or practices of the churches or associations. But exclusively devote their attention to the diffusion of the gospel of grace to all according to the command of the blessed Redeemer. Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. It is the office of the Holy Spirit to convert and change the heart. It is our business and duty to teach them the way of the Lord more perfectly.

I desire very much a union of the Baptist denomination on this subject. For this, we should pray; for this, we should earnestly strive day and night. I think you and brother Phillips should visit the southwestern part of the State this fall, and endeavor to reconcile those brethren. Suppose you pay a visit to Franklin, Columbia, Mt. Pleasant, Polaski, Williamsport and Centerville, and call at the association near Columbia the Saturday before first Sunday in September next, and peradventure he who worketh all things after the counsel of his own will, may overrule the unhappy divisions that now exist among us, to a happy union, and the honor and prosperity of his glorious name, and cause on earth.

Yours affectionately,

A PREDESTINARIAN BAPTIST.

FOR THE BAPTIST.

JONESBOROUGH, Ala. June 24, 1835.

BROTHER HOWELL:—The day in which we live is auspicious and eventful. The glories of Emanuel are opening to the view of mortals. The light of the everlasting gospel is shining brighter, and brighter, and the Holy

Spirit is moving on the face of the great deep. I pray that the Lord may make the Baptist as a bright star in this western hemisphere; that it may be like the star of Bethlehem to direct many souls to the Lamb of God. And I hope and trust that Jacob's God may make you instrumental in turning many sinners to the way of righteousness, and many of our opposing brethren to the standard of truth. And that they may awake from their delusive dreams—ground their arms of opposition—come up to the help of the Lord against the mighty, unite with their brethren in the dissemination of divine knowledge, and the gospel of the Son of God, until the whole earth shall be filled with his glory. Amen.

AN ACROSTIC.

Hail glorious gospel!—Morning light,
O'er all the earth is beaming bright;
Sweet odors wafting on the wing—
Every soul their offerings bring,
And hail the triumphs of their king.

Hail blessed Jesus—dying Lamb;
On earth thy goodness we'll proclaim—
Love like a river from thy throne,
Cements thy children's hearts in one.
On all thy subjects Lord look down,
Meet with thy saints—their labors crown;
Bring on the bright Millennial day—
Each soul shall then its tribute pay.

As unknown to you, and a stranger to myself, I remain yours in the bonds of the gospel of the Son of God.

HOSEA HOLCOMBE.

FOR THE BAPTIST.

PREDESTINATION.

NO. 4.

From what I have written on predestination, in the preceding numbers, the following conclusions are plain and encouraging.

1. That the doctrine of predestination has its foundation in infinite wisdom. It is a part of the divine plan in which God hath abounded towards us in all wisdom and prudence, it results immediately from his foreknowledge and is revealed and confirmed unto us in the holy scriptures.

2. It must appear too, that the doctrine of predestination is a most holy doctrine. Its grand design being to form a holy people. To produce in all its objects a conformity to the image of Christ. How vain then is the confidence of those who placed the divine decree of predestination as their hope while they indulge in impiety, in folly and vice! Deluded mortals. This doctrine secures felicity to those only who are transformed by the renewing of their mind, and who desire and aim at a resemblance to the holy and ever blessed Redeemer.

3. It will also follow, that predestination is a most encouraging doctrine, calculated to give comfort to mourners, it is suited to every signers need that is sensible of his lost estate: and pining after a resemblance to the Lord Jesus Christ. Precious souls: your desires and God's design in this doctrine perfectly correspond. Of course you are the object of this divine decree. Do you inquire if there be mercy for such as you? Yes, he keepeth mercy for thousands. And why may not you be one among the thousands? But are you a poor worthless creature, as vile as the dust on which you tread? Well! "I will make thy seed as the dust of the earth for multitude," and why not you be admitted as a small atom of dust among the rest? Then come with all your wants and wounds, your unworthiness, come and welcome to Jesus Christ.

4. From what has been remarked it likewise appears that the doctrine of predestination is perfectly consistent with all the calls, warnings, exhortations and invitations addressed to sinners throughout the word of God. Some persons have felt themselves exceedingly embarrassed in calling sinners to repentance, and in inviting them to Christ, from the recollection of this doctrine. But it must be observed, when we are deterred from a known christian practice, by the consideration of a christian principle, we may be certain that we have taken a wrong view of that principle, or have drawn unwarrantable conclusions from it. If the doctrine of predestination embraces all who submit to the calls of grace, and surely it does or those calls never would have been given, we are then on safe ground in calling on all to "return to the Lord who will have mercy upon them and to our God who will abundantly pardon."

5. Is it predestinated that Christ shall be the first born among many brethren? Then we ought to extend our desires, and our efforts for the salvation of many, even to the ends of the earth. Hence the elect of God are admonished to put on every christian grace, but above all, put on charity which is the bond of perfectness. Thus our prayers will correspond with God's divine and eternal purpose in this decree.

6. Predestination, according to our subject is a Christ exalting doctrine. This is its grand and ultimate design. It must therefore, under this view, be a doctrine highly pleasing to christians of every denomination. For whatever tends to his exaltation advances the joy of all those whose heart's desire it is to give him the pre-eminence in all things.

7. Predestination then establishes also a connection between both worlds. It begins

below what it will consummate above. Let us, dear brethren, who enjoy such privileges, feel more for those who do not, than — who love our Lord Jesus Christ in sincerity, may be constrained to pray, thy kingdom come, thy will be done on earth as it is in heaven. And let the whole earth be filled with his glory. Amen.

BARNABAS.

FOR THE BAPTIST.

ELDER LOWE'S REPLY.

MR. EDITOR:—I was amused in reading the reply of Mr. Lowe to Mr. Phillips. It reminded me of the sharpers who went into a butcher's stall and stole a piece of meat. The one who had it denied taking it, and the one who took it denied having it.

Mr. Lowe acquits the church in not extending the gospel, urging that she never had the commission. He acquits the ministers in not extending their labors, urging that the church never allowed them patronage.

As for Mr. Phillips, he may be contented with the use of Job's saying, "Oh! that mine adversary had written a book."

A READER.

FOR THE BAPTIST.

QUESTION. Why is it that the Baptist church has not obeyed the Lord in preaching the gospel to every creature, when the church of Christ has power to do things more difficult? Rev. xi. 6.

ANSWER. Because her ministers do not separate themselves to the work whereunto the Lord has called them. I. Tim. iv. 13 to 16.

Q. Is the church accountable for their neglect?

A. Read the following. Math. xxviii. 20. Josh. vii. 2. Mal. iii. 3 to 10.

Q. What ought the church to have done? A. Read what follows. 2. Thes. iii. 1, 2. 1. Cor. ix. 11 to 14. Numb. xviii. Deut. xviii. 1 to 9. 2. Kings xii. 16. Neh. xiii. 10. Heb. vii. 5 to 8. 1. Tim. v. 18.

A proposition was made some time since to raise one thousand dollars in Middle Tennessee to aid itinerant preachers. In compliance with the proposition the following names and sums have been subscribed. Geo. Goodwin, \$10; John Meneses, \$10; James Whitlitt, \$10.

FOR THE BAPTIST.

WHITE'S CREEK, August, 1835.

BROTHER HOWELL:—I moved from Virginia nearly six years ago, and settled in Davidson county, where I have lived ever since. As soon as it was convenient I attached myself to the nearest Baptist church. I was a member of that church in Virginia; but how great is the difference between Baptists in Virgin-

in and in this vicinity! Often there, when we met, agreeable to his promise God met with us. Saints rejoiced, mourners were comforted, sinners awakened, and made to cry for mercy. Christians met together early and went into the church, joined in prayer to God and singing his praises till the time arrived for preaching, and after preaching often spent some time again in singing and prayer. The happiest results frequently followed—old professors were neither afraid nor ashamed to pray, nor even would young professors always refuse when called upon. The Lord daily added to his church, and often large numbers. I have known 70 to be converted at a meeting. O what refreshing times were these! Let me ask, could there not probably be such happy seasons enjoyed in this western country? I answer yes, and perhaps much more happy seasons. There is much need of such a wonderful work amongst us. Let each of us seek more of the religion of Jesus in our hearts, and then we shall act it out in our lives. Then, and not till then, shall we abound in every good word and work. Therefore, my beloved brethren, says Paul, be ye steadfast, unmoveable, always abounding in the work of the Lord. For as much as ye know that your labor is not in vain in the Lord.

The church of which it is my honor to be a member, is in a cold lifeless state, and has been ever since I joined it. The course commonly pursued there since I have been a member is very different from the course pursued in Virginia, and the effects have been equally different. We meet, the professors set about some on old logs and at the roots of trees, others standing in groups talking of the latest news, inquiring of each other how their crops are coming on, and how much money they expect to make this year, or speaking of other matters, which if talked of at all should be at some other place than the house of God. So they spend their time till the preacher is about to commence his service, then they commonly go in, and hear a short discourse, concluded by a short prayer, then all are dismissed and make for home.

Never have I heard the Pastor of the church deliver an exhortation to sinners since I have been a member of it. Few indeed, have been added to our number. God has rewarded us according to our works. I do not believe however, that we shall remain always in this condition. I believe the Lord will yet cause his face to shine upon us, and his presence to be felt. Some of his people are walking up to their duty; our Convention brethren are already preaching among us with success, the Lord seems to bless their labors.

Some professors are opposed to the Convention, but for my own part, I feel truly thankful for the good it has done among us. I thank God for sending us by their means, help, nourishment and instruction, all of which was so much needed. For myself, I do consider the Convention a great blessing. O that Christians would awake to their duty and cordially unite their energies in the great cause. O that all Christians would pray mightily to God to revive his work among us, to revive it in our own and in the hearts of others.

Let us too, pray for sinners, though some may tell us that will do no good. God says the effectual and fervent prayer of a righteous man availeth much. Paul says, I exhort therefore, first of all, that supplication, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time, whereunto I am ordained a preacher and an apostle, I speak the truth in Christ and lie not, a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands without wrath and doubting. This is what Paul says, and surely we as Christians ought to comply with it. O that the sun of righteousness may arise upon us in Tennessee with healing in his wings; may our hearts be filled with his love; may we walk in his foot steps; live a life wholly devoted to his cause; and come off at last more than conquerors through him that has loved us and given himself for us, in the sincere prayer of one who greatly desires and longs for the prosperity of Zion. Yours in Christ.

HOMINUM.

AMERICAN PRESBYTERIAN.

As a set off to our anecdote of the Dutchman in our last the editors of the American Presbyterian, in their paper of the 20th August, have given us a real stumper. The amount of it is that "sheep won't take water." We bothered our brain for some time to think of some sheep and goat story to match it. We cannot get hold of one of that kind, but we presume the following will be better and is more to the purpose.

"The Rev. Professor Horatio B. Hackett, of Mount Hope College, a clergyman of the Presbyterian church was, a week or two since, baptized by Rev. L. P. Hill of Balti-

more, and joined the Baptist church in Sharp street in that city. Professor Hackett is reputed as of a very amiable character, and of talents and acquirements much above the ordinary standard."—*Am. Rep.*—What say you? won't this do?

It will be seen that we have written an article on baptism, as the first of a short series on that subject, with which we this month begin our editorial matter. To our views on that ordinance, and the reasons on which we found our practice, we solicit the attention of our readers.

A NEW CHAPTER IN CAMPBELLISM.

Knowing that this system had been fostered and kept alive by opposition, we have avoided for some time past, noticing either the inconsistencies or progress of what is termed the reformation. We should not in the present instance have departed from our usual course, had not something like a new era in its history occurred recently in Richmond.

We allude to the new theory advanced by Dr. Thomas, their bishop or teacher in this place. Improving on the theory of Mr. Campbell, the Doctor has discovered that the baptism administered by the regular Baptists is of no more account or validity than the sprinkling of the pedo-baptists. That baptism is an unmeaning ceremony, unless the candidate is immersed for the remission of sins, he is still unregenerated and unconverted.

Acting in accordance with these views, Dr. Thomas has recently rebaptized one of his fellow teachers, Mr. Albert Anderson, of Spotsylvania, and three of the deacons, with other members of the Sycamore church in this place. These individuals had been previously baptized by the regular Baptists.

It has been aptly observed, that one error begets another. It is like straying from the right path in a journey—the deviation from the true course is increased by each progressive step. The advocates of the reformation have lost themselves in a boundless wilderness and every footstep leads them into a more inextricable labyrinth. The path of error is always downward and progressive.—*Re. Her.* Speaking with tongues comes next.—ED. BAP.

NOTICE.

Brethren and Agents, who send us the names of subscribers, or make remittances, are requested to mention particularly the name of the Post Office at which the person resides to whom they wish The Baptist sent or the credit given; and when they request an alteration of direction from one post office to another, it is necessary that they give us the name of the office at which the subscriber now receives his paper, as well as of that at which they wish to receive it in future.

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—OCTOBER, 1826.

NO. 10.

EDITORIAL.

SUBJECTS OF BAPTISM—NO. II.

We concluded our last article on baptism by observing that the seed of Abraham, as such, never was, in the Gospel sense of the expression, constituted a true visible church of Christ, and that the Jewish congregation and the Christian Society are not the same Church under different dispensations.

The Jewish congregation and the Christian Church are constituted upon different, distinct, and dissimilar covenants.

One of the principal errors of our Pædobaptist friends, out of which has grown their system of infant baptism, is found to consist in a mistake, or perversion of the covenants. The covenant given to the children of Israel by the hand of Moses, covenants made with Abraham more than four hundred years anterior; and covenants made, or confirmed with this Patriarch at different times and for different purposes, are all confounded with the Christian covenant; and the whole so mingled together as to require the most subtle powers of analysis to distinguish them from each other. This heterogeneous and undistinguished mass is converted into a base to uphold infant baptism. We said, that they arrive at this result either by a mistake or perversion of the covenants. We must acknowledge that it looks to us very much like designed perversion; if it be a mistake, they certainly make a much more extensive, and concerted use of it, than men are accustomed to make of mistakes generally. We sincerely regret the confusion that, by this means, has been thrown around the minds of the multitude in relation to this subject. It has, as we shall have reason to show in the progress of this number, been the occasion of much evil; and if, by our efforts to simplify and explain the matter, we shall succeed in removing some part of the ambiguity in which it has been enveloped, we flatter ourselves that the cause of truth will have received material service.

We notice two principal covenants to which Abraham was a party. The former was not made but only confirmed with him, when he was seventy five years old, having been made some two or three thousand years before this period. The communication of this covenant, and its confirmation was called preaching the Gospel to Abraham, or the imparting to him glad tidings. This Gospel, or good news to Abraham, consisted in the fact that in this covenant he was informed that the Messiah should descend from him: in his seed all the nations of the earth should be blessed. (Gen. 22 c. 18 v.) This was the covenant of grace entered into between the Father and the Son as referred to by the prophet Malachi, (3 ch. 1 v.) and by Christ himself in various places. A knowledge of it was communicated to Adam while he was yet in Eden almost in the very words of the promise to Abraham. "The seed of the woman (Messiah) shall bruise the serpent's head." The nature of this covenant was indicated to Adam, by the immediate institution of sacrifices. This covenant as made with Christ by the Father; communicated to Adam, while yet in the earthly Paradise, after the fall; confirmed with Abraham, David and others; revealed to Jeremiah the prophet; and accomplished on Calvary by the Saviour of sinners, is exclusively spiritual, and is always presented as existing separate and distinct, from, because unlike, all others. Upon this covenant only which never was peculiar to the nation of Israel, is the Church formed, and all who have obeyed, and live in conformity to it, Gentiles, as well as Jews: for in the Gospel, whether anterior or subsequent to the mission of Jesus the Lord, there is no distinction, have been, and are, the true Church of our Lord Jesus Christ. Thus, my brethren we understand how it is that the Gospel is a new, and at the same time an everlasting covenant.

Another covenant was made with Abraham, twenty four years after that of which we have been speaking, of altogether a different

character. This, from the peculiar ceremony attached to it, was called the covenant of circumcision. It took place when the Patriarch was ninety-nine years old. Neither of these, however, was the covenant under which the Israelites were called out of Egypt, or became, as our friends say, a Church. This was made with the nation of Israel, through Moses, their leader, four hundred and thirty years after the covenant of circumcision, with which it was now joined, and was called the Mosaic covenant, or the law of Moses. That the Sinaitic, or law of Moses, was the covenant of the Jewish Church, or more properly, the nation (congregation) of Israel, is fully declared by Paul, who says, it was the covenant God made with their fathers, when he took them by the hand to lead them out of the land of Egypt. This covenant was designed to serve only a temporary purpose, and when this purpose was accomplished, it was taken away for the introduction of the covenant of Grace, (Heb. 10 ch. 9 v.) "He taketh away the first that he may establish the second." The covenant of grace, as we have already said, never was at any time, the covenant of Israel as the natural seed of Abraham. Its benefits were enjoyed as truly and as rightfully by Lot, the Chaldean, Job, the Edomite, Rahab the Canaanite, and Melchisedec, the King of Salem, and thousands of others who were not the seed of Abraham, as it was by Moses, Samuel, David, Solomon, or Isaiah. The Church, however, was invisible, not having received form or government until the coming of Christ. That the covenant of the Jewish nation, or congregation, was altogether distinct from this, and of a dissimilar character, is shown by Paul in his Epistle to the Galatians, (4 c. 30 v.) in which the Apostle compares the Jewish covenant to Hagar and her son, and the Gospel to Sarah and her son. He upbraids the Galatians with an improper attachment to the old abrogated rites of Judaism, and concludes with an exhortation, not, I am assured, less applicable to our Pædobaptist brethren, than to the Gal.