

# THE BAPTIST.

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

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R. B. C. HOWELL, Editor.

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## EDITORIAL.

### SEPARATE BAPTISTS.

Several communications have recently been published with relation to a reunion, in this State, of the Separate, with the United Baptists. Judging from the spirit of the articles we have received, we conclude that this very desirable end may easily be effected. A favorable inclination, in both parties, evidently prevails. In the present number will be found a letter on that subject from brother J. G. Hall. We advise the brethren, on both sides, to express themselves freely, and candidly, on the whole matter, and if they feel inclined to act, to do so promptly.

### AMERICAN AND FOREIGN BIBLE SOCIETY.

By a letter published in our last, it will have been seen that our brethren assembled, lately, in New York, formed a Baptist Bible Society, with the title of "American and Foreign Bible Society," the proceedings of which meeting, and the constitution, etc. of the Society, will be found on another page. We are now disconnected with the Pledobaptists in every thing. We hereafter, in this matter, as in all others, do our own work in our own way. The result will, we think, be, that Baptists will be more united, and vigorous in their exertions, and a larger amount of Bibles will be distributed among the heathen.

### NEXT MEETING.

The next meeting of our State Convention is rapidly approaching. It takes place in October next. This will be a most important meeting. Are the Churches and brethren prepared for it! We trust there will be no more shrinking in this matter. Let all apathy be shaken off. Let those who are friends to the cause show themselves. Let no one attempt to "hold with the hare and run with the hounds." The destitute and sinking condition of the Church in Tennessee, calls upon every man who loves Jesus Christ, to do his duty.

### ARMINIANISM.

It seems to be a favorite object with our

opposing brethren to convince the folks that the friends of the State Convention are Arminians! We have heard much of this lately. Those who have no acquaintance with any of us, may possibly believe this to be true, but all who know any thing on the subject, know it to be false. We consider the imputation a slander. Our law condemns no man without a hearing. If our Convention brethren are charged on this head, we trust they will be permitted to defend themselves before they are adjudged guilty.

### DEFERED ARTICLES.

The Minutes of the "Flint River Home Mission Society" were received a month ago; and so were those of the Convention in East Tennessee, but we could not find room for them until now. A communication from Elder Roberts, who has now gone to China, and some others, have shared the same fate. We call the attention of our readers to the proceedings of the American and Foreign Bible Society, and also to an article on "reconciliation with God," from a gentleman of high character and reputation as a jurist. The article in relation to the violent proceedings of a few reckless spirits in Franklin, will speak for itself. "Let envy alone, and it will punish itself." This adage is verified in the case alluded to. These poor foolish young men are to be pitied. We trust the good citizens of Tennessee will discriminate between these few thoughtless youth, and the mass of our Franklin friends, and not involve a whole town in the disgrace which rightly falls on only three or four of its lawless population, who, in the article, are styled "victims of intemperance."

### TYPOGRAPHICAL ERRORS.

We are often exceedingly perplexed, and mortified with the typographical errors that find their way into The Baptist. We occasionally cannot, after correcting it two or three times over, get a Latin sentence readable. Sometimes the sense of what we intended to say is materially changed or obscured, and various other defects get out,

notwithstanding all our particularity. We thought we would not say a word about them, but leave the reader to make his own corrections; and we have done so heretofore: but among the errors of this sort, in the last paper, we must notice one, because otherwise we may lose much of our object in writing the article. It is on page 275, third column, third paragraph—for "such as that we have referred to in the XX of the Acts, &c." read XV of the Acts, &c.

### BAPTISM.

On Elder Hall's proposition to publish our essays on baptism in a separate form, we have received 12 names, subscribing 57 dollars. We hope those who wish any thing further done on this subject will express themselves promptly. We wish either to publish the essays soon, or abandon the intention.

### TO SUBSCRIBERS.

The numbers of The Baptist for January and February are exhausted. We published a sufficient amount, as we thought, but during the spring the roads were bad, the mails frequently failed, and we were obliged to send these numbers twice to many of our subscribers. On these accounts, we regret to say, that we are unable to supply new subscribers with the papers for these months. We can supply them with the March, and subsequent numbers.

### SUBJECTS TO WRITE UPON.

We have designed for some time to write a course of essays on *close communion*, another on the *Deaconship*, and a third on the *religious education of children*. We may, perhaps, soon carry our plan into execution, *Deo favente*, but how soon we cannot now say. It has been our design to write for this number of our paper as little as possible, that we may find room for the other matters now pressing upon us. So here we lay down the pen.

### COMMUNICATIONS.

For the Baptist.

### RECONCILIATION WITH GOD.

Dear and Reverend Sir:

You recollect that in your sermon of

last Lord's day, you mentioned that men frequently prayed to God to be reconciled to them. You further observed, that you had never prayed such a prayer; and hoped that you never should. The reasons which you gave for this assertion, supported, as it was, by divine writ, carried such pungent conviction to my own mind, that I thought there was no rational being within the hearing of your voice, with one solitary ray of light beaming upon his own mind, who could for one moment question or doubt the correctness of the position which you assumed, "that it was man who was in a state of irreconcilability with his God, and not God with man." I saw this position attacked yesterday, by a gentleman of this place, who doubted its correctness, and he, too, a professor and class-leader. I immediately answered him, and, as I thought, effectually, for he was soon silent, and went off. To-day he again renewed it. I told him, if I thought my God was an avenging Deity, in a state of irreconcilability to men, and that the only office of the Mediator was to reconcile him to man, my estimate of the divine attributes would be very different from what I entertain at present.

To say that God is at enmity with the human family, is impiety, and sacrilege against his pure and holy attributes, after all the abundant proofs which he has given of his unbounded mercy and love—first, in the preparation which he had made for men; for his restoration after his violation of his divine law, for which but for his mercy and love unto him he must have been irretrievably lost.—Did this, I would ask, show irreconcilability on the part of God with men? Surely, surely not! but on the other hand a boundless benignity, goodness and mercy extended by him to his disobedient creature, man. Again, the many holy patriarchs and prophets whom he sent commissioned and inspired, in order to lead man unto him, by making him acquainted with the glory and tremendous power of his attributes, warning them of the consequences of their sins, and through sin estranging themselves from his divine mercy—for he says by the mouth of one of his prophets, "as I live, saith the Lord God of Hosts, I have no pleasure in the death of the sinner, but that all should turn and live: turn ye, turn ye, for why will ye die, oh house of Israel!" and in numberless other passages this goodness and mercy is held out to men, even the very commissions and inspirations bestowed upon the patriarchs and prophets having no other end but the temporal and spiritual happiness of man, is an indirect proof that no hostility existed between God and man. But the

hostility is this—God being pure and holy, and man sinful, filthy and polluted, he never can nor will suffer him, in that condition, to approach his holy pavilion. By the violation of the law in our federal head, sin came upon the whole human family; hence the restoration of that law, and man under it, and which could only be satisfied by the incarnation, suffering and blood of the God-man—here, then, was mercy great and extended, flowing in abundance from the immeasurable stores of the great and eternal I AM, for he so loved the world (meaning man) that he gave his only begotten son that all those who believed on him might not perish but have everlasting life. The law being now satisfied, the door, the instant our adorable Saviour expired upon the cross, became opened for the salvation of man, provided he would accept of it upon the offered terms; and his non-acceptance of it clearly shows his estrangement, alienation, and irreconcilability to his God, and not his God to him.

The decalogue given to Moses on Mount Sinai, our blessed Saviour has incorporated in the Gospel dispensation. For he expressly says that heaven and earth shall pass away before one jot or tittle of that law shall fail; and why? because it was spoken into existence by a pure and holy being, bearing upon it the stamp of its divine purity, and bestowed upon man as a guide and rule for his moral and religious, as well as civil conduct. God having fixed and attached a penalty for the violation of this law, those who violate it must inevitably pay the forfeit for that violation, and so long as they continue to violate that law, they have no claim to the atonement of the mediatorial influence of their Saviour. But the moment that they will lay down their rebellious course of conduct, and by prayer for forgiveness, and contrition for their past violation of that law, receiving the Gospel as a rule of religious and spiritual conduct, the mercies of the atonement which they can now claim through love, mercy and grace, will be an all sufficient justification, and consequently a pardon and remission of their sins; but the idea of our God being a God of wrath and fiery indignation, and feeling the constant inclination to deal out the same to his creature man, and that nothing stays it but the unceasing intercession of our Saviour, praying him to be reconciled unto his creature man, and thereby appease his anger, wrath and indignation against him; and this to be contended as the only office of the Mediator, is a doctrine monstrous and profane in the extreme, founded in ignorance and superstition, and in the highest degree sacrage-

tory to the divine attributes. I, for one, never can subscribe to it. To say that God is a mutable being, and that his intentions and purposes, being of one character, can be influenced by an opposite, contending character, is an assertion pregnant with folly.

To sum up the whole of this argument (which might lead us out into a boundless field,) in a few words—God hath, on his part, done all, through his love, mercy and tenderness towards man, for ensuring and completing his salvation; and it now only remains with man to surrender his heart to God, to comply with those requisitions; and all shall be well with him. God is an enemy to sin, and not to the sinner, hence then there can be no reconciliation on his part; but man, in consequence of his sins, must be reconciled to God.

W.

#### PROCEEDINGS

Of the second session of the adjourned meeting of the Baptist Tennessee State Convention, held for the Eastern District, which convened at Warrensburg Meeting House, Greene county, 1st Friday in April, 1836.

1. Bro. Rogers, who was appointed to preach the Introductory, and Bro. Kirtland, his alternate, both failing to attend, Bro. Rob't Snead was called on and delivered the Introductory Sermon.

2nd. Chose Elder James Kennon, Moderator, and Thomas L. Hale, Clerk.

3rd. Received a communication from the East Tennessee Association by their Delegates, Breth. Snead, Taliaferro and Buckner praying, by a resolution, that body to be merged in the Baptist Tennessee State Convention, and that it lose its distinctive name which was received unanimously.

4th. Received a letter from Pond Creek Church, by her Delegate, Bro. R. H. Taliaferro, with the sum of Ten Dollars, and her best wishes that it may be applied in the most advisable way for the advancement of the kingdom of Christ. She further says that she has taken hold, and expects to hold on, both in prayers and alms, &c. The Lord grant to continue his blessing with her, and that others may go and do likewise. [Recognized as a member of the Convention.]

5th. Appointed Bro. Joseph Hall Treasurer

6th. Appointed Breth. James R. Haggard, Rob't Snead, Jno. Selvidge and R. H. Taliaferro, with the Moderator and Clerk, Committee of Arrangements, to whom all papers, &c. were committed.

Adjourned with prayer by Moderator, on till to-morrow, 10 o'clock.

SATURDAY, April 2nd, 1836.

Met according to adjournment. Prayer by Moderator.

1st. Called for the arrangement of Select Committee; received, and committee discharged.

2nd. Called for the reports of Missionaries who are authorized to report to this meeting; and read and received the reports of Brethren Samuel Love, James Kennon, R. H. Taliferro and Daniel Buckner, and ordered them printed with these proceedings.

3rd. Appointed Bro. James Kennon General Agent for the Eastern District of the Baptist Tennessee State Convention, whose services will commence 1st June next; and report to our next meeting.

4th. Appointed for three months, Brethren Noah Cate, Daniel Buckner, John Selvidge and R. H. Taliaferro. Missionaries for the division of East Tennessee; and they are requested to occupy the field of greatest destitution, as reported to this meeting, to wit—In part, Morgan, Greene, Sullivan, Blount, Anderson, Campbell and Carter counties, and Tennessee and Sequachy vallies.

5th. Received and audited the former Treasurer's receipt, which shews, after printing the Minutes at Sweet Water, there remains on hand \$4 50, the receipt of which is hereby acknowledged.

Treasurer's Report at Warrensburg.

To this amt received of former Treasurer. 4 50, Pond Creek Church 10, \$14 50  
Of Miss Cynthia Lea, 5, Samuel Love by the hand of James Kennon, 6 25,  
Of P. Beddoe, 1, C. Beddoe, 1, John Callaway, 1, J. Moon, 1, L. Moon, 25 cts., Wm. Morris, 1, by the hand of C. Taliaferro,  
Of Mrs. Morris, 50 cts., Charles Taliaferro, 1, Jane Taliaferro, 1, by the hand of C. Taliaferro.  
James R. Haggard, 50 cts., J. Kennon, 50, J. Selvidge, 50, J. Hale, 50, Daniel Buckner, 1,  
Of Dr. Wm. H. Montgomery, 2, Sarah J. Montgomery, 2, J. Fine, 1, E. J. Smith, 1, Nancy Fine, 1, by the hand of R. Snead,  
Of James B. Metcalf, 2, Sam'l Jameson, 1, R. R. Jameson, 1, R. Morris, 50 cts., Rob't and F. Snead, 3 50 by the hand of R. Snead,

Amount brought forward, \$51 50  
Of Samuel Smith, 1, by a friend, 1, another, 25 cts., James D. Smith, 2 50, N. Cate, 50 cts, R. Wilson, 20 cts., P. Baker, 35 cts., by the hand of Warrensburg Church, 5 80  
Of J. Neilson, 50 cts., R. M. Scruggs, 1, Jer. Jarnagin, 2, T. L. Hale, 50 cts., R. Scruggs, 1, A. Scruggs, 1, Jer. McMillian, 50 cts., by the hand of Warrensburg Church, 6 50  
Of Tho's Lane, 50 cts., Jno. Kesterson, 1, others, 2 70, by the hand of Warrensburg Church, 4 20

To amt of collection on Sabbath, \$68 00  
7 50

Total amount, \$75 50

Note.—The following items, contained in the report of Bro. Samuel Love, are not included in the Treasurer's report.—*Editor.*

Elder Mat. Hillsman 50 cts.  
Elder G. Mynatt 62 1/2  
Wm. Smith 50, A. Demarcus 50, 1 00  
L. Adkins 1, Elder J. Lacy 1, 2 00  
Elder B. Buckner 50  
B. Taliaferro 50 1/2  
Elder James Gilbert 50  
Ja's McLuer 50, J. Selvidge 12 1/2 62 1/2

Total, \$86 25  
Executive Committee present, Joseph Hale, James D. Smith, Elder Ebbu Millican, Jer. Jarnagin and Thomas L. Hale.

Agreed that our next meeting be held with Richland Church, Grainger county, E. Ten., on Friday before the 4th Lord's day in October next, and that Bro. Rob't Snead preach the Introductory Sermon; Bro. Charles Taliaferro his alternate.

Ordered, that the Clerk transmit a copy of the proceedings of this meeting to Bro. Howell, at Nashville, with a request to publish them in the Baptist.

Adjourned, with prayer by the Moderator, to the time and place before named.

Signed, by order of Convention.

JAMES KENNON, Mod'r.  
THOMAS L. HALE, Clerk.

It is worthy of remark, that a spirit of harmony and brotherly love prevailed during the whole meeting.

Here should follow the Missionary Reports of brethren Daniel Buckner, R. Taliaferro, Samuel Love and James Kennon, who were appointed at the last session of the Convention, held at Madisonville, Dec. 25, 1835; but we cannot, under our present circumstances,

give place to these documents in full. We have, therefore, condensed them considerably, yet so as to give the reader all the information they contain.—*Editor.*

Bro. Duckner states, that, having been requested, at the last meeting of the E. Ten Association, to travel and preach six weeks, he accordingly travelled 400 miles, preached 30 sermons, and visited a number of families. While laboring in Washington and Carter counties, in company with bro. Selvidge, the Lord greatly blessed their efforts. He witnessed several conversions, and hundreds manifesting anxiety to be saved. He states, that, including parts of Green and Washington counties, there is a section of 25 miles square, without a single Baptist Minister, and in which there are many persons who never witnessed a baptism. Bro. B. having concluded to remove his residence to Washington county, was by this circumstance prevented from preaching in McMinn, as requested by the E. T. Association, but preached a week longer in Washington than his engagement required, in consequence of the excitement and anxiety among the people.

Bro. Taliaferro states, that he was appointed to labor 1 1/2 months, one month in the counties of Bledsoe and Marion, in the Sequachy valley, and the residue where he saw fit. As he expected to exceed the time requested, he did not keep a strict account of the days. He travelled 668 miles, preached 51 sermons, baptized 5 persons, (2 of whom were upwards of 66 years old,) and assisted in ordaining bro. Wilson Chapman, of the Madisonville Church. His labors were bestowed chiefly within the Hiwassee and Sequachy valley Associations. In the latter, many sinners have been awakened, and some have been converted, and followed their Saviour "beneath the yielding wave." This valley is about 60 miles long, and from 3 to 4 broad. It contains about 6000 persons capable of hearing the Gospel, of whom about 300 are Baptists. There is not a Baptist living either at Pikeville or Jasper. During his last tour, bro. T. visited Washington, Pikeville, Jasper and Kingston, in Ray, Bledsoe, Marion and Roane counties. These towns contain an aggregate of 850 inhabitants, without a single Baptist preacher, and only four private members. He was, however, well received and hospitably entertained, and hopes some good has been done. He feels convinced that the cause of missions is the cause of God, and consequently must go on.

Bro. Love states, that since the last meeting, he has been partially engaged in behalf

Amount carried forward.

\$51 50

of the Convention. During the first six months of the past year, he was in the service of the A. B. H. M. Society, and travelled 226 miles, preached 166 times, delivered 67 lectures, and baptized 13 persons. He, also, at various times, administered the Lord's Supper, attended Church meetings, visited Sabbath Schools, and families for religious conversation, &c. During the last 6 months, although interrupted by the cold weather, he has averaged about 3 sermons per week, which service he bestows gratuitously. He has made no public collections, but refers to the preceding statement for a list of the voluntary contributions which he has received.

Bro. Kennon states, that, since the meeting at Sweet Water, at which time he made a donation of all former services, he has travelled and preached most of his time. On the 1st of June last he received an appointment from the Am. Baptist Home Mission Society, for 12 months, with a pledge of remuneration for the first six months service, and a reference to the Convention for the balance: from which he justly infers that this benevolent institution is willing to aid us, if we will make exertions to help ourselves. During the first six months he preached more than 100 times, delivered about 50 lectures explanatory of the objects of the Convention, baptized 11 persons, assisted in ordaining 1 minister and 2 deacons, and in administering the Lord's Supper several times; visited many of the destitute, and believes his labors were much blessed. He is still in the field as a volunteer, and makes another donation of the last seven months service.

The ten Missionaries appointed at the last annual meeting, have labored chiefly in 19 counties, occupied 694 days, preached 742 sermons, delivered 50 explanatory lectures, assisted in constituting 3 churches, and in ordaining 3 ministers, and baptized about 206 persons. They have generally been well received, and have much reason to thank God and take courage.

#### MINUTES

Of the Flint River Home Mission Society, held at Enon Meeting House on Saturday before the third Lord's day in April, 1836. The Society was called to order by the President, Jerymiah Tucker, and,  
1st. Proceeded to elect its officers and trustees as a Board of Managers for the ensuing year, viz: brethren Jerymiah Tucker, President; William Manning, V. Pres't; John R. Evans, Treasurer; G. S. Sandidge, Sec'ry; Tho's Martin, John Wright, sen., T. R. Farver, Atkinson Johnson and J. S. Logan.

2nd. Resolved, That so much of the 10th article of the Constitution as relates to the time of holding the annual meetings of this Society, be altered from the Saturday before the third Lord's day in April, annually, so as to read, Saturday before the second Lord's day in July; also, that so much of the fifth article requiring three trustees shall be increased to five.

3rd. Appointed the next annual meeting of the Society to be held at Athens, Limestone county.

4th. Resolved, That the Board consult, and, through its Secretary, endeavor to obtain the services of some brother to preach an appropriate sermon on the Sabbath of the next annual meeting.

Whereas, certain individuals, mostly residing in the Northern part of these United States, calling themselves abolitionists, but who are properly called, in this country, fanatics, have formed themselves into societies, for the purpose of interfering with the relations of master and slave, and of acting thro' the press upon this relation:

5th. Therefore, resolved, unanimously, by this Society, That we regard with feelings of strong disapprobation the proceedings of such fanatics, believing that their efforts are inconsistent with the gospel of Christ; are calculated to oppress the slave, to arm the assassin, to shed the blood of the good people of our State, and to alienate the people of our State from those in another, thereby endangering the peace and permanency of our happy Union.

6th. Resolved, That the Secretary of this Society send on the report and minutes of the present meeting to the Editor of The Baptist, requesting their publication.

#### Report of the Board of Managers.

In conformity with the 6th article of the Constitution, for the fartherance of the great object in view, the Board of Managers held their first annual meeting at Bethel of Limestone, on Saturday before the first Lord's day in February last, at which time the brethren J. Tucker and J. Ford agreed to spend as much time in the service of the Board, until the first annual meeting of the Society: as they conveniently could; who report, that they have performed the following service; bro. Tucker twenty-five days and bro. Ford twenty-seven days, under the patronage of the Board. The report of the Treasurer exhibits a statement of having received the sum of \$166 00, and a disbursement under the orders of the Board, and for printing, the sum of one dollar per day for services rendered by the brethren Tucker and Ford, leaving a

balance in the hands of the Treasurer, of \$108 75.

JEREMIAH TUCKER, Pres.

G. L. SANDIDGE, Sec.

For the Baptist.

DEAR BROTHER HOWELL,

I have noticed with much pleasure the disposition manifested by some of our brethren, to bring about a union between the United and Separate Baptists. In these days of contention and division, it is pleasing to believe, that there are some and perhaps many brethren, both among the United and Separate Baptists, who really desire to see the wall of division between us broken down, and to see, to know, and to feel too, that we are again united in the unity of the Spirit and in the bonds of peace. From every thing that I have been able to learn relative to the Separate Baptists, I am induced to believe that they are a pious and devoted people, whom the Lord has greatly blessed; and in their sentiments and doctrines not so far removed from us as to create any immovable barrier to our union; and I shall rejoice when efficient measures are taken to bring about such a union. I feel convinced that if the proper measures were used, in humble dependence upon God, for his blessing, that every barrier to our union would be removed, and that we shall become united in heart, in faith and in practice. The only opposition to such a union that I can apprehend, will be made by our antinomian and anti-effort brethren; and these are not more, and I believe not so much, opposed to our Separate Baptist brethren, as they are to those brethren who are members of the Convention, and the friends of evangelical effort to spread the Gospel. If these antinomian and anti-effort brethren will continue in union with us, and I see no reason on our part why they should not, I do not suppose they would oppose a union with our Separate brethren on Gospel principles. But it may be asked, how shall this union be brought about. I answer, it may be brought about in two or three different ways:

1. It may be brought about by our Associations. Let our Associations and those of our Separate brethren appoint committees of several brethren, to visit the Associations, the churches and each other, and inquire into the practicability of a union upon Gospel terms, and let these brethren report to the Associations, how such a union can be effected to the mutual comfort of all, and then let the Associations advise, (for they have no other power) the churches as to the proper course for them

to pursue. In the history of the Kehukee Association (the first Association ever formed in North Carolina.) you will find that this method was used with happy effect to bring about a union between the General and Regular Baptists, and also between the United and Separate Baptists. By these means a union was effected, and God abundantly approbated the union, by sending down his blessings upon the churches and granting them many revivals. The efforts of that day are still felt in Virginia and North Carolina. God owned these efforts with his peculiar smiles, and that impulse was given to the Baptist cause in North Carolina and lower Virginia at that time, which has made the denomination united and efficient, and more numerous than any other. Let us make a similar attempt here, and I have faith to hope and believe that Heaven will bestow upon us similar blessings.

2. This may also be brought about by a convention of the churches. Let the United and Separate Baptist churches, all or as many as can, send up delegates to some place previously appointed for that purpose, there to consult and deliberate upon the best means of bringing about a union, and advise the churches what they have done, and how a union can harmoniously and happily be effected. Such a convention should be a *praying* and not a contentious body, as a thousand times more can be effected by a praying body than by a contentious one.

3. It may be brought about by the churches themselves. As every Baptist Church is an independent body, they have a right to receive into their body every member who shall offer to unite with them on the principles of the Gospel; and I do not know how our churches could, consistent with their own principles, refuse to receive the letter of a pious and devoted brother or sister belonging to the Separate Baptists, who could conscientiously unite with them, and was willing to be governed by the church so far as they are governed by the word of God.

The only objection to this plan is the great responsibility it would cast upon that church, of acting without concert of sister churches. Owing to this circumstance, it appears to me the first or second suggestion is best, as it would promote concert and union among the churches. As to the *rebaptism* of the members and *reordination* of the ministers, I cannot suppose it would be contended for or even thought of by the United Baptists, as all former unions formed in North Carolina, Virginia and other States, were made by receiving as valid the baptism and ordination of the brethren received, unless they had been bap-

tized in unbelief; and our churches now rebaptize those who were baptized before they were believers in Christ. I have made these remarks for the consideration of our brethren, with the hope that something can be effected to bring about the proposed union of the United and Separate Baptists. Perhaps some of our brethren can suggest some other plan better calculated to effect the object, and if they can do so I shall be pleased to see it in the Baptist. I should like to say more, but my sheet is full, and therefore conclude.

Yours, &c. J. G. HALL.

For the Baptist.

LETTER VI.

ANNIVERSARY OF MY BIRTH DAY—THIRTY-FOUR—  
17TH FEBRUARY, 1836.

This day twelve months ago I wrote the following in my Journal:

*Foreign Mission.*—I this day feel resolved, by the grace of God, to go to the heathen as a missionary—providence permitting. My present intention is to go to China! May the Lord help me in going, and help me in doing much good when I get there, for Jesus Christ's sake. Amen."

It pleased the Lord in the spring of 1834, deeply to impress my mind with the duty of becoming a missionary among the heathen. From then up to the date of the above extract, the subject was seriously and maturely considered in its every minutiae. 1. The propriety of such an undertaking was closely examined. The obligation to go, as a duty; the sacrifices it would cost me, home, country, friends, and conveniences; the good that might result to the heathen; and the glory of God, were all duly considered. 2. The field of my destination was also a subject of deep solicitude. The claims of Africa, China, the Sandwich Islands, and the Camanche Indians, were severally and carefully investigated. The claims of China, after much prayer that the Lord would guide me in my choice, ultimately preponderated.—That is the most numerous people; their souls are equally precious; they have not hitherto had an equal quota of missionaries from Christendom in proportion to their numbers; they are a reading people and must be operated upon chiefly through the instrumentality of *Bibles* and *tracts*. I was once greatly blessed in reading a tract myself: all these circumstances, together with an enlarged desire to do the most extensive good, determined me in favor of China.

Having thus settled my field of destination, and being strongly impressed that united exertion was most efficient in the execution of any great design, I, therefore, became anx-

ious, for the purpose of carrying into effect my resolution, to secure the co-operation of my brethren in the great Mississippi valley. Consequently, I determined to visit brethren, churches, associations and conventions in the valley, through the western States, during the last spring, summer and fall; become more extensively acquainted, and endeavor to enlist the feelings and prayers of the brethren in behalf of China: present myself before the General Convention of Western Baptists in November, and solicit its co-operation.

In pursuance of this determination I have travelled, having set out from home on the 12th of March last, 3750 miles, in five of the western States, at an expense, out of my own funds, of \$196 49. I have visited eight associations, three conventions, two ministers' meetings, two protracted meetings, besides many churches and brethren. Have preached 81 sermons, and written twenty-three communications for western periodicals. I hope much good will result. Many sisters and brethren have heartily concurred in my designs, and commended me to the work, and to the guardian protection of Almighty God, by prayer; six public collections have been taken up; and many a feeling heart has been enlisted in behalf of China.

I read a communication before the General Convention of Western Baptists relative to this subject, on the 7th of Nov. last. The following is an extract:

"Now, brethren, what wait we for! Has not the time most obviously arrived when the gospel may be introduced among the Chinese! Are not those obstacles, formerly thought insurmountable, now removed out of the way! Foreigners can learn the *Chinese language!* into which the Bible and other religious books have been translated! A sufficient number of printers may be obtained among themselves! And Gutzlaff has actually made several excursions among the inhabitants, and his books were anxiously sought after!! Therefore, what can be more suitable than the prompt promotion of this mission!

"I have coolly and dispassionately considered the subject of a foreign mission, upon which I have come to a settled purpose. It has not been under the influence of the persuasions of my friends; nor of an eloquent address on the subject, which might have produced an untempered zeal; but I have duly considered and determined that by the grace of God I will go to China. Because I believe from the numerous circumstances already stated, and the impressions which attended those circumstances, that it is my duty to become a missionary to that nation.

"Allow me the privilege, now, not only to

present myself before you, but through you to the patronage of my western brethren.—

1. Because the western country is my country, having been born in Tennessee, and adopted by Kentucky, Alabama and Mississippi. 2. Because I believe an entire exemption from worldly care, while engaged in the laborious duties of a foreign missionary, truly desirable. And 3. Because I believe it will be conducive to the promotion of the missionary cause, the cause of God in the Mississippi valley." [The entire communication will be forthcoming hereafter in pamphlet form.]

In conclusion I would observe, that with one more year's meditation on the subject of this mission, I am but the more thoroughly convinced that it is my duty to enter upon this work with an unshaken confidence in God. He will sustain me.

I. J. ROBERTS.

Clinton, Miss. 17th Feb. 1836.

LAWRENCE COUNTY, State of Arkansas, }  
May 29th, 1836. }

BRO. HOWELL:

Dear Sir,—The Baptist cause is rapidly advancing in the bounds of the Spring River Association. I have recently returned from a tour of preaching, and attended big meetings through 4 counties, Lawrence, Independence, Icard and Cerey, and extended my route through that portion of Missouri which binds on the head waters of White river on the North side. I never have witnessed such a universal outcry for Baptist preaching in all my life, and the mission spirit is obtaining every where. Our meetings were attended by crowded congregations, and many were deeply affected. We received 5 by experience and baptism on the route. We have 4 missionaries in the field who devote all their time to the work, and if we had 4 more they could not supply the destitute even in the bounds of this Association. We want more laborers—more pious, God fearing men, who can endure as good soldiers, the hardships and trials peculiar to a new country.

Arkansas bids fair to be one of the most important fields for missionary labor in the West. Have you no young men in Tennessee whose hearts are roused with anxious solicitude for the spread of the gospel here? Have you no fathers in the gospel who would be willing for the sake of Christ and the prosperity of the cause, to share with us in the joys and sorrows of Arkansas? An association has been organized in Washington county in this State, but they are entirely anti-effort, anti-missionary and antinomian in

character—"Parkerites," if you know the name. But, thank God, light is rapidly dispelling the gloom there. One young preacher (James Martin) who attended our last Association, became wonderfully pleased with our operations, and subscribed for the "Pioneer." He has informed me in a letter recently that himself and another preacher, together with two churches, wished to co-operate with us, and most seriously desire me to visit them this summer.

I have just returned from a four weeks' journey, and will start on another tomorrow.

Believe me to be your sincere friend and brother in the Gospel of Christ.

DAVID ORR.

AMERICAN AND FOREIGN BIBLE SOCIETY.

MINUTES

Of a meeting of delegates and others, convened by public notice, to consider the subject of Bible translation and distribution, at the meeting house of the Oliver-street Baptist Church New York city, Thursday evening, May 12, 1836.

Rev. Nathaniel Kendrick, D. D. President of Hamilton Theological Seminary, was chosen President of the Convention.

Robert F. Winslow, of the city of New York, was chosen Secretary.

The business was introduced with prayer by Rev. Lewis Leonard, of Cazenovia, N. Y.

The following persons, many of whom were commissioned as delegates, composed the Convention.

Rev. Elon Galusha, from the Baptist Ministerial Conference, Monroe co. N. Y.

Rev. Chas. B. Keyes, from the church at Ballston Spa, Saratogo co. N. Y.

Rev. Warham Walker, from the Shaftsbury and Union Associations.

Rev. Thomas Powell, from the Milton ch., Saratoga Association.

Rev. S. Wilson, from the Baptist church, Catskill, N. Y.

Rev. Thomas Dowling, from the Baptist Ministerial Conference of Seneca Association.

Rev. Lewis Leonard, from the Baptist ch. Cazenovia, N. Y.

Rev. John Ellis, from the Baptist church, Stamford, Ct.

Henry Little, do do  
John R. Ludlow, from the Baptist church, Utica, New York.

Lucien Hayden, }  
R. M. Prentice, } fr. Ham'l'n Theol. Sem.  
J. H. Raymond, }

Rev. A. L. Covell, }  
J. B. Quackenbush, } from the 1st Bap. ch.  
E. C. McIntosh, } Albany, New York.

William E. Lock, from the Baptist Church Lebanon, Madison co. N. Y.

From the Oliver-street Baptist church, New York city—Rev S. H. Cone, Rev J. C. Murphy, Rev Luke Davis, M D, brethren Joshua Gilbert, John West, Roger Pegg, W D Murphy, John Gray, William Colgate, Jacob Smith, Cornelius Caldwell, Ezekiel Archer, William Lewis, John Colgate, Robert King, Robert Edwards, Thomas Horsefall, John Haviland, Ebenezer B. White, Jonathan Blake, Elijah Withington, E Raymond, Geo Colgate, I Newton, Thomas Purser.

From the Mulberry-street Baptist church, New York city, Rev Archibald Maclay, brethren Abraham Knight, George Hatt, Richard E Peterson, F H Levy, Edward Vanderpool, jr, M D, Hiram Bartlett, Peter Van Dyck.

From the South Baptist church, New York city—Rev Charles G Sommers, brother John T Cooke.

From the First Baptist church, New York city—Rev Wm Parkinson, brethren John Charlock, C N Dodge, Thomas Thomas, William Hiltman, Sylvester Pier, John Corley, Joseph Durbrow, John Gould.

From the East Baptist Church, New York city—Rev John Middleton, brethren Samuel Rust, Alanson Warner, Christopher Arnold

From the Stanton-st Baptist church, N Y city—Rev George Benedict, brethren David Ludlam, jr, Benjamin Thompson, Charles Baldwin.

From the North Beriah Baptist church, New York city—Rev D Dunbar, brother D Stearns, M D.

From the Amity-street Baptist church, N York city—Brethren Charles Belden, Thomas F Field, R M Ludlow.

From the West Baptist church, New York city—Brethren Henry Davis, Emory Townsend, William Winterton.

From the Central Baptist church, N York city—Br R F Winslow.

From the Broome-street Baptist church, New York city.—Rev. I. Robords.

From the Bethel Baptist church, New York city—Rev W G Miller, brethren John Buskirk, Robert Travis.

From the North Baptist church, New York city.—Rev. Jacob H. Brouner, brethren Edward Clover, S. W. Kirby, James H. Townsend, Henry Tichenor, Zebediah Parker.

From the Sixteenth Baptist church, New York city—Rev. David Bernard, brother John B. Halstead.

Rochester, New York—1st and 2d churches, Rev. Elon Galusha.

Homer, " Baptist church, Rev. N. N. Whiting.

Sing Sing, N Y do Rev CC Williams.  
 Hamilton, do do Rev N Kendrick, D D,  
 brother A Marsh.  
 Brooklyn, First do Rev L Howard, Rev  
 Jonathan Going, D D Rev Luther Crawford,  
 Rev C C P Cresby, brethren John H Smith,  
 F Corning, Elijah Lewis.  
 Brooklyn, N Y Second Baptist church,  
 Rev Octavius Winslow.  
 Albany, Pearl-street do, Rev BT Welch,  
 D D, brother William Adams.  
 Port Byron, Stennet Aurelius and Mentz,  
 Baptist churches, Rev Cornelius C Wyckoff-  
 Greenwich, Washington county, N York,  
 Rev Nathaniel Colver.  
 Coxsackie, N York, Baptist Church, Rev J  
 W Greene.  
 Crown Point, do Rev A F Woods.  
 Lansingburg, do Rev E Andrews.  
 North East, Dutchess county do Rev T  
 Winter.  
 Dover, Dutchess county, do Rev. Philip  
 Roberts.  
 Clinton, Oneida county, do Rev L L  
 Hubbard.  
 Parma, Monroe county, do Rev E  
 Weaver.  
 Peekskill, do br Joseph P Simpson.  
 Onondago, do Rev D W Elmcre.  
 Newark, N J First Baptist Church, Rev D  
 Dodge, George Ticht.  
 Do " Second do br R M Crane.  
 Middletown, do Baptist church, Rev T  
 Roberts, brother Jackson Smith.  
 Freehold do Rev J M Challis.  
 New-Brunswick, do br R E Runyon.  
 Mount Holly, do Rev J E Welch.  
 Clinton, Pa. do Rev G V Walling.  
 Bridgewater, Susquehanna county, Pa—  
 Baptist church, brethren A L Post, Charles  
 S Wilson, Nehemiah Baldwin.  
 Richmond, Va—Baptist church, brother  
 Joseph S Walthall, of Columbian College,  
 D C.  
 Hindsdale, N H Baptist church, brother  
 Thomas Rand.  
 Pawtucket, R I do Rev S Spaulding.  
 Deep river, Conn do Rev H Wooster.  
 Willimantic, do Rev B Cook, jr.  
 West Harwich, Mass do Rev S Ewer.  
 New York city, Rev Willard Judd, Zebe-  
 dee Ring, William McIntosh, M D, Ebenezer  
 Cauldwell, Edward Probyn, D Williams, W  
 Green, W W Todd, R W Martin.  
 Brandon, Vermont, brother Orson S Mur-  
 ray.  
 Paterson, New Jersey, Rev Z Grenell.  
 Philadelphia, Pa—Joseph Beldon, J C Dyer  
 Rev. S. H. Cone presented various commu-  
 nications addressed to him by associations,  
 churches and individuals, in different parts of

our country, in  
 the American Bible Society, passed Feb. 27,  
 1836, and urging the adoption of immediate  
 measures for the formation of a Bible Society  
 in the Baptist denomination, unless those re-  
 solutions should be rescinded at the annual  
 meeting of the Society.

After full and protracted discussion, the  
 following preamble and resolutions were  
 adopted:

Whereas, the Board of Managers of the A.  
 Bible Society at their meeting on the 17th  
 Feb. 1836, adopted the following resolutions,  
 viz:

1. By the Constitution of the American  
 Bible Society, its managers are, in the circula-  
 ting of the Holy Scriptures, restricted to  
 such copies as are "without note or comment;"  
 and in the English language, to "the version  
 in common use." The design of these re-  
 strictions clearly seems to have been to sim-  
 plify and mark out the duties of the Society,  
 so that all the religious denominations of  
 which it is composed might harmoniously  
 unite in performing these duties.

2. As the managers are now called to aid  
 extensively in circulating the Sacred Scrip-  
 tures in languages other than the English,  
 they deem it their duty, in conformity with  
 the obvious spirit of their compact, to adopt  
 the following resolutions as the rule of their  
 conduct in making appropriations for the cir-  
 culation of the Scriptures in all foreign  
 tongues.

Resolved, That in appropriating money for  
 the translating, printing, or distributing of  
 the sacred Scriptures in foreign languages,  
 the Managers feel at liberty to encourage on-  
 ly such versions as conform in the principles  
 of their translation to the common English  
 version, at least so far as that all the religious  
 denominations represented in this Society  
 can consistently use and circulate such ver-  
 sions in their several schools and communities.

Resolved, That a copy of the above pre-  
 amble and resolution be sent to each of the  
 missionary boards accustomed to receive pe-  
 cuniary grants from this Society, with a re-  
 quest that the same may be transmitted to  
 their respective mission stations where the  
 Scriptures are in process of translation, and  
 also that the said several missionary boards  
 be informed that their applications for aid be  
 accompanied with a declaration that the ver-  
 sions which they propose to circulate are ex-  
 ecuted in accordance with the above resolu-  
 tions:

And the American Bible Society at its an-  
 niversary meeting this day having approved  
 of these resolutions passed by its Board of  
 Managers:

Foreign Missions having unanimously de-  
 clared that they cannot consistently and con-  
 scientiously comply with the conditions pre-  
 scribed therein:

And as the American Baptists enjoy great  
 facilities for prosecuting the work of faith  
 and labor of love in giving the word of God  
 to the heathen: therefore,

Resolved, That it is the duty of the Baptist  
 denomination in the United States to form a  
 distinct organization for Bible translation and  
 distribution.

Whereupon the Convention proceeded to  
 measures for the organization of such an In-  
 stitution.

Rev. S. H. Cone, Rev. N. Kendrick, D. D.  
 Rev. B. T. Welch, D. D., Rev. E. Galusha,  
 Rev. Charles G. Somers, Wm. Colgate, Rev.  
 Daniel Dodge, Rev. Silas Spaulding, were  
 appointed a committee to draft a Constitution,  
 nominate a Board of Officers and Managers,  
 and prepare an address to the American pub-  
 lic.

Adjourned to to-morrow morning at ten  
 o'clock. Prayer by brother A. Maclay.

FRIDAY MORNING, May 13, 1836.

Met pursuant to adjournment.

Prayer by the President.

The minutes of the last meeting were read  
 and approved.

The committee to prepare a constitution,  
 &c. reported the following, which was read  
 and adopted.

#### CONSTITUTION

OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

ARTICLE I. The designation of this Society  
 shall be the AMERICAN AND FOREIGN  
 BIBLE SOCIETY, the single object of which  
 shall be to promote a wider circulation of the  
 Holy Scriptures, in the most faithful versions  
 that can be procured.

ART. II. This Society shall add its efforts  
 to those employed by other Societies in cir-  
 culating the Scriptures according to its abili-  
 ty, in all lands whether Christian, Mahome-  
 dan, or Pagan.

ART. III. Each subscriber of three dollars  
 annually shall be a member.

ART. IV. Each subscriber of thirty dollars  
 at one time shall be a member for life.

ART. V. Each subscriber of 150 dollars  
 shall be a life director.

ART. VI. Every Baptist minister who is a  
 life member, and every life director, shall be  
 members of the Board.

ART. VII. An executor paying a bequest  
 of 250 dollars shall be a life director.

ART. VIII. All Bible Societies agreeing to  
 place their surplus funds at the disposal of

this Society shall be Auxiliaries, and the Officers of such Societies shall be *ex-officio* Directors of this.

ART. IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of 36 brethren in good standing in Baptist Churches; 24 of whom shall reside in the city of New York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible. The managers shall appoint a President, Vice Presidents, Secretaries, Treasurer and such other officers as they may deem necessary, and fill such vacancies as may occur by death or otherwise in their own Board.

ART. X. The President, Vice Presidents, Treasurer and Secretaries shall be considered *ex-officio* members of the Board.

ART. XI. The Managers shall meet on the first Wednesday in each month, or oftener if necessary, at such place in the city of New York, as they shall from time to time adjourn to;—five members shall be a quorum.

ART. XII. The managers shall have the power of appointing such persons as have rendered essential services to the Society, either Members for Life, or Directors for Life.

ART. XIII. At the meetings of the Society and Board of Managers, the President, or in his absence the Vice President first upon the list then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence such a member as shall be chosen for that purpose shall preside at the meeting.

ART. XIV. The annual meetings of the Society shall be held at New York on the third Wednesday of May in each year; or at any other time or place, at the option of the Society; when the Managers shall be chosen, the accounts presented and the proceedings of the foregoing year reported.

ART. XV. The President may, at the written request of six members of the Board, call special meetings of the Board of Managers, causing three days notice of such meeting to be given.

ART. XVI. The whole of the minutes of every meeting shall be signed by the Chairman.

ART. XVII. No alteration shall be made to this Constitution except by the Society at an annual meeting.

The following list of Officers and Managers nominated by the same Committee, was adopted.

PRESIDENT.

Rev. Spencer H. Cone, of New York.

VICE PRESIDENTS.

Rev. J. Mercer, D. D. of Georgia; Wm. B. Johnson, D. D., S. C.; J. L. Dagg, Pennsyl-

vania; A. Maclay, New York; L. Bolles, D. D. Boston; B. F. Edwards, M. D., Ill.; Rev. N. Kendrick, D. D., N. Y.; B. T. Welch, D. D., of Albany; S. M. Noel, D. D. Kentucky; S. W. Lynde, Ohio; D. Dodge, New Jersey; T. Meredith, N. C.

Rev. C. G. Somers, *Cor. Secretary.*

W. Colgate, *Treasurer.*

J. West, *Rec. Sec. and Accountant.*

MANAGERS.

A. Baker, Coxsackie; A. M. Beebee, Utica; L. Bleocker, Sing Sing; E. Bolles, Hartford, Conn.; N. Caswell; W. Church; E. Conning, Brooklyn; W. Crane, Baltimore; F. Derby; J. H. Greenman; J. B. Halstead; T. B. Helms; W. Hillman; F. Humphrey, Albany; E. Lewis, Brooklyn; J. M. Linnard, Philadelphia; R. M. Ludlow; R. H. Maclay, S. McCorkle; I. Newton, R. Pegg; G. W. Platt; T. Purser; P. P. Runyon, N. Bruns.; A. Stewart, Brooklyn; E. H. Stokes; T. Thomas; J. H. Townsend; C. Warner, Troy; R. Warner; J. G. Wasson, Albany; R. F. Winslow; W. Winterton; J. Wilson; W. H. Wyckoff; J. N. Wyckoff.

*Resolved*, That the first annual meeting of the Society be held in Philadelphia, the last Wednesday in April, 1837, and that the proceedings of this meeting and of the Society be submitted to such brethren from different parts of the United States as may then and there meet in Convention for the purpose of securing the combined and concentrated action of the denomination in the Bible cause.

*Resolved*, That the first meeting of the Board of Managers be held in the lecture room of the Oliver-street church on Wednesday next, at 4 o'clock, P. M.

*Resolved*, That the Board of Managers be instructed to call a public meeting at an early day, in the City of New York, for the purpose of procuring contributions to the funds of the Society.

*Resolved*, That the minutes of the Convention, with the circular of the Committee, be referred to the Board of Managers for publication.

Adjourned with prayer by brother Daniel Dodge, of Newark, N. J.

Robert F. Winslow, *Secretary.*

BY-LAWS AND ORDER OF BUSINESS

OF THE BOARD OF MANAGERS.

1. All meetings shall be opened with prayer.
2. All Committees shall be nominated by the presiding officer and approved by the Board; unless otherwise specially ordered.
3. No moneys shall be paid out of the Treasury but by order of the Board.
4. All resolutions, if required, shall be presented in writing.

ORDER OF BUSINESS.

1. Reading minutes of last meeting.
2. Treasurer's Report.
3. Communications of Corresponding Secretary.
4. Reports of Standing Committees.
5. Reports of Select Committees.
6. Unfinished Business.
7. New Business.

TO THE BAPTIST CHURCHES,  
AND FRIENDS OF THE BIBLE, IN THE UNITED STATES.

Beloved Brethren:—

At a meeting of Baptist Ministers, and numerous other friends of the Bible, convened on the 12th May, 1836, in the city of New York, to take into consideration the course pursued by the American Bible Society at its anniversary; on the morning of the same day, when the resolution of their Board, passed on the 17th February, was ratified by an overwhelming majority; thereby, virtually excluding us from all participation in their funds, so far at least, as our foreign translations are concerned;—it was, after careful deliberation, resolved, to organize an "AMERICAN AND FOREIGN BIBLE SOCIETY."

This measure seemed to be unequivocally demanded, by the declared opinion of numerous churches, and influential brethren in several states in the Union, and has since received the sanction of the Committee appointed at Hartford, in April, 1836, to make arrangements for a General Convention to meet in Philadelphia in 1837. A large portion of the denomination is known to be in favor of immediate and concentrated action; and it is believed, that by this means we shall not only save a whole year of time, but enjoy the present advantages of that pious zeal which has been kindled upon the altar of many hearts.

Eighteen centuries have elapsed since the Saviour of the world commanded his followers, saying; "Go teach all nations." In what other way can this be more effectually accomplished, than by disseminating throughout the world, the original words of the Holy Spirit, faithfully and literally translated into the languages of all nations! Here, as in Isaiah's vision, Jehovah is seen sitting upon a throne, high and lifted up; his train fills the temple; while the inspired penmen, like the Seraphim, cover their faces, and cry one to another,—"Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of his Glory." Other means may indeed be successfully employed; but it is particularly through the instrumentality of the Bible,—the uncorrupted fountain of heavenly light, that we anticipate the meridian of that day, which shall pour its effulgence upon every clime, and place the

government of "all nations" in His hands, whose head is destined to wear 'many crowns.'

It was under such impressions, that the American Baptist Board of Foreign Missions, convened in Salem, in April, 1833, instructed their Missionaries, "to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit, and to transfer no words which are capable of being literally translated."

Under the auspices of Divine Providence, Missionaries of our denomination have translated the inspired volume, in whole or in part, into the languages spoken by more than half of the human family. That their versions are "most faithful," has not been denied, and yet the British and Foreign Bible Society, and the American Bible Society, have refused to aid us, in giving them to the perishing heathen, merely because the original words, baptizo and its cognates, have been translated. Could we do otherwise, as faithful servants of Christ! Is any translator at liberty to compromise his duty to God, and to the millions of mankind, by withholding from them the literal rendering of the Bible, unobscured in any of its parts by human dictation? Altho' this was done by those who acted under the authority of King James, in producing our English version, Baptist Missionaries dare not assume so fearful a responsibility, nor imitate an example fraught with such disastrous consequences. We are, therefore, thrown upon the Providence of God, and our own resources, in giving to all mankind, a pure and unaltered Bible. And if in carrying forward this mighty work of Christian benevolence, the four hundred thousand Baptists in the United States do but combine unity of effort with faith, prayer, and perseverance, they must ere long, attain to undisputed pre-eminence in the moral conversion of the world.

At no previous time has the path of our duty been more clearly marked out, than in the recent unprecedented success and expansion of our Missionary operations. Independently of what we owe to the inhabitants of the United States; a vast territory, teeming with a multitudinous population of Idolaters, has been committed to us, for moral cultivation. Not only do the EIGHTEEN MILLIONS of Burmah, but ONE HUNDRED MILLIONS of Shans, occupying the region from the western banks of the Irrewaddy to the province of Assam, and from the Burhampooter to Chinese Tartary, present a sphere of action, which requires the fervent prayers, the talents, and the treasures of our whole denomination. I

is moreover a cheering fact, that to our Missionaries there is opened, through the medium of the Shans and the Siamese, an avenue to the THREE HUNDRED MILLIONS of the "Celestial Empire;" embracing facilities, such as have not been afforded to any other denomination. THIRTY MILLIONS of Bengalese, also, are willing to receive the book that reveals to them the Eternal God. Thus in Asia and America alone, are we called upon to give the Bible to one-half of the entire population of the globe. Beside this, the whole of Germany, Denmark, Sweden, Norway, Holland, and Greece, have special claims to our attention, inasmuch as their versions of the Sacred Scriptures contain those words with reference to the ordinance of Baptism, which define our peculiar practice. It is also very desirable, as soon as practicable, to supply France, Spain, Portugal, and South America with pure versions of the inspired volume, instead of the mutilated and altered Bibles which are now being circulated in those countries:

A view of these facts, has given a powerful impulse to our churches throughout the land; and a holy excitement, as extraordinary as it is irresistible, clearly indicates, that the time for action has come. The friends of the Bible are in motion, and one loud and long continued exclamation echoes throughout our ranks—let us send the lamp of life into all the dominions of ignorance and sin. Brethren, our field of labor is circumscribed by no political or geographical limits—the whole world is before us. With a humble but firm reliance on the promises of God, let us fearlessly advance in this hallowed enterprise of Christian philanthropy, and we may confidently anticipate the approving smile of heaven. But, whatever be the degree of our future success, we shall at least enjoy the consciousness of having endeavored to promote the present and eternal happiness of millions, whom upon earth we may not hope to behold.

Like the magnanimous enterprise of Luther in 1529, the work we contemplate may be opposed and traduced; but, late though it be, we shall by this means employ a moral engine, which will operate with accelerated motion, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

As to the best mode of accomplishing this, some have thought that independent State Societies would meet the exigency—a few think, that the time to build, has not arrived; but, with the utmost esteem and fraternal affection for those brethren, this meeting believes that the voice of the denomination demands an American and Foreign Bible Society, to be sustained by Auxiliaries formed by the

several Baptist Churches throughout the Union; and that no time should be lost in giving such a direction to our plans, as at once to secure those advantages which have resulted from a similar organization in other institutions. "Concentrated action is powerful action," and what we might fail to achieve by isolated zeal, God will enable us to accomplish by co-operation. Why should we hesitate! Why delay until next year, to commence a work which the denomination believe to be necessary and practicable now! Shall we wait another year, and permit one thirtieth part of our race to die, while we are discussing a question of expediency! Or, that we may consult every brother in the land, before we move forward! No, brethren, to these questions we believe there can be but one answer—Onward! onward! in the fear and strength of Israel's God. Would any thing be gained by delay! The British Baptists have waited several years, and entreated the Calcutta Bible Society, and the British and Foreign Bible Society to revoke their decision, and come to their aid; but in vain, Had they acted with that prompt independence which their painful disappointment has taught us to adopt, thousands might have received the word of God, who have died without the boon! Had the American Baptists commenced this work years ago, who can compute the amount of good which might have been effected! That we were not prepared for such an undertaking, though true in itself, was but a poor apology for those whose paramount duty it is, at all times to be ready to obey the command of their Lord: "go teach all nations."

To divide, and by dividing, to neutralize our moral power, has too long been the successful policy of the great adversary. May the Holy Spirit graciously unite us, even as "the soul of Jonathan was knit with the soul of David, for Jonathan loved him as his own soul." The formation of an American and Foreign Bible Society is a magnificent enterprise: in which, more than in any other measure, we may confidently hope to witness the harmonious concurrence of the whole denomination. Here is a field in which the energy and holiest affections of every Baptist may be engaged; nor can we doubt that our brethren will unanimously and cheerfully respond to the claims of a duty so obvious, so imperative. In their church polity, it is the glory of the Baptists to act as independent bodies: but in the work of distributing the Bible throughout the world, they should move in unbroken phalanx. We do, therefore, earnestly intreat each Baptist Church in the United States, to lose no time in organizing

an Auxiliary Bible Society within the bounds of its own Congregation, and as soon as practicable to give information of the fact to the Corresponding Secretary of the American and Foreign Bible Society. Brethren in Christ, consider the urgency of the case—remember the claims of perishing millions, and let it be seen, that Baptists are anxious to come "to the help of the Lord against the mighty."

Beloved brethren, in the Lord—engaged in a common cause, let us resolve to be united. Our means are ample,—Eternal truth is on our side, and God has promised that it shall prevail. We want nothing but concert, to make its influence felt, from East to West, and from pole to pole.

#### STATE OF THE WORLD.

The following view was prepared by the Editor of the Boston Recorder. We transfer it with great pleasure to our columns, knowing the value of such documents for reference, and their adaptedness to excite to prayer and Christian effort. The labor of preparing them is also a reason why they should be made as widely useful as possible.

*Christian Mirror.*

#### Western Africa.

Missions or colonies are established at Sierra Leone, on some islands in the river Gambia, at six or eight places in the colony of Liberia, and at Cape Palmas. The number of communicants at the Church Missions in Sierra Leone is between 400 and 500; attendants on public worship, 3000; day scholars, 1200. The divine favor, in an increasing degree, appears to be vouchsafed to the missionaries. With difficulties rising from the climate and the state of society, they still press forward. The Wesleyans have penetrated 300 miles up the Gambia, and have established a mission in the centre of the Mandingo and Foulah tribes. Number of members in society, about 800. In no year has so much been done for African colonization, as during the last, and to give a permanent foundation to the colonies. At Liberia, in the course of about a single month, *see Hundred and three* persons pledged themselves to total abstinence from the use or sale of intoxicating liquors, and the sight of it is rare. The colonists have at length become convinced of the importance of agriculture, and the prejudice in favor of trade has abated. The great interests of religion are also sedulously cherished. The Sabbath is universally regarded. Successful efforts have been made to promote the health of the colonists. The towns have been incorporated. The newspaper exhibits increasing spirit and intelli-

gence. The Maryland colony seems to be in a flourishing condition. Mr. Wilson, the missionary, thinks that the influence of the colony will be favorable on the surrounding tribes. Energetic measures are in operation for the restoration of the Philadelphia and New York colony of Bassa Cove.

#### South Africa.

The population of the Cape Colony amounts to 145,000. The government have established 24 schools, which contain 1400 children. There are besides the domestic circulating books, the parish Dutch schools, mission schools, higher schools, and Sunday and infant schools. The district of Albany, settled in 1820, has eight villages, eleven places of worship, and 15 schools, at which one fourth of the population are enjoying instruction. The Societies which are engaged in diffusing the gospel in South Africa are the United Brethren, London, Wesleyan, Glasgow, French Protestant, Amer. Board, Rheinish, Berlin, British and Foreign Bible, Christian Knowledge, and London Religious Tract. The Brethren have six stations, 38 missionaries, and 3090 native converts. The London society has been 38 years in the field, has 23 stations and 23 ordained missionaries. Southern Africa has frequently enjoyed the refreshing influences of the Holy Spirit. Industry, temperance, and comfort, are generally advancing. The Grahamstown Journal of Nov. 14th, 1833, announces the legal establishment of the Christian Sabbath in their extensive tribe, by the Caffre chiefs, Pato, Kama, and Congo. The Wesleyans have 10 stations and 12 missionaries. The other societies commenced their labors at a comparatively recent date. Printing presses are established at Cape Town, Grahamstown, Lattakoo, and among the Bechuanas. Parts of the Bible have been translated into three or four of the native dialects. The Hottentots, who were once classed with the ourang outang, have savings banks, lending libraries, temperance societies, etc.

In 1818, the London Missionary Society commenced a mission in Madagascar. Not less than 500 natives maintain a constant profession of religion in the midst of persecution and danger. Scholars 2,351. The New Testament and the Psalms have been translated into Madagassee, and a large number of copies distributed. At Mr. Cameron's establishment, 700 natives are employed in manufactures. The difficulties attending the progress of the mission have scarcely been diminished, but the missionaries are much encouraged.

#### Eastern Africa.

The Church Missionary Society commenced

a mission in Abyssinia in 1831. Messrs. Gobat and Isenberg are the missionaries, with two assistants, who are artisans. Two students at Basle are under preparation for Abyssinia. The missionary company were at Massawah, on their way to Abyssinia, on the 20th of Dec. 1834. They were intending to stop at Axum. The report of Mr. Gobat, published in a very interesting volume, was highly encouraging to the committee of the society in respect to this mission. The same society have three missionaries in Egypt. One resides in Cairo, one in the neighborhood, and one is engaged in travelling. Divine service is held at Cairo in the mission chapel, every Sabbath, in English, German and Arabic. Many Europeans are settling in Egypt. Large buildings have been erected for them by the Pacha, in European style. The Wesleyans have one station at Alexandria.

#### North Africa.

Mr. Ewald, of the London Jews Society, after spending some time in Algiers, has been obliged to return from the station, in consequence of some difficulties thrown in his way by the local authorities. Rev. J. P. Oster was about to proceed to Algiers, but was informed that he would not be permitted to land there as a missionary. A popish missionary has been sent away from the country. Mr. Ewald is now laboring, with considerable success in Tunis, maintaining daily discussion with Jews of all classes, and distributing the scriptures. The Arabs in North Africa submit with great reluctance to the French authorities.

#### Greece and the Islands.

What will be the precise influence of the government of Greece on schools, and the efforts of Protestant missionaries, is not yet fully known. It is probable that serious difficulties may be experienced. In the mean time Dr. King is zealously laboring at Athens. Mr. Riggs at Argos, Dr. Robertson and Mr. Hill at Athens, Mr. Hildner at Syra, Messrs. Schlienz, Brownwell, Wilson, and Dr. Nandi at Malta, Mr. Croggon in Zante, Mr. Lowndes in Corfu, Messrs. Leeves and Barker in various places. Dr. King distributed in about three and a half months 900 copies of the modern Greek Testament. Mr. Riggs has opened four schools at Argos. There were issued during the year at Malta, 5,685 copies of the Bible, and a large number of Tracts. Messrs. Robertson and Hill have been instructing about 500 scholars. In three years, the Church missionaries issued at Malta 150,000 copies of various publications. Very decided improvements are introducing into the Ionian Islands.

*Western and Central Asia.*

Missions are in existence at Beyroot on Mt. Lebanon, at Jerusalem, Smyrna, Constantinople, on the islands of Cyprus and Scio, in Broosa in the ancient Bythnia, at Trebizond on the Black Sea, among the Nestorians of Lake Ormia, in Persia, in Bagdad in ancient Mesopotamia, and among the German settlers near the Caucasus in ancient Armenia. Ten of these stations are occupied by missionaries from this country. The extensive regions of Galatia, Pontus, Cappadocia, Cilicia, Phrygia, and other celebrated provinces, formerly the garden of the world, are now fast encircling with missionary outposts. It constitutes a region for missionary operations not inferior to any portion of the earth. Perhaps of the four great powers which hold their sway over these countries, viz. Egypt, Turkey, Persia and Russia, Turkey is the most tolerant, and most favorable to missionary education. At the great centres of operation, Beyroot with its commodious harbor, Smyrna, Constantinople, Jerusalem with its multitudes of pilgrims, and Shoosha for the East Arminian Church, printing presses have been established, to circulate the word of God and other books in the Arminian, Hebrew, Spanish, Persian, Arabic, Modern Greek, Turkish and other tongues spoken in these extensive lands. The books issued from the depository of the Arminian mission at Smyrna, from March 12th, 1834, to June 12th, 1835, amounted to more than 26,000 copies. The circumstances coming to light in regard to the Arminians are of much interest. Some truly converted men are found among their clergy, ready to every good work. The desolating calamities, war, pestilence, inundations and earthquake, which frequently lay waste these countries, supply a powerful motive to Christians to hasten to the relief of the inhabitants, with the glorious gospel of the blessed God.

*Northern Asia.*

The emperor of Russia has just established on the borders of China a school for the study of Chinese, in order to facilitate communication between Russia and China. Since the London mission in Siberia was established, 16 years have elapsed. The entire Bible has been translated into Mongolian, the native language of the present dynasty of China, and used by many of the princes and Tartar officers. Application has been made from Peking for copies of the Mongolian Christian books. A number of Mongol-Buriat youths are under instruction.

*Eastern China.*

It has been proposed to enter China from the south through Siam and Laos, or by way

of the Burman empire, or from the North through Siberia. Equal facilities for entering the country, may be found by way of Bengal, through Nepal or Bootan. Yet no part of the empire is so accessible as the coast, as has been proved by Mr. Gutzlaff's six voyages.

The entire Bible is now possessed in the Chinese, the Mantchoo, and the Mongolian languages. The printing of Mr. Gutzlaff's Siamese New Testament is proceeding at Malacca. Mr. Medhurst of Batavia, is preparing a revised edition of the Chinese Scriptures. The Bible is in the process of translation into the Fuhkeen dialect. Of the Chinese Repository, conducted monthly, about 800 copies are printed. A great number of Tracts have been put in circulation. From 10 to 15 natives have embraced the gospel at Canton. The attention of the whole Christian world is turned extensively towards China.

*Southeastern Asia.*

The American Baptists have established or are about to establish missions in Burmah, Siam, China, and Assam. Their mission was commenced in 1813. Since that time, more than 50 male and female laborers have been sent out. The whole Bible was completed in Burmese Jan 31, 1834. Some progress has been made in translating books into the Karen and Taling languages. A large establishment for christianizing Southeastern Asia is forming at Singapore, a situation possessing peculiar advantages in respect to climate, security, and frequent intercourse with all the neighboring countries. The native craft which sometimes arrive there in a month amount to 140. Preparations are making by the American missionaries for printing in the Mandarin and Fuhkeen dialects, in Malay, Siamese, and Bugis.

*Southern Asia.*

Satisfactory evidences are accumulating of the decay of Hindooism. The regulations of the East India company for the abolition of the pilgrim tax will have a beneficial influence in weakening the Hindoo superstition. Suttee and infanticide have been abolished, though the latter prevails to some extent in Cutch and Guzerat. There is an increasing persuasion among the Bramins that the British must prevail, and the power of the Ganges come to an end. No less than sixteen native newspapers have been commenced in Calcutta since 1820. England had for many years no other Gazette than the one commenced in 1568. The Durpun is published twice a week, and finds its way by the post office into Assam and Aracan. It has a hundred native correspondents. Increasing attention is paid to English by the natives, as government has determined to patronize those who make pro-

iciency thereof. At Lucknow the king of Oude, in addition to a munificent provision for the sick and poor of that city, is about to add a college for the instruction of youth in English. A native princess at Meerut has assigned £15,000 to missionary and charitable purposes. Bishop Wilson, with some exaggeration, says,—"All India seems now to be waiting for the doctrine of salvation.—Europe is overwhelming Asia with her commerce, her arts, her literature. Hindooism and Mohammedanism are crumbling under their own weight. Education is bursting the barrier of ages." Not far from twenty societies are in the field, laboring for the spiritual good of Hindoostan and Ceylon. The number of ordained European and American missionaries in India and Ceylon is about one hundred and forty. Compared with the extent of country, the number of stations is small, but inroads have been made on every portion of the great empire of darkness, from the Himmelah mountains to Cape Comorin, and from Bombay to Burmah.

*Indian Archipelago.*

This field includes Java, Sumatra, Borneo, Celebes, etc. The Netherlands Society have 14 missionaries; the English Baptist one; the American Board one; the Rhenish two; and the London one. It seems that the Dutch local authorities are throwing many obstacles in the way of the missionaries, though the King of Holland sent a letter of high approbation to the Bible Society at Batavia.

*Australasia.*

In New South Wales, the Bible, Tract and Church Missionary Societies are laboring; in New Zealand, the Church and the Wesleyan. The greater portion of the natives in the mission settlements in New Zealand are able to read the Bible, and are in possession of the portions already printed. In the Church missions 46 Europeans are laboring.

*Polynesia.*

At the Friendly Islands, the Wesleyans have had great success. In one year 3,329 additional members were added to Church fellowship. More than 100 native helpers are employed. In one year, 16,800 books were issued from the press. Since the establishment of the mission nine years ago, about 10,000 natives have embraced the profession of Christianity; of whom 4,400 are communicants. There is no limit to the usefulness of the mission, but the physical strength of the missionaries.

The missions of the London Society are recovering from their depression. Ardent spirits have been the mischief. Where one of the communicants has been excluded for any other crime, ten, twenty, or more have

been excluded for that of intemperance. Temperance societies have been extensively established. At Tahiti, the sale and use of ardent spirits is prohibited by law. The queen and most of the governors are members of the society. "At every one of the stations of the windward division of the mission, the abandonment of ardent spirits has been attended with a revival in regard to divine things."

*West Indies and American Indians.*

On the Northeastern coast of South America, missions are established by the London Society;—in the West Indies, by the London Church, Baptist, Gospel Propagation, Wesleyan, United Brethren and Scottish;—among the Indians in the United States and Canada, by the A. B. C. F. M., the American Baptist Board, the American Methodist, American Episcopal, and United Brethren;—and among the native inhabitants north of the United States, by the Church Missionary and United Brethren. Bible and Tract societies are vigorously co-operating. In the West Indies, the Wesleyans at 41 stations have 68 missionaries, 8,935 members free, and 22,972 apprentices. The United Brethren at 26 settlements have 59 laborers, 38,316 negroes under their care, of whom 13,386 are communicants. The Scottish Society have 600 communicants, and as many scholars. The London Society have 611 communicants, and 1255 scholars. The Christian Knowledge Society have 26 schools and 1800 children. The Baptist Society have 23 stations and 16 laborers. Very definite information about these islands is not communicated, owing to the difficulties resulting from the transition from slavery to freedom which is now going on.

Among the United States and Canada Indians, there are about 50 stations, 50 missionaries, nearly 3,600 communicants, and 4000 scholars. Serious embarrassments are experienced in many of these missions, owing to the disorder occasioned by the removal (in many cases compulsive) of the Indian tribes beyond the Mississippi.

In Labrador and Greenland, are 7 stations, 50 male and female missionaries, 1176 communicants, all under the care of the United Brethren.

*United States.*

To the preceding slight memorials regarding unevangelized countries, we may add a few things respecting the United States and Europe. We need not allude to the unfavorable and discouraging circumstances, which at once present themselves to every intelligent Christian. Some of the facts, which demand our grateful acknowledgements to the God of all mercy, are the following:

1. The Holy Spirit, in his special influence, has not been wholly withdrawn. Taking the whole country into view, many churches have been made to rejoice in this greatest of all blessings.

2. We think there is an increasing attention paid to the fundamental doctrines of the gospel, as they have been held by the great body of the American churches from the beginning.

3. The contributions to our principal benevolent associations are steadily on the increase. They must have amounted, during the past year, to *one million of dollars*. The money is contributed more and more as a matter of duty and of fixed principle.

4. The cause of temperance, peace, colonization etc. have made real and gratifying progress. We have confidence in the promises of God, that the whole earth shall see the salvation of the Lord,—when every man will love his neighbor as himself—when human rights will be universally understood and respected.

*Europe.*

We have only space to say, that political affairs in Portugal and Spain,—the increasing christian and missionary spirit in France, Switzerland and Germany,—the noble philanthropic efforts of our brethren in Great Britain,—the interest in some of the continental countries in education, and many things in the condition of the Roman Catholics, furnish occasion for devout reflection and gratitude.

*From the Christian Index.*

THE BAPTIST CONVENTION OF GEORGIA.

This body adjourned its late session at Tallahassee on Tuesday the 3d inst., to meet again by the will of God, at Ruckerville, Elbert county, on Friday before the first Sunday in May, 1837. The meeting was numerously attended. All the Associations (with the exception of the Sunbury, whose messengers failed) and societies of which it consists were well represented, and several new ones added. The session was truly harmonious.—Several very weighty considerations were brought before it and decided by a cheerful and gratifying unanimity. We seldom heard the coarse harsh sound of No, to any question. Resolutions were passed favorable to the establishment of a Baptist Sunday School Union, and \$300 were appropriated (which with other sums that might be added) to buy books as the beginning of a library in this State, for that purpose. Also approving of the formation of a Baptist Bible Society, or some plan, which may be by the denomination

thought best, for the publishing of the Burman Bible, and other faithful translations, which may be made among the heathen nations. The project of a Southern Baptist College, to be built at this place, was reported by the Executive Committee, and adopted unanimously with peculiar feelings of pleasure; and resolutions were passed to carry it into full effect. The Rev. bro. Posey and Mallary were appointed agents to commence their labors as soon as existing engagements would admit. \$100,000 must be secured by subscription, or pledges, before the College can be commenced. We hope this amount will soon be on subscription, as the friends of the undertaking have now a good foundation to build upon. One thing we must notice before we leave this item. So impressed was the Convention while on this subject, that success in this (as well as other undertakings) entirely depended on the blessing of God, that business was suspended, and devout prayers offered up to a throne of mercy, with much tenderness and fervent desire, to obtain his smiles on the enterprise.

The exact amount of funds received since the last meeting we do not recollect; but the pledge made to raise, by the blessing of God, for Foreign Missions \$2000, if we include what has been designated for the publication of the Burman Bible—and we may say has been more than redeemed—almost doubled. The Convention viewing the greatness of the work of evangelizing and furnishing the millions of perishing heathen with the word of God, has resolved in the strength of the Lord of Hosts, to make an effort to raise for foreign missions (which will include the publication of the Bible) \$10,000 for the ensuing year. Let no man's heart fail him for fear lest he shall not have the means. God's plan, recommended by Paul, 2 Cor. ix. 6-8, to be furnished for all bountifulness, is to be liberally bountiful. Notice the 8th verse of the chapter cited above.

As the minutes will soon be published, we shall not say more now.

STUDY OF THE BIBLE.

A thorough and accurate knowledge of the Bible is of greater importance to the moral condition and happiness of mankind, than any other, or than ALL other species of information.

Men will wrangle for religion; write for it—fight for it—die for it—do any thing but live for it.

Treasures of wickedness profit nothing; but righteousness delivereth from death.

From the Baptist Advocate.

## CHAPTER V.

### THE CALL AND THE QUALIFICATIONS OF MINISTERS.

We now enter upon themes of vast importance to the prosperity of the churches, and the conversion of the world. A part of the professed kingdom of Christ on earth feels to this day, the sad influence of a ministry worldly in its character, while other portions have to weep over the intellectual and literary degradation of their official sons.

I. We therefore request attention in the first place, to the call of an Elder.

The call of every minister of Christ is twofold, *internal* and *external*.

#### 1. The internal or divine call.

We would offer one or two remarks here, before we consider the nature of this call. It presupposes in the subjects an experimental acquaintance with the truths of the Gospel. As it is their duty to preach the doctrine of human depravity, they must know the plague of their own hearts; otherwise they cannot instruct others, nor comfort them under a sense of their lost estate. One great part of their duty is to call men to repentance, but unless they have first repented themselves, they cannot describe this exercise. They will prove to be blind leaders of the blind. Engaged by their office to direct men to Christ by faith, they must know what it is to believe, and to experience the efficacy of the atonement. To be a Christian minister a man must be a Christian. If these remarks be correct, it must be decidedly wrong to educate children with a view to the ministry. The theological education of graceless boys, as far as the object is to train them up for ministers of the Gospel, is one of the awful results of a corrupt establishment.

The divine call to the ministry consists principally in two things.

#### (1) In an ardent desire for the work.—

"This is a true saying, If a man desire the office of a bishop, he desireth a good work." This desire arises out of deep compassion for the souls of perishing sinners, and a steady, holy zeal for the advancement of Christ's kingdom. Hence says Paul, "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because we were dear unto us." (1 Thes. 2: 8.)— "For though I preach the Gospel, I have

nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." (1 Cor. 9: 16.)

The person who is the subject of this call must not only feel an ardent desire to be thus employed, but a conviction that he *must* be thus engaged for God. Necessity is laid upon him. He cannot satisfy his conscience or be happy in any other sphere.

(2) The subject of this holy desire must have been prepared in the providence of God with suitable natural abilities for the work of the ministry. He must have a *capacity* for understanding the Scriptures, and communicating his knowledge to others. This capacity is the gift of God which may be greatly improved by proper cultivation. But no improvement of natural abilities can fit a man for the office who has not that earnest and prevailing *desire* for the work, of which we have spoken.

The solemn nature of the work and the responsibilities with which it is invested, should teach the members of churches not to rush thoughtlessly into the ministry, while, at the same time, they confirm the necessity of a divine call. The apostle Paul says, "We are unto God a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life; and who is sufficient for these things?" To the elders of the church at Ephesus he says, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Hear the solemn declarations of God to the watchmen of the house of Israel. "When I say unto the wicked, thou shalt surely die: and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." (Ez. 3: 13.)

God severely punished Korah, Saul, Uzziah, and the sons of Sceva for intermeddling with the work of the sacred office.— Under God the establishment of believers in the faith, the edification of the churches, and the conversion of the world are suspended upon ministerial labor. All these things are to be weighed. They require much thought, much prayer, and enlarged devotion of spirit. No man can possess these requisites of a

divine call, and remain silent. The fire within will burn out in efforts to exhort his brethren, and dying sinners. And thus the church will be brought to feel that the Lord has a work for him to perform. This leads us to consider,

#### 2. The external call.

By this we mean the judgment of a church of which the subject of the divine call is a member, approbating his devotion to this work. The apostle Paul says, "How shall they call on him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach *except they be sent*." A Gospel church, and that alone, has the power of judging of the qualifications of its officers. The call of the church is necessarily involved in the question of ordination, at least so far, as the explanation of certain passages usually appealed to on the subject of ordination, is concerned. For the present, therefore, we shall suspend our thoughts on this part, and direct the attention of the reader,

#### II. To the qualifications of eldership.

1. Some of these qualifications are of a moral nature.

An elder must be the husband of one wife. Polygamy was extensively practised in the apostle's days. Many of the converts to the Christian religion had more than one wife, at the time of their conversion. It was difficult, therefore, to bring them off from that practice. In order to effect this result, the brand of infamy was fixed upon the practice, by the requirement made of officers in the church. This served to discountenance the practice, and finally to purge the church from this unfortunate and unhappy intercourse.

An elder was required to have a good report of those without. His character must stand fair before the world. If it does not, he will fall into reproach: and being conscious that he has degraded himself and his office, Satan will take advantage of it to lay a snare for his feet, by which he may be induced to depart still farther from rectitude.

He must be a benevolent man, a lover of strangers, as the words, "*given to hospitality*," mean. This was peculiarly necessary in primitive times, when there were but few places of public entertainment, and Christians were insulted and persecuted by the world.

He must not be covetous. He must not

be a lover of money, nor desire the office for the sake of emolument, nor employ improper means to increase his salary.

A minister in locating himself for usefulness may take into consideration the temporal comfort of his family; and, other things being equal, select that where he shall be best accommodated, and his mind most free from worldly anxieties. But he has no right to assume the office for the sake of enjoying ease, or obtaining a better support, than he could otherwise procure. If money, instead of souls, is his object, he is worthy of the contempt of all.

He must be an *example* or *type* to the flock, and not a lord over God's heritage. "Neither as being a lord over God's heritage, but being ensamples to the flock."

This is the voice of Peter himself, speaking to ministers in all generations. He allows of no lords, no priests, no cardinals, no pope, to rule the flock, and to say to this elder, "come here," and to another, "go there." But every elder, in humility, in zeal, in holiness of life, is to be a type to the flock, a mould into which they may be cast. They are to be followers of Christ as he is, and to let their light shine before men.

2. Some of the minister's qualifications respect his personal behaviour. He must be of good behavior, orderly, decent and correct in his appearance and his deportment. If he delights in a mean dress, or prides himself in eccentricity, or feels that he is privileged to be rude, because he is exalted, or possesses a sullen temper, he ought not to be selected and sent forth to the work of the ministry. There is a loveliness and a dignity in his office that should render him lovely and dignified in his manners. The law of kindness must be in his heart.

He must not be *given* to wine, for this will overshadow reason, stupify the moral sense, and induce habits that will disqualify him for the sacred service to which he is called.

He must not exhibit a quarrelsome temper, and strike those who injure him, or in any way retaliate wrong. He must be patient, meek and gentle to all, instructing with meekness those that are perverse, if, peradventure, God may grant them repentance unto life.

He must behave on all occasions as a man of sound mind governing his passions, and preserving all due gravity. He must be cheerful without levity, and grave without

austerity. The most useful men that ever lived, have been those whose cheerfulness could animate the social circle, and show the felicity of Christian character.

3. Some of these qualifications refer to theological character.

The apostle directs that a person of little experience in the knowledge of God should not be chosen to the work. "*Not a novice.*" The word means one *newly planted*, one that has recently been called to the profession of religion. It does not allude to the want of age; for Timothy was a young man: but he had a thorough knowledge of the Scriptures from his childhood. It has special reference to those whose knowledge and experience are exceedingly limited, and who would be likely, from their sudden elevation, to be puffed up in the vanity of their minds and ruined.

An elder must have sufficient knowledge of divine subjects to teach others.—Hence Paul says to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2; 2.) He must not only possess sufficient knowledge to teach others, but he must be "*apt* to teach." This aptitude consists in a ready and intelligible utterance of speech, a facility of enlightening the minds, impressing the consciences, and exciting the affections of his hearers. To this Paul alludes in the language,—"*Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.*" "*Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*"

In order to the possession of knowledge, as the foundation, and *aptitude* to teach, as the superstructure, a suitable education in divine subjects is absolutely necessary to a minister of the Gospel.

The theological qualifications which we have described, are of divine obligation.—*Thus saith the Lord*, enforces them upon every one who is called to exercise the office of bishop. The manner in which these qualifications shall be attained is not mentioned. Whether it shall be by *self* instruc-

tion, by the teaching of a private tutor, or by public instruction in institutions which the philanthropy of Christians has reared for this object, is not decided: but the qualifications themselves must be possessed.

Let us direct our attention for a moment to primitive preachers. The disciples of Christ were favored with facilities for acquiring a theological education, which can never be enjoyed by ministers at this day. They attended the instructions of the ablest teacher the world ever saw, the Lord Jesus Christ, and that, for about the space of three years. They had numerous opportunities of receiving explanations from their master upon the most difficult subjects. Paul, who was afterwards called to be an apostle, in addition to peculiar revelations, was furnished with an accomplished education. They were all filled with the Holy Ghost, so that, in confirmation of their mission, they wrought miracles, and spake in languages they had never learned. The customs and manners of the east, which elucidate some of the most interesting portions of the sacred word—the Geography of the country which is spread through all parts of the Bible—the climate, soil, productions and animals of those regions, which are frequently adopted in illustration—the parables and proverbs common among the orientals—all these were in a good degree familiar to the disciples of the Savior. If we would understand these things, we must acquire them at the cost of much time, and much mental application.

Next to the apostles, those who were ordained elders in the churches were generally acquainted with the language in which Christ delivered his doctrines, or with that in which the New Testament was afterwards written, and of course could study the Jewish Scriptures through the medium of the Septuagint version, a version from which Christ and the apostles quoted, and without which, it is doubtful whether we could understand the Hebrew in which the Old Testament was written. Hence we perceive, that they possessed, in reference to theological education, more than can be obtained by ministers now in a course of many years' study. To a great extent they enjoyed the privilege of making themselves acquainted with the views of the apostles on all subjects relating to doctrine and practice; and these, once illustrated, were definite and authoritative. Had we such a source to which we

might apply, a much less amount of education would be necessary for our work. But as we descend from apostolic times, and heresies multiply, and new forms of opposition appear, it is more difficult to meet the exigencies thus created, and to become able ministers of the New Testament. It is true that the system of divine truth and practice is exceedingly simple to a renewed soul, so far as any thing essential to salvation is concerned: it is true that the doctrine of redemption is plain, and the promises are sweet: but then let it be remembered that God has set ministers for the defence of the Gospel, and for the silencing of gainsayers, as well as for the spiritual edification of believers.

Error assumes every possible shape. The Bible is assailed by men of intellectual attainments and great shrewdness. The spirit of inquiry upon every moral, civil, and religious topic, is abroad in the earth, and it cannot be restrained. Men that are set for the defence of Zion, must be of sound mind, ardent, habitual piety, and solid attainments, in the knowledge of the Bible. The same amount of literary and scientific attainments is not to be expected in all; neither has the great Head of the Church made arrangements in his providence for an equal amount of learning in all who are called to the work of the ministry. Some he inclines to this service who have an accomplished education, who can at once enter upon biblical studies with advantage. Some are moved to desire the office of a bishop, at a very early period of life, to whom a classical education should be given before they enter upon studies connected with the ministry. But others are called at a more advanced period of life, with an extensive knowledge of human nature, who have not received the advantages of early education. Provision should be made for them adapted to their time of life, their circumstances, and the wants of the community in which they expect to labor. In this class have been found some of the most successful ministers of the cross. When they are thus prepared to enter upon their work, the wide field of knowledge is still before them, and they must give themselves to reading, and to study, as well as to labor.

Now, if the New Testament requires certain qualifications, such as *soundness of mind, sufficient knowledge of divine subjects to teach others, and aptitude to instruct and*

*edify the body of Christ*, it follows, of course, that those who do not possess these qualifications, cannot be chosen elders of the church, except by a violation of apostolic directions. If persons desire the office of bishop, and the church of which they are members judge that they possess the requisite acquirements, there is no intervening step between that judgment and their ordination. At least none is found in primitive practice. And if they do not possess the requisite qualifications, how can the church of which they are members decide that they do possess them, by sending them out to preach?

In order to constitute eldership, we have shown that a two-fold call is necessary, *the call of God, and the call of a church*. The divine call consists in an ardent desire for the work, and suitable natural capacity to acquire and communicate truth. Of the desire, the subject of it may be a proper judge: of his natural capacity or gift, he is incompetent to decide. He may form an estimate *too high*, and thus, through the pride of his heart, prove, that his desire has not a right basis: or, he may form the estimate *too low*, and through diffidence, may keep back from proper preparation for the work. The correct source of judgment in this case is the church of which he is a member.— They may judge from an intimate acquaintance with his feelings, and from the habitual course of his conduct, that his *desire* for the office is from God. They may also form an opinion in relation to his *capacity* to acquire and communicate evangelical truth, and be persuaded that, with suitable preparation, he would become qualified for eldership. To such preparation, therefore, they should, as a church, recommend him. If he can prepare by self-education, let him do it: if he prefer to be taught by a minister of the Gospel, as a private tutor, it is well: if he prefer a theological institution, let him avail himself of the superior facilities which such an institution furnishes.

The licensing of persons, a practice common in Baptist churches, is very frequently misunderstood by those who receive it. A license merely expresses the opinion of a church as to the gift for the ministry which the person appears to possess, and the permission of the church to the exercise of that gift, in order that it may be tested. If it imply more than this, it is unscriptural.—

When Paul describes the characters of elders and deacons, he says, concerning the latter, "*let these also be proved*," implying that persons who are candidates for eldership must be *proved*. And the opportunity to furnish this proof is the object of a license to a person to exercise his gift. It does not constitute him an elder. To this office, no church dare appoint him until he proves to their satisfaction that he has the requisite qualifications. And it may require many years of study to procure these qualifications. But persons who are licensed are *apt not to teach*, but to fancy that they are invested with some kind of authority. This fancy has a tendency, in many cases, to induce the impression that little or no preparatory education is necessary; and, in other cases, to create a restlessness and impatience upon the part of a student, of a suitable course of instruction. We need not illustrate what facts, all through our land, go to prove. We could wish that the license was laid aside, and the mere recommendation of a church to a course of study substituted in its place. We verily believe, that if the churches of Christ had never departed from the primitive plan, we should, at this day, have had a much larger number of ministers *mighty in the Scriptures*. Ever since the creation of Adam, human wisdom has endeavored to improve on the wisdom of God, and the result has exhibited the weakness and folly of human nature. True wisdom lies in following out the plan which God has laid down: and, to a departure from this plan, we may attribute the present destitute condition of our churches.

The primitive organization operates in three ways.

1. It cuts off the wicked practice of educating graceless young men for the ministry of the Gospel.

2. It allows of no interference from voluntary and irresponsible societies. Their work is merely a labor of love in assisting such persons to a preparation for the ministry, as the churches feel persuaded, so far as they can judge, God designs to employ in this work.

3. It tends to supply the churches with well qualified and efficient ministers.

May God, in his infinite mercy, speedily restore his saints to primitive faith and practice.

For The Baptist.  
FRANKLIN, TEN., JUNE 4, 1836.

Knowing both from observation and something like experience, the facility with which empty and malicious defamation may be rendered injurious and sometimes even measurably fatal, to the peace and happiness of innocent individuals,—and to the most virtuously constituted moral characters: and whereas there are reports gone abroad on the passions of *that bird* of a thousand-tongues called rumor,—to the prejudice of the character and usefulness of the Rev. Thomas J. Fisher, of the Baptist Church, which evil reports, we understand, have grown out of an imbecile and wicked attempt made by a few indiscreet young men, to disgrace him during his late visit to our town on a preaching tour, by "*Hanging him in effigy*" on the public square,—and whereas all such practices perpetrated under the curtain of night, as this was by the *impious and lawless*, are highly improper and are calculated to make an unfavorable and false impression upon the mind of strangers, and those who live at a distance, in relation to the character and moral worth of the *persecuted* and pious gentleman who is the subject of such impotent rage, as well as to the *fair standing* and honorable bearing, which the inhabitants of our town and its vicinity, have long maintained for their courtesies towards each other, and their decent regard to the "rites of hospitality" which are deemed sacred and inviolable towards strangers in all civilized society. Now, therefore, we, whose names are hereunto affixed, do for ourselves and in behalf of our citizens generally, enter our protest against the conduct of the few [three or four only] who attempted the disgrace of the Rev. Mr. Fisher, as above,—and while we cannot suppress the risings of a righteous indignation at such conduct, we feel a spirit of commiseration towards the victims of intemperance, who could lend themselves, as instruments to do such "*deeds of darkness*," which cannot by any possibility benefit the actors in the scene—but may effect deep and lasting injury upon the feelings and usefulness of the devoted stranger, whom they have thus traduced and attempted to vilify. Keeping in mind a lively sense of that precious sentiment enjoined upon all men, as a rule of action by the great head of the Church, "*Do unto others as ye would they should do unto you*," we must, in justice to

the character of an *absent brother* and pious minister of the gospel, say, that during his short sojourn among us, he was *discreet* and amiable in his private intercourse among our citizens, laborious and zealous in his pulpit ministrations,—holding meetings night and day almost for two weeks,—whilst the crowds that flocked to hear him preach, seemed only to increase his ardent desire to do them good, exceeded only by "the love of Christ" which constrained him,—and whilst he lashed vice with an unsparing hand,—a prominent feature in every effort most clearly exhibited, was to induce christians of every denomination to unite in the *generous work* of getting sinners converted to God,—may he go on and prosper. It would be an easy matter to swell the number of subscribers to scores and fifties.

Hardy M. Cryer,  
Wm. Davis,  
Wm Johnson,  
J. Field,  
Wm. Anderson,  
John W. Miller,  
John N. Wright,  
T. J. White,  
Lemuel Farmer,  
W. Pearson,

H. L. White,  
John L. McEwen,  
L. B. McConico,  
Ja's Anderson,  
Marcus Cook,  
H. McMahan,  
Robert Davis,  
Henry Eelbeck,  
D. Youngman.

#### BAPTISTS DISABUSED.

It is a current statement among other denominations, that the Baptists do not acknowledge any right or ceremony to be christian baptism, unless it is administered by immersion, or by an immersed minister. The Rev. Mr. Fisher, a Baptist minister of no ordinary distinction, preaching in our city on the resurrection of Christ, in the last part of his argumentation, adduced the standing memorials—the christian Sabbath, the Lord's Supper, baptism, and the preaching of the gospel. These were all illustrated as conclusive evidence that Christ actually arose from the dead.

Baptism, he observed, has been practised in some form or other, by every Christian denomination except the Quakers. By this statement he clearly taught that christian baptism has been and yet is administered by sprinkling and pouring, as well as by immersion. We notice this admission, because Mr. Fisher is a clergyman of eminence and high standing in the Baptist church, and we presume, may be quoted as good authority.

Cum. Presbyterian.

Brother Fisher will marvel, we opine, at the magnitude of his own shadow, as it pen-

umbrates the ample folds of the Cumberland Presbyterian. And as soon as he can come down from the lofty height assigned him, and recover from his surprise, we fancy he will accost his worthy Cumberland brother somewhat in this strain: "Dear Sir, I should be ungrateful indeed and insensible of your kindness, were I to remain unaffected by the very flattering terms in which you have been pleased to allude to my labors as a public servant of Christ. But pardon me for reminding you that Baptist ministers do not appeal to each other, nor are they appealed to by the churches, as authority on any question which it belongs to divine revelation alone to decide. We and our churches follow the plain teachings of the Word, and our chief duty is the humble duty to urge home these plain truths upon the hearts and consciences of those whom we address. And again, I must protest against the language of mere courtesy being turned against the known and established views of my brethren. While I say that "*baptism in some form or other*," that is, something which is called baptism, has been practised by all, it cannot fairly be made to conflict with the sentiment that immersion only is valid baptism." To which we will add, that the interpretation by which brother Fisher is made to acknowledge pouring and sprinkling as valid baptism, is much better, entirely groundless as it is, than that which draws the same inference from the language of Christ and his apostles.

Cross & Bap. Journal.

#### BURMAN BIBLE.

The Editor of the Baptist acknowledges from brother William J. Denson, the receipt of EIGHTY DOLLARS, obtained, after an address by Elder S. S. Lattimore on the subject, at Mount-Bluff Church, Mi., by public contribution, to assist in printing the Burman Bible as translated by Dr. Judson. It will be immediately transmitted to Mr. Colgate. This is a noble example. Who will go, and do likewise! The heathen are dying without the Bible—Christians, will you not give them the Word of God?

We are pleased to perceive that Societies auxiliary to the American and Foreign Bible Society, have been formed in the cities of Richmond and Cincinnati, and in many other places. Doubtless the Baptists will now effect more in one year, than they did for many years under their former circumstances.

The annual meeting of the Baptist State Convention for the Western District of Tennessee, will take place, Providence permitting, at Big-Black M. H. near Denmark, to commence the 24th day of July in