

THE LEPER.

"Room for the leper! Room!" And as he came,
The cry pass'd on—"Room for the leper! Room!"
Saw his gleaming on the city gates
Rose and beautiful, and from the hills
The early risen poor were coming in
Duly and cheerfully to their toll, and ap-
Pearing the sharp hammer's clink, and the far hum
Of moving wheels and multitudinous stir,
And all that in a city murmur swells,
Unheard but by the watcher's wary ear,
Aching with night's dull silence, or the sick
Hailing the welcome light, and sounds that chase
The death-like images of the dark away.
'Room for the leper!' And aside they stood—
Matron, and child, and pitiless manhood—all
Who met him on his way—and let him pass.
And onward through the open gate he came,
A leper with the ashes on his brow,
Sackcloth about his loins, and on his lip
A covering, stepping painfully and slow,
And with a difficult utterance, like one
Whose heart is with an iron nerve put down,
Crying, 'Unclean! Unclean!'

"'T was now the first
Of the Judean Autumn, and the leaves
Whose shadows lay so still upon his path
Had put their beauty forth beneath the eye
Of Judah's loftiest noble. He was young
And eminently beautiful, and life
Mantled in eloquent fulness on his lip
And sparkled in his glance, and in his mien
There was a gracious pride that every eye
Followed with benisons—and this was he!
With the soft airs of Summer there had come
A torpor on his frame, which not the speed
Of his best barb, nor music, nor the blast
Of the bold huntsman's horn, nor aught that stirs
The spirit to its bent, might drive away.
The blood bent not as wont within his veins;
Dimness crept o'er his eye; a drowsy sloth
Fetter'd his limbs like palsy; and his mien,
With all its loquacious, seemed struck with age.
Even his voice was changed—a languid moan
Taking the place of the clear, silver key;
And brain and sense grew faint, as if the light,
And very air, were steeped in sluggishness.
He strove with it awhile, as manhood will,
Ever too proud for weakness, till the rein
Slackened within his grasp, and in its poise
The arrow jested like an aspen book.
Day after day, he lay as if in sleep.
His skin grew dry and bloodless, and white scales,
Circled with livid purple, covered him.
And then his nails grew black, and fell away
From the dull flesh about them, and the haec
Deepened beneath the hard unsoftened scales,
And from their edges grew the rank white hair;
—And Helon was a leper!

"Day was breaking
When at the altar of the temple stood
The holy priest of God. The incense lamp
Bathed with a straggling light, and a low chant

Swelled through the arches of the roof
Like an incense waft, and then alone,
Wasted to ghastly thinness Helon knelt,
The echoes of the melancholy strain
Died in the distant aisles, and he rose up,
Struggling with weakness, and bowed down his head
Unto the sprinkled ashce, and put off
His costly raiment for the leper's garb,
And with the sackcloth round him, and his lip
Hid in a loathsome covering, stood still
Waiting to hear his doom:—

'Depart! depart, O child
Of Israel, from the temple of thy God!
For he has smote thee with his chastening rod,
And to the desert wild,
From all thou lov'st, away thy feet must flee,
That from thy plague His people may be free.
'Depart! and come not near
The busy mart, the crowded city, more;
Nor set thy foot a heathen threshold o'er;
'And stay thou not to hear
Voices that call thee in the way; and fly
From all who in the wilderness pass by.
'Wet not thy burning lip
In streams that to a banian dwelling glide;
Nor rest thee where the covert fountains hide;
'Nor kneel thee down to dip
The water where the pilgrim bends to drink,
By desert well, or river's grassy brink.
'And pass thou not between
The weary traveller and the cooling breeze;
And lie not down to sleep beneath the trees
'Where human tracks are seen;
Nor milk the goat that browseth on the plain,
Nor pluck the standing corn, or yellow grain.
'And now depart! and when
Thy heart is heavy, and thine eyes are dim,
Lift up thy prayer, beseechingly to Him
'Who, from the tribes of men,
Selected thee to feel his chastening rod,
Depart! O leper! and forget not God!

And he went forth—alone! not one of all
The many whom he loved, nor she whose name
Was woven in the fibres of the heart
Breaking within him now, to come and speak
Comfort unto him. Yea—he went his way,
Sick, and heart-broken, and alone—to die!
For God has curst the leper!
'It was noon,
And Helon knelt beside a stagnant pool
In the lone wilderness, and bathed his brow,
Hot with the burning leprosy, and touched
The loathsome water to his fevered lips,
Praying that he might be so blest—to die!
Footsteps approached, and with no strength to flee,
He drew the covering closer on his lip,
Crying, 'Unclean! Unclean!' and in the folds
Of the coarse sackcloth shrouding up his face,
He fell upon the sash till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his name.
'Helon!—the voice was like the master-tone

—
A rich in raiment—most strangely
And the dull pulses of disease were
And for a moment bent beneath the loam
And leprosy oozed with a restering thrill.
'Helon! arise!' and he forgot his curse,
And rose and stood before him.
'I saw and saw
Mingled in the regard of Helon's eye
As he beheld the stranger. He was not
In costly raiment clad, nor on his brow
The symbol of a princely lineage worn;
No followers at his back, nor in his hand
Beckler, or sword, or spear—yet in his mien
Command sat throned serene, and if he smiled,
A kingly countenance graced his lips,
The lion would have crouched to, in his ear,
His garb was simple, and his sandals worn;
His stature medalled with a perfect grace;
His countenance, the impress of a God
Touched with the open innocence of a child;
His eye was blue and calm, as is the sky
In the serene noon; his hair unshorn
Fell to his shoulders; and his curling beard
The fullness of perfected manhood bore.
He looked on Helon earnestly awhile,
As if his heart was moved, and stooping down,
He took a little water in his hand
And laid it on his brow, and said, 'Be clean!'
And lo! the scales fell from him, and his blood
Course'd with delicious coolness through his veins
And his dry palms grew moist, and on his brow
The dewy softness of an infant's stole.
His leprosy was cleansed, and he fell down
Prostrate at Jesus' feet and worshipped him."

Talladega, Ala., March 18th, 1838.
DEAR BROTHER HOWELL:
I have been truly ashamed, and astonished at the
conduct of the Baptists in Tennessee. How strange
that persons, professing christianity should act as
unchristians, in trying to impede the progress of the
Redeemer's kingdom; surely if the brethren laid
their peace, deliverance shall arise to the heathen
and desolate from another quarter. But notwithstanding
the difficulties that may be thrown in the way, I
look forward to the time when the sanctuaries of God
shall be purged, when ignorance shall hide itself from
among the Baptist denomination, and the cause of
Missions, propelled by an almighty energy, shall
spread, & spread, until this world becomes the peaceful
abode of our Saviour. Oh! how delightful to
the christian heart to contemplate the time when the
Cherub shall see eye to eye, & the watchtowers speak
the same thing. Oh! then will sinners be cut to the
heart; and made to cry for mercy. Then will the
gates of Zion be crowded with waiting converts as
the Redeemer's coming. Should we not pray and
work, that the desired time may come. I am happy
to say, dear brother, that the churches for whose I
preach, are unanimously in favor of effort, while it
is the case with a majority of the Baptists in this sec-
tion. In haste. Yours fellow-laborer in the Gospel,
MATTHEW HILLSMAN.

THE BAPTIST.

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

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

THE BIBLE SOCIETY.

Wary with the perpetual jars, and conflicts of rival denominations, the most pious of all parties, are ever pleased to find some point where all christians may meet, harmonize, and co-operate for the general good. Where such union, in design and action, can be secured, it never fails to result in the best of consequences; it softens our prejudices, excites our christian love, and creates feelings of mutual kindness, without, at the same time, sacrificing any of our doctrinal sentiments, or denominational peculiarities. Such a point of union and harmony was the Bible Society. In whatever else the several evangelical denominations might differ, it was believed that in the great work of giving the Bible to the whole world, in all the languages of the earth, they would ever remain united.

In the Bible Society, no man was a Baptist, a Methodist, a Presbyterian, or an Episcopalian, but all were Christians, and Philanthropists. This was the most lovely feature of the Society. It formed the theme of perpetual eulogy at every anniversary, and inspired the most glowing eloquence of its friends whenever called upon to advocate its claims, or defend its principles. The Baptists, particularly, were proud of the Bible Society, not only because of its supposed intrinsic excellence, but because it was originated by a Baptist, one of our own number, who but a year or two ago, full of age, and like a shock of corn ready for the garner was gathered to his reward. Feeling in our own bosom the spirit and pious ardour of our venerated Hughes, the whole Church, in the measure of their ability, were among the foremost in this work of faith, and labor of love. But the spirit of sectarian bigotry intruded itself, and cherished by the Board of Managers, it has prevailed, and marred all its beauty, and destroyed our union. The glory of the Bible Society has departed.

A very brief narrative of facts will be sufficient to explain to our readers the present po-

sition of the Bible Society; and how the existing state of things was brought about. A few years ago, Rev. Mr. Yates, an English Baptist Missionary, in Hindoostan, after great labor, and patient research, completed a translation of the Scriptures into the Bengalee language. He, soon after, made application to the British and Foreign Bible Society for aid in printing the work, expecting, no doubt, as they had often assisted in the publication of Dr Carey's translations, that they would readily, and cheerfully comply with his request. The work was acknowledged, on all hands, to afford evidence, on the part of the translator, of singular faithfulness, learning and ability. The auxiliary Bible Society of Calcutta, however, composed principally, if not wholly of pædobaptists, saw one feature in it which they could not endure. Instead of transferring the Greek words, baptizo, and baptisma, untranslated into the Bengalee text, as they were, by the order of King James, into our authorized English version, Mr Yates had actually given a literal translation of these words. Nothing excites the opposition of a pædobaptist so promptly as the mention of immersion. The Calcutta Society could not bear it, and they wrote to the parent-society in England, insisting that they should refuse their aid in printing the book.

After a good deal of discussion, and delay, referring the application first to a committee, and afterwards to the decision of this same Calcutta auxiliary, they finally refused any aid in printing Yates' translation! Application was then made, by our brethren in Bengal, for aid to the American Bible Society. At the same time a similar application was about to be made, by the American Church, for assistance in printing the Burman translation by our own Judson. It was well known, in this country, that, guided by a thorough knowledge of the languages, and under the influence of conscientious feelings, Dr. Judson had pursued, in relation to the obnoxious words in question, the same course with Mr. Yates. He had translated baptizo, and its cognates by Burman words conveying their

true and literal sense. The subject was under discussion in the Board of the American Bible Society for four or five months. Finally, the Baptist members of the Board were voted down, and it was decided that on condition that the words used should be expunged, and the pædobaptist form of rendering them should be adopted by our missionaries, i. e. in place of the translation, the Greek word should be transferred to the Burman and Bengalee texts, they would assist in printing the works, but otherwise none of the Baptist translations were to receive aid from the Society. This decision, it was well known by the Board, before they adopted it, would effectually exclude the Baptists from any participation in the benefits of the Society forever; because they were fully aware of our conviction that we never could, would, or ought to comply with the rule they had thought proper to lay down for our government. Thus have the Baptists, with whom, as we have seen, the Society itself had its origin, been taken by violence, and by Pædobaptist hands hurled out of the consecrated enclosure.

So much for the facts. We will now be indulged in a few general remarks on the subject.

To the condition prescribed to us, on which we are to receive aid from the American Bible Society, in printing the translations of the scriptures by our foreign missionaries, we have said we never can, and never ought to consent. How awful is the responsibility resting upon the translator of the Bible into a heathen language, spoken, it may be, by twenty, fifty, or a hundred millions of human beings! The obedience, and purity of all these millions may depend, in a great degree, upon the faithfulness of the translator. Dares he turn aside the truth of God, or obscure in any measure its perspicuity, by a known use of inappropriate words! If by his means the pure worship of God should be corrupted, how deep would be the hue of his guilt! Can a christian, a pious, a conscientious man thus tamper with the word of God, and jeopard the interests of millions of his fellow be-

ings! We trust no temptation ever will draw any Baptist translator into such a snare. If Pædobaptists are ashamed of the ordinances of Christ, and to avoid obedience to them will venture upon a mutilation of the sacred word, let them not expect our countenance, or concurrence, and least of all that, to please them or receive their assistance in its circulation, we will make void the law of our God.

But suppose we should become callous to the fear of the Lord, and as they require us to do, adopt the Pædobaptist English translation, as a model of our new translations into the languages of the heathen, and not render the Greek words *baptizo*, *baptisma*, &c., but transfer them into those languages; what would be gained by it? Do we not translate as well by actions as words? A Pædobaptist, on a sabbath, or any other day, takes a "baby," and, as he says, by the command of the Lord, *sprinkles* it; does he not practically translate the word to *sprinkle*. Notwithstanding his translation, the first convert the Baptist missionary had occasion to initiate into the Church, he would *immerse* him; thus he would render the word, practically, *immerse*. Do not notions speak, at least, as loud as words! A trite adage says they speak louder. Then the word is necessarily translated after all, and the point which the sprinklers wished to evade is not, and cannot be avoided. If we have the action, or thing, why not adopt the word which expresses it. The anti-baptist errors cannot be concealed from the intelligent world, and they need not try to do it. They are, of late, becoming very sore on this point, and they are now making a desperate effort to get it out of the Bible, but they will find it exceedingly difficult. Let them go on; they will the sooner open the eyes of the unprejudiced world to the truth of the word of God.

The American, and the British and foreign Bible Societies, have both, in their late decisions, in regard to the translations of the Baptist missionaries, been equally unjust, and inconsistent.

Their injustice can be made apparent in a very few words.

A late statistical writer, who does not belong to our denomination, introduces such facts as convince him, and he has so published it to the world, that there are, in America alone, six hundred thousand Baptist communicants; and that the Baptists, and friends of the Baptists, include three millions of the American population. This estimate is probably too high, but, in this argument, we will, for the sake of convenience, adopt it. According to this calculation, nearly one third

of the whole population of the United States are Baptists, and the friends of Baptists; all of whom believe that immersion only is baptism, and that the word ought to be translated accordingly. If the contributions to the American Bible Society be measured by the same rule, one third, nearly, of the whole sum in their Treasury, was received from people of Baptist sentiments. Now, if it be true, that the Board of Managers of the Society, in the administration of its affairs, are the representatives of the contributors, which we presume no one will question, and it be admitted that here, as in the political world, the representative is bound to carry into effect the will of his constituents, the principle is at once established, that the managers of the American Bible Society were bound to appropriate, one third of the funds in their Treasury, designed for foreign operations, to the printing of the translations of Baptist missionaries, and such copies too, if the contributors please, as those of Judson, and Yates. This would have been just and equitable.

But instead of adopting this plain, and evidently correct legislation on the subject, the Managers assumed omnipotent authority over the subject, and refused, although they have got our money in possession, to afford us any aid whatever in printing our translations. What, than this, can be more unjust! This however is not all. Instead of our representatives in the Board, doing what they know to be the will of their constituents, or receiving instructions from their constituents, and acting upon them, as in the political world, our Bible Society representatives have turned the tables upon us, they have presumed to instruct their constituents, and to dictate to us what we shall do, or they will not allow us a cent of our own money. The Baptists, finding no alternative, but either to be unfaithful to the cause of Christ, or forfeit the favor of the Bible Society, have not hesitated to choose the latter. Thus are we elbowed out of the Bible Society, and prohibited any participation in the benefits of funds we have ourselves raised! We need not add another word to show the flagrant injustice of this whole proceeding; rendered, as it is, more prominent and striking, by the fact that it was committed by a religious body, under the solemn pretence of doing the will of God.

The British and Foreign, and the American Bible Society have both, we have said, in this matter, shown singular inconsistency.

Doctor Carey and his Baptist associates, translated the Bible, we think, into about

thirty of the languages and dialects of Hindoostan. In every one of these translations, it is well known the word *baptizo* and its cognates, are rendered by words equivalent to the English word *immerse*. All these if we are not misinformed were readily and cheerfully aided by the British and Foreign Bible Society. In the translation of the New Testament into Hebrew, for the use of the Jews, by the Society for meliorating the condition of the Jews, as we learn from the President of the Society, at the time, the word is translated to *immerse*. The German Bible, translated by Luther himself, has, as every one knows, the word in question rendered to *immerse*. Yet these two last ones both were made by Pædobaptists, and have, the last particularly, received large grants from the Society. With what consistency do they now withhold their countenance from a Baptist translation, with precisely the same rendering.

Why are not our Pædobaptist brethren as conscientious about other matters which they profess to regard as of equal, if not superior importance? And why have they not been heretofore so very particular about even this very matter? What has given them the hydrophobia just now? In the Chinese Bible, translated by Doctor Morrison, the word *baptizo* is rendered "*watering ceremony*," yet they have, and so have the American Society, appropriated large sums to print that translation. Indeed so liberal were they, some years ago, that they proposed to print a Tibetan translation, by a Catholic priest, with all its absurdities openance, auricular confessions, extreme unctions, seven sacraments; purgatory &c. &c., which we find in the Rheims Testament, and Doway Bible.

In a communication by Professor Tholuck, of Germany, "on theological education in Italy," printed in the Biblical Repository No. 6, p. 401, he says—"The Pater Francesco Orazio della Penna dei Billi, who lived twenty-four years in Thibet, first sent a Thibetian Alphabet to Rome; the Cardinal Beluga caused a fount of type to be cast for this language, and several works were printed in it. Other works, however, composed in the same tongue, are still preserved in manuscript. Among these is a translation of the scriptures into the language of Thibet. This work, the British and Foreign Bible Society offered to reprint, as it is, because according to the genuine christian principle upon which that Society is founded, its only object is, to extend, in every way, the circulation of the word of God. Their offer was, however, not accepted on the part of the Romish Church." With what consistency could they do all this,

and then refuse to aid a translation acknowledged to be faithful and able in every respect, except that, as Luther did, the word *baptizo* is translated to *immerse*? But "the genuine christian principle," so highly regarded by the learned Tholuck is now lost, and the Society has sunk into a mere sectarian Pædobaptist machine, used only for party aggrandizement. The American Bible Society have acted with equal inconsistency. They patronize the Chinese translation, by Dr Morrison, in which *baptizo*, as we have seen, is translated "*watering ceremony*." They have printed an Indian translation, made by some congregationalists, in which the word *baptizo* is translated to "*sprinkle*." All this they have done, and more, and now, all at once have become very particular, and refuse to appropriate our own money to print the translations of Judson, and Yates. We are tempted to say much more on this subject, but we forbear.

The question will naturally suggest itself, what course will the Baptists now pursue, in relation to this matter? We are, it is well known, able to help ourselves. Yes, with the blessing of God, we can, and will do our own work. On this score there is no wavering. Several suggestions have been made, as to the manner in which we shall organize for action. The Churches in Richmond Va., have recommended a Convention for consultation in New York. The President of the Baptist Convention of the United States, Rev. Mr. Cone, recommends a meeting in Hartford, at the time of the annual session of the Board of that body. Others have recommended that each State operate through its own State Convention, &c. &c. What method will be finally adopted, cannot now be determined. The Lord, unquestionably, if we ask him, will direct us. One thing is certain, that for purposes of foreign distribution, we shall contribute nothing further to the funds of the American Bible Society. In the mean time we will assure our readers, that any sums they may transmit to Dr Bolles of Boston, will be faithfully applied to the printing of the Burman Bible. We shall soon, no doubt, secure such an organization, as will concentrate and give a proper direction to our energies for the spread of the word of God.

BETHEL ASSOCIATION.

By the kind attention of brother C. W. Hayle, we are in possession of the proceedings of the eleventh annual meeting of the Bethel Association. This association is partly in Tennessee, and partly in Kentucky. A session was held with the Church at Uni-

on, Logan County, Ky. 26, 27 and 28th September 1835. This Association numbers 27 churches, five of which were received at this session, 2228 members, and 13 ordained ministers. The Churches report 105 baptized, 50 received by letter, and 5 restored, making an aggregate increase of 160, they dismissed 133, excluded 23, and 40 are dead, diminishing their number 196. It will be seen by comparing these numbers that notwithstanding a large addition, their decrease has been so great, principally from dismission, that they number 36 less this year than last.

We perceive that this association is an effort body, and they appear to be actively engaged in, perhaps, in the present crisis, the most important of all our enterprises,—ministerial education. The 6, 7 and 8th articles in the minutes before us read thus.—"Appointed brethren Burks and Hail a committee to receive the funds sent up (by the Churches) for education purposes, who reported the sum of \$56 87½—Resolved that brother J D Burks be appointed Treasurer of the Education fund, and that he take charge of all monies contributed for that object, and that he pay over the same to the order of the Board of Trustees. On motion, appointed R Ross, W Wardor, R Rutherford, R T Anderson, D J Burks, W Sandy, J Pendleton, J Malory, N Pegram, W J Morton, T Grubb, G Brown, J M Pendleton, A Webber, J Hail, W C Warfield (since dead) H Boone, D W Poor, O H Morrow, J P Graves, and R W Nixon, Trustees for the Education Society, who are authorized to choose their own officers, and distribute the funds for the purposes intended. They shall keep a record (of their proceedings) and make a report to the Association at each annual session. Seven members shall be sufficient to form a quorum." Well done Bethel! Really in this part of the country it is refreshing to see such proceedings. This is a noble example. Will not other Associations follow it!

Their next meeting is to be held at Hopewell Church, Robertson County, Tenn., to commence on Saturday preceding the fourth Lord's day in Sept. 1836. Elder Pendleton to preach the introductory sermon, Elder Rutherford his alternates.

SEPARATE BAPTISTS.

During the last year, we made, it will be remembered, a proposition for a re-union of the united and separate Baptists in Tennessee. Lately we published a letter on the same subject, from Elder Roberts of Mississippi. Still we had heard not a word from any of our separate brethren. Very recently

we received the following letter from brother Rushing, of Bedford, with a copy of the minutes of the last session of the Duck River Association. These minutes contain a declaration of their faith, which, if we except a want of perspicuity in the fourth article, appears to us well enough. This article is not quite so definite as might be desired, but there is nothing in it which should keep us apart. We append the entire document.

The Duck River Association numbers 18 churches, 9 ordained ministers, and one licentiate, and 608 members. How many other separate Associations there are in the State we do not know, perhaps three or four.

The letter of brother Rushing will speak for itself, we will, however, offer two or three remarks upon it, as follows:—

1. We do not think that the State Convention is the proper body through which to secure a union with the united Baptists, because the Convention cannot have any thing to do with Church Government. Application should be made to the district Associations; and we trust that some of the United Baptist Associations may soon be induced to invite our separate brethren to a reunion with us.

2. In regard to brother Rushing's plan of union, we observe that we have read Benedict, Simple, &c. to ascertain upon what principles the union was effected between the Regular and Separate Baptists many years ago, in Virginia, and we find that no member was re-baptized, unless he confessed that he was, at the time of his baptism, unregenerate, and no ministers, or deacons were re-ordained. We do not think that it would be proper, should we unite, to re-baptize any of the members of our separate Churches, or re-ordain any of their ministers, or deacons.

3. We do not see any reason why the Separate brethren should be particular in their determinations to wait for the United Baptist Churches to adopt and publish formal resolutions inviting them to return. As they confess that both sides were wrong in the division, why may they not meet us half way.

4. The third and fourth propositions in the letter before us, we highly approve.

For the Baptist.

LETTER I.

Brother Howell:

As I know of no other Separate Baptist but myself, that is a reader of your paper. I take the liberty of writing a few lines to you; and if you should think them worthy a place in your journal they are at your disposal.

Brother I J Roberts informs you, in his

letter No. 5, that the Elk River Association, in the year 1826, divided. He also speaks of some of the reasons of the division. As far as he went, he is perfectly correct, I believe. He states that he was there; I was not. At that time I was a member of the Garrison Fork Church, and when our delegates returned home, and I heard the circumstances connected with the division, I was decidedly with the separate Baptists.

At this time I believe that both sides were in an error. There was a difference in doctrine among us at that time, and that difference in some instances I apprehend still exists. How we could consistently unite, I cannot tell if a difference in doctrine does still exist. Brother Roberts tells us that all the wise and good among the Baptists, generally throughout the United States, agree with the Separates in doctrine; and I suppose he knows, for he travels a great deal. He also states that we agree in doctrine with the Bethel Association, in Kentucky, and the Bethel Association, in Mississippi. As far as we agree in doctrine, with the regular or united Baptist a re-union could be easily effected; for I know of no separate that would not agree to a union where there was no difference in doctrine. From my heart I forgive brother Roberts, and I can freely unite with him, and all such Baptists. I can freely acknowledge that we were too hasty in dividing, but at that time we could see no better way, for we were laboring under oppression for conscience sake.

But few of the separate Baptists that I know of have made themselves acquainted with the Missionary plan, and I cannot say whether they would meet the united Baptist as proposed by brother Roberts, at their State Convention or not. For myself I cannot see any impropriety in uniting our strength to spread the gospel, and to uphold the minister's family while he is laboring in the Lord's vineyard. It appears to me to be perfectly scriptural, and if so, the man who so labors, shall be blessed in his deed.

When I look to your State Convention, I fear there are individuals there who were active in forming resolutions that before a re-union could take place all our young members should be re-baptised, and all the old ones make an acknowledgment. If it should be so, and these brethren are yet in the same mind, I can see no possible chance for a union. Some of our ablest ministers, and perhaps three-fourths of our members, have been baptised since the division. I can see no propriety in their re-baptism. I am sure our young ministers and members would not submit to it—I will suggest

A PLAN OF UNION.

1st. Let the Baptism of the Separates, the ordination of ministers and deacons, and the constitution of churches be considered valid.

2nd. Let the Separate Baptist churches wait until the regular (united) Baptist churches accept and publish resolutions inviting the Separate Baptists churches to send up delegates to the Convention.

3rd. Let a friendly correspondence be opened by the ministers, members, and churches of the regular (united) Baptist with the Separates.

4th. Let the ministers, members, and churches, of the Separates not refuse to enter into a free discussion of all our difficulties and try to remove them, I can truly say with brother Roberts I love many of my regular (united) Baptist brethren, and there is nothing that I could do, consistent with God's word, that I would not do, to effect a re-union. In order that you, and your churches generally, may be more fully acquainted with us, I inclose one of our minutes containing our abstract of principles, if you see fit you may publish it. I am yours in the gospel.

JOHN RUSHING.

Carmel, Bedford County, Ten. March 15th, 1836.

ARTICLES OF FAITH,

Of the Duck-River Association of Separate Baptists.

1st. We believe in one only true and living God, Father, Word and Holy Ghost, and these three are one.

2nd. We believe that the scripture of the Old and New Testament, are the word of God, and the only rule of faith and practice.

3rd. We believe that by one man sin entered into the world, and death, by sin; and so death passed upon all men, for that all have sinned.

4th. We believe that Jesus Christ, by the grace of God, tasted death for every man, and through his meritorious death, the way of salvation is made possible, for God to have mercy upon all that come unto him on gospel terms.

5th. We believe that being justified by faith, we have peace with God through our Lord Jesus Christ.

6th. We believe that the saints shall persevere in grace and not one of them shall be finally lost.

7th. We believe there will be a resurrection of the dead, and a general or universal Judgment, and that the happiness of the righteous, and the punishment of the wicked will be eternal.

8th. We believe the visible church of

Christ, is a congregation of faithful men and women, who have obtained fellowship with each other, and given themselves to the Lord, and one another, having agreed to keep up a godly discipline, according to the rules of the gospel.

9th. We believe that Jesus Christ is the great head of the church, and the government thereof is with the body.

10th. We believe that water baptism, and the Lord's supper, are ordinances of the gospel, and to be continued until his second coming.

11th. We believe, that true believers are the only fit subjects of baptism, and that immersion is the only gospel mode.

12th. We believe that none but regularly baptised members, have a right to commune at the Lord's table.

13th. We believe that the Lord's day ought to be observed and set apart for the worship of God, and that no work of worldly business ought to be transacted thereon. Works of piety, mercy and necessity excepted.

For the Baptist.

BOWLING GREEN, (Ky.) April 7th, 1836.

Dear Brother Howell:

Please give place in the "Baptist," to the following statement of money received by me, as agent for the "Baptist board of foreign missions," during my late tour through Tennessee, and the north part of Alabama.

IN TENNESSEE.

Mr James N Smith	\$1 00
Deacon George Goodwin	5 00
Mrs Jane T Goodwin	3 00
Master G B Goodwin	50
Miss Sarah B Goodwin	50
Master Wm Goodwin	25
Master John Goodwin	25
Miss Elizabeth Everett	25
Mr James Jones	5 00
Collected at Mr James Jones'	10 25
Collected at Columbia	25 50
Miss Arabella White	1 00
Miss Margaret White	1 00
E Dillahanty Esq	1 00
Deacon A Dale	1 00
Dr Land and Lady	1 00
Mrs Martha Tannill	50
Mr Ephraim Osborn	2 00
Mrs Mary Dale	1 00
Collected at Pulaski	32 00
Mr Jacob Shall	1 00
Mr J Shall's children, 12 1/2 cents each	25
Dr Benj Carter	1 00
Mr German Lester	3 00
Mr L E Abernathy and family	5 00

Mr John T Short	2 00	Collected at Antioch	19 44
Mrs Martha Abernathy	50	Collected at Nashville	47 62
Mr N T Abernathy	1 00	Mr James Menoes	100 00
Mr James Abernathy	5 00	Mr John Menoes	20 00
Mr A D Cousely	50	Mr John Wobbs	10 00
Mr E G Eastham	50	Mrs Eleanor Menoes	1 50
Mr G C Dixon	1 00	Miss Narcissa Hamlet	1 00
Mr Edward York	50	Miss Dolane Hamlet	25
Mr G H Gantzen	2 00	Collected at Centre Meeting House	12 50
Mr James Campbell	37	Friends at Drakes Creek	1 50
Mr L G Upsham	1 00	Collected at West Station Camp	12 25
Mr James Long	50	Mr James Dabbs	1 00
Mr Maria Hawkins	1 00	Collected at Gallatin	45 25
Mr Wm Ellis	1 00	Collected at Bledsoe's Creek	25 25
Mr Matthew Stratham	25	Rev J Wiseman for Burman Biblio	2 00
A friend to Missions	12 1/2	A Colored Brother	25
Mr Wm Knight	50	Mr Berry Winn	50
Mrs Gomima H Light	1 00		
Rev M Bramo	1 00	Total	\$509 71
Mr Wm H Muso	1 00		
Mr Joseph Green	1 00	IN ALABAMA.	
Rev Richard Cardwell	50	Mrs B F Fant	3 25
Mr Hosea G Cardwell	50	Mrs Fanny Fant	3 25
Mr Wm G Peacock	50	Collected at Wofford's Section	10 00
Mrs Sophia Peacock	25	Miss Mary E Fant	1 00
Mr H G H Norvell	50	Mr John Terry	50
Mr Wm Murphee	50	Miss Eloisa Scruggs	25
Mrs Peggy Murphee	50	Mr Gross Scruggs	10 00
Thomas A Peacock Esq	50	Mrs Mary Scruggs	5 00
Mrs Mary Peacock	50	Collected at Huntsville	0 12
Rev John M Watson and Lady for Bur-		Mrs Agnes Yeatman	1 00
man translation of the Scriptures	20 00	Mr Andrew Drake	1 00
Mrs Nancy Campbell	1 00	Collected at Enon	27 62
Mr John Thomas	10 00	Rev Silas Webb	1 00
A friend	1 50	Miss Amanda Webb	25
Mrs Jane T Whitsett	5 00	Miss Recca Webb	25
Miss Mary Ann Whitsett	1 00	Mrs Nancy Webb	1 37
Miss Susan M Porter	1 00		
Master James W Whitsett	25	Total	71 80
Miss Sarah M Whitsett	25	Total in Tennessee	\$509 71
Mrs Jane Whitsett	2 00	Do in Alabama	71 80
Mary Jane Dean	1 00		\$640 57
Master W L Whitsett	6		
The Church at Mill Creek	20 00	It is gratifying to say there has been quite	
Collected at Mill Creek	23 10	an increase of good feeling on the missionary	
Rev Barnard Phillips	1 00	subject in Tennessee during the last year.	
Mrs Sarah Phillips	1 00	The people seem to be enlarged and estab-	
Mr Joel Fuqua	2 00	lished upon gospel grounds, and are more en-	
Mrs Agnes Dodson	50	lightened and decided on the subject of "ef-	
Collected at McCrory's Creek	10 00	fort" in spreading the knowledge of God over	
Collected at Little Cedar Lick	15 50	the world. As proof let me say the time spent	
Mrs Nancy W Davis	1 00	this year was less by nearly half a month,	
Mrs Sophia Smith	2 00	than the time spent in that State the pre-	
Mr Robert C Escua	2 00	vious year, while the money received for mis-	
Rev Wm White	1 00	sions was about seventy dollars more this	
A friend to Missions	12	winter than last! Notwithstanding there is	
Mrs Hannah Egan	25	in some minds a settled hostility against be-	
Collected at Labauon	12 69	nevolent effort, yet the friends of the glorious	
Mr Wm Bilbro	1 50	Redeemer feel desirous to obey him in preach-	
Rev Pater Fuqua	50	ing the gospel to every creature, may and	
Mrs Nancy Fuqua	50	ought to be encouraged, for light is spreading,	
		and the truth will prevail. Even opposition	

will promote equity, and that will lead the prejudiced mind to a conviction, that in the end will bring them out as firm supporters of the benevolent operations of the day, in which they will clearly see the hand of God. But it is very important that the friends or "effort" should be meek and patient in their spirit, mild in their language and gentle in their manners, that those of the contrary port may have no evil thing to say of them. Each soldier under Christ should arm himself with the same mind that was in Christ. With much affection for the dear people with whom I became acquainted, and desiring that we all may be found fervent in spirit serving the Lord, I still remain a servant of the church for Christ's sake.

Yours with much affection in the gospel,
ALFRED BENNETT.

For the Baptist.

The two following communications were received some time since, but excluded, heretofore, by the press of other matter.

White's Creek, Tennessee.

DEAR BROTHER HOWELL:

I have been a member of the church but about one month, still I wish to say a word or two to your readers.

It has pleased God lately to revive the church at White's Creek. May he carry on his work. It pleased God, who works all things after the counsel of his own will, to send us a preacher this year, one of our Convention brethren, who has been laboring among us. His labors have been greatly blessed. Twelve have been added to the church this year (1835) by baptism. I pray the Lord to revive his work yet more and more, in our own hearts, and in the hearts of the people.

We ought to be united in our efforts for the speed of the gospel. If we will ever do any thing, it is time we were up and active. Our time is short. The day is far spent, and the night is at hand, when no man can work.

We must all soon stand before the judgment seat of Christ, and all of us must render an account to God for the manner in which we have improved our opportunities here for doing good. A great deal is said about the convention. As to myself, I am decided on that matter. As regards other brethren they may do as they please, and favor or reject it, they will not thereby forfeit my fellowship.

I believe the convention, and similar combinations of the children of God, are blessed of the Lord, and will have a large share in that instrumentality by which this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations.

Yours,
ENOCH CUNNINGHAM, Jr.

White's Creek, Ten.

MR. EDITOR, SIR:

I am a constant reader of the Baptist. I dislike greatly, the manner and spirit of some of your correspondents. The writers appear to me not enough influenced by that lovely and humble spirit which was in Christ. We ought not to make so much of the minor matters in which we do, and may innocently disagree, when we harmonize in all the great fundamental articles of our holy religion.

We are represented, in the scriptures, as being lights in the world, but when we are engaged in consuring each other, our light shines but dimly. We, as christians, as brothers, should bear each other's burdens. We, that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification, for even Christ pleased not himself. We should be found imitating him following after peace with all men. Let us put away all animosity and strifes, remembering that, as fallible beings, we are all liable to err. Let us, in the present crisis of affairs, try to exercise christian forbearance, as becomes brothers, in the hope of eternal life. We are all members of the body of Christ. If one member suffer, all the members suffer with it. Let there be no schism in that glorious body, but let us instruct, and edify each other as helps meet, that we may all walk worthy of the vocation wherewith we are called.

We shall all, I doubt not, confess this is our duty. We know it to be such. Why do we not do it. He that knoweth his master's will add doeth it not shall be beaten with many stripes. Can we make other calculations than sorely to feel the hand of God upon us. Can we expect to prosper and flourish, unless we do the will of our heavenly Father? A house divided against itself cannot stand. The Roman Catholics, Mahomedans &c. progress, because they are united in sentiment, and effort. If with all their errors this is the result, how much more would truth advance under the same circumstances.

May the Lord unite, and harmonize us. May he revive his work more abundantly in our land, and cause his face to shine upon us.

Your brother in Christ,

JAS. A. RAMER.

For the Baptist.

SMITH COUNTY, January 16, 1836.

MR. EDITOR.—About two months ago, I was at a meeting. I heard a sermon, I felt thankful that God had visited his people. After a while the church meeting was organized, and matters brought before it. They commen-

ced; here they went; and such a time you never saw. All the happiness they enjoyed before was destroyed.

I wish now to say that all this opposition, and trouble is for want of reflection. What excellency would there be in much learning or knowledge, without a communication between the head, and the heart? Open this communication, and the affections will correspond with the understanding. He is usually the best scholar, whose apprehension is the most quick, clear and tenacious; but he is usually the best christian whose heart is the most sincere and affectionate, and whose soul as well as his brain may be acted upon. Reflection presents to the affections things the most important, and delightful.

Objects do not entertain, if they are not seen; nor does the most joyful news affect him who does not hear it. Reflection brings to view things that are absent, and makes them tangible to the eye, and ear of the soul. Are not Christ and glory affecting objects? Would not their consideration work wonders upon the soul, if they were but clearly discovered, and our apprehensions of them are in any measure answerable to their worth. Why should we not therefore bring reflection to bear on all subjects, when by a little thought we might save ourselves so much trouble.

Your brother in Christ,

BOLING D. HIGH.

For the Baptist.

Subdub. near Clinton Ky. March 1836.

DEAR BROTHER HOWELL:

I have seen and read six of your numbers on Baptism, and feel assured that the effort will prove highly beneficial to the best interests of our beloved Zion.

The immediate effect, may not be as great as might be desired. But we would do well to remember, that the present ought to be considered *need time*, and that the husbandman patiently waits those results, which bring harvest about.

The leaven of truth is mighty and must prevail. Its fermentation, may, and doubtless will call forth considerable asperity and anger. But let us not fear; for the decree of the Almighty has gone forth, assuring us that "many shall run to and fro, and knowledge shall be increased."

Let us rejoice that we live in such a day and time of the world, when, from the signs of the times, we are warranted in the belief, that ere long, a nation shall be born in a day; and the Israel of God stand forth redeemed, regenerated and disenthralled, from all the

corrupt and corrupting influences of *babylon*.

Christian philosophers have written treatises, and spun out various speculations by way of accounting for the anti-scriptural and anti-christian practice of infant membership, as the result of education, profession &c. But in addition to those minor instrumentalities, which I own have exerted a powerful influence, I have long been accustomed to believe that a more sovereign power has wrought the evil.

Baby membership in the militant Church or Kingdom of Christ, is at war with every thing, *natural and divine!*

1st. It is at war with the *natural fitness of things*. Such members possess no capacity for the discharge of the duties of this *spiritual superstructure*, the church of Christ, the ground and pillar of the truth.

2nd. Those who assume to bring their little ones into this relation to the church, in practice, deny their own principle. They do not suffer them to participate in the administration of the affairs of the church. In this they differ from the primitive churches: for in that day, the whole church acted together. See Acts 15, 22.

3rd. If, in order to be consistent Pædobaptists were to cause their infant members to take part in the administration of the affairs of the church, we should at once have presented the anomalous exhibition, of a majority of *unconverted minors*, bearing rule over the *pious numerical minority*.

4th. Although Pædobaptists profess to believe (if we may credit their formularies) that in baptism, their infants are brought from a state of *nature* to a state of *grace*; yet as soon as they grow up to years of discretion, they treat them and preach to them, as *lost and ruined sinners*, without God and without hope in the world. Is there no inconsistency in all this! To be sure our methodist friends, may say with their leader, Mr Wesley, that after having been, by the water of baptism, brought into a state of *grace*, all have fallen therefrom. But how does this comport with the presbyterian faith in regard to perseverance? Surely the legs of the lame are not equal!!

5th. Pædobaptists' practice is opposed to the doctrine of the Saviour. He says to his people, or church, ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Again, as it is written in the scriptures, they shall be all taught of God. I understand the Lord Jesus, as representing this divine teaching, as a pre-requisite, to that association of individuals, which he called *his church*. But Pædo

baptists say, at least virtually, whether taught or not, their children shall constitute a portion of his church militant.

6th. They war against the Apostolic doctrine. Paul says, we (the church) are all the children of God, by faith in Christ Jesus. But Pædobaptists say, faith or no faith, their children have a right, and shall have a place, in the church of Christ.

7th. The constituent characteristics of a Pædobaptist church, lack correspondence with a gospel church, as laid down in the word of God. The church, is called "a spiritual house, a holy priesthood, to offer up spiritual sacrifices to God." Again, the church, is called a chosen generation, a royal priesthood, that they might show forth the praises of him, who had called them out of darkness into his marvellous light.

Again, it is said of the church of God. Ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye are builded together, for a habitation of God, through the spirit. Such individuals, joined together in a church, may with the strictest propriety, be called "the salt of the earth"—"the light of the world" &c. &c. But such an identity, does not correspond with a Pædobaptist church, composed as they are of their entire families, the *unconverted*, as well as pious portion of them. Does not this show, incontestibly, that the Pædobaptist is radically wrong!

In conclusion, permit me to remark that Pædobaptists unconsciously fulfil a divine prophecy, by the application of water to the foreheads of their children and servants. For notwithstanding they pretend, that baptism came in the place of circumcision, they do not apply the water to the part of the body which was circumcised; but without any pretence of divine warrant, impelled by a strange infatuation, apply water to the foreheads of all the members of their household; and thereby put upon them the mark of the beast.

Now does not all ecclesiastical history show, that almost every state and kingdom in Christendom, protestant as well as papal, have established religion by law; and made use of *infant marking in the forehead* as an engine to establish and perpetuate their unhalloved assumption of power, confining almost all privileges and immunities, civil as well as ecclesiastical, to those who have the mark of the Beast. Which wicked monopoly the apos-

tle John, exhibits under the figure of (right to) "buy and sell."

It may in truth be said that the U. States of America presents an honorable and happy exception to the monopoly of the adherents of the beast. But this was not the case till the late revolutionary war with Great Britain. Before that time Baptist preachers were scourged and imprisoned, for preaching the pure doctrines of Jesus and his Apostles, in opposition to the dictum of those who put the mark of the beast in the foreheads of their citizens and subjects!

Some, perhaps may think, that such imputations are the result of ill nature bigotry or something of the kind. I am not conscious of being under the influence of any feeling of that nature. I am fully persuaded that every position which I have assumed, can be clearly supported by scripture and history. My only motive, if I know myself, is to invite, yea, provoke, to free and friendly investigation. For in this way alone, *knowledge shall increase*, and Pædobaptists, as a matter of course will see the deformation of her *ladyship of scarlet memory*, and shall hate her, and make her desolate.

Then glorious times will ensue to the church of Christ. For Pædobaptists will blush in that day, upon a retrospect of the fact, that they have had the *heaven daring temerity*, to set up, one of the many imperfect English translations, as a standard work for the world, instead of the Greek, in which the inspired copy was given.

Then the Lord's people shall be one, and their name one.—One Lord, one faith, and one baptism. Amen, Amen.

S. RAY.

For the Baptist.

CLINTON MISS., Feb. 26, 1836.

REV R BC HOWELL:

Dear Brother.—Tennessee having been my native State, it would gratify me to be able to submit any suggestions calculated to advance the cause of ministerial improvement, or that of the missionary effort in her bounds. Permit me, therefore, to submit the following thoughts and suggestions:

I understood as I came down last fall that an education society had been originated in some place in that State.* Let that be efficiently strengthened by all the friends of ministerial improvement. Let an agent be sent out to get subscriptions to be paid in five annual instalments. By this means we have obtained \$30,000, for such an institution in Miss. When the subscription will justify further measures, let a location be ob-

tained near Nashville, if possible, that is the most suitable place. *I know the State well.* Then proceed to erect buildings etc.

You will want a permanent fund for professorships and scholarships. This can be obtained. If you will help yourselves, so as to get your land and buildings, others will help you.

Also adopt a resolution, as the Granville Institution, Ohio, has done, that a donation of \$10,000 shall confer the name of the benefactor upon the Institution. A like arrangement secured that amount for the Alton Institute under the agency of Brother Peck. And a like arrangement will secure for a BAPTIST MANUAL LABORING INSTITUTION in Tennessee, a like amount in way of a permanent fund. Should you ever get up such an Institution and pass such a resolution, I shall look to see all your arrangements about it, location, etc., published in the "Baptist."

MISSIONARY EFFORT.

Being deeply impressed with the importance of the salvation of the heathen, if the Baptist brethren in this State will make a missionary society for the sustenance of foreign missions, and the moral improvement of the heathen; and got up a permanent fund of five thousand dollars, I will subscribe to its amount the sixth thousand! The interest only to be used; and that of mine forever in the moral improvement of China only.

This plan is designed to call the attention of the brethren annually and permanently to this subject: it would afford considerable assistance in supporting missionaries among the heathen; and would not, in my estimation, lessen the interest and success of the home effort, nor the annual donations for foreign missions, but increase both.

Let the fund not increase to more than \$50,000, and let no subscription, under \$50, be added to its amount. Cannot one hundred persons be found in Tennessee who will subscribe \$50 each, or more to be paid in one or two payments for this noble object? I do think they may. Then let the friends make the effort.

Yours, in gospel bonds,

A BAPTIST.

*If this be so; it has not come to our knowledge.—En. Bap.

We feel ourselves greatly indebted to the friend from whom you have received the following letter. Will not some Baptist imitate his example!—En. Bap.

TARNTON, GIBSON CRTV. April 1st, 1836.

Brother Howell:

Although I am personally unacquainted

with you, yet I trust that we shall ultimately cultivate an acquaintance which shall last forever. I have hitherto acted as agent for the Western Methodist (being a Methodist Preacher myself) and in my endeavors to promote the spread and wide circulation of that paper, have met with some who objected to it, tho' thought then occurred to me that perhaps I could get some subscribers to the Baptist a paper published and edited by yourself, and have succeeded in procuring you six subscribers.

In endeavoring to promote the general spread of the gospel, we should in philanthropy lose sight of all sectarian peculiarities save that of the christian,—motives of this kind have prompted me to take a decided friendship for the general spread of religious periodicals, and I shall use every possible argument I can with consistency, to give activity and energy to the widespread truths of the doctrine of the cross of Christ.

Yours, respectfully,
ALEXANDER M. WILLIAMS

BAPTIST CHURCHES IN THE WEST.

The subjoined is an extract from an editorial article in the Cross and Journal. Facts like these we record with great satisfaction. We pray that these churches may abound in the fruits of the Holy Spirit.—*Ch. Watchman.*

The Sixth street Baptist church in Cincinnati under the pastoral care of Rev. S. W. Lynd, having found their house of worship not sufficiently commodious, have sold it to the 6th Presbyterian church, and are entering promptly and vigorously upon measures for the erection, in a central situation, of a larger and more convenient house. The liberality of our citizens will doubtless be shown in aiding them. The Enon Baptist church in this city is gradually prospering under the faithful labors of Rev. J. B. Cook.

We are informed, verbally, that the Baptist church in Columbus Ohio, under the pastoral care of Rev. T. R. Cressy, have purchased a lot in an eligible part of the city, at an expense of \$2500, and will proceed immediately to the erection of a house of worship. The citizens of Columbus are liberal in aiding objects of public utility. Such an object we presume they will consider the erection of another temple for Christian worship, in addition to those already existing. Most heartily do we wish brother Cressy success in his efforts. A strong church in Columbus would make its influence felt throughout the State.

The lately bereaved church in Louisville, Ky. is again supplied: Rev. W. C. Buck having accepted the pastoral charge. Brother Buck has our most earnest wishes for his success in that very important post. The Rev. Dr. Noot has recently commenced his labors under favorable auspices, as pastor in Lexington, and Rev. R. Giddings, a young minister of promising talents, has also recently accepted the pastoral charge at Shelbyville, the flourishing seat of justice of Shelby county.

We learn from a published notice that the Baptist church in Nashville, Tenn. Rev. R. B. C. Howell, pastor, have recently taken measures for commencing immediately the erection of a house of worship. Effective steps seem to have been taken at a meeting held Jan. 22d. A very good Baptist meeting house was built some years ago, but it was soon "reformed" out of the occupancy of the Baptists, and the Baptist Church have since worshipped in the Masonic Hall. They much need a new house, and with their own energy and the liberal aid of their fellow citizens we have no doubt they will soon have one.

Recent notices indicate that in St. Louis the Baptist Church is about to rise.

In Allen, Ind., the Baptist interest has made a good beginning. It is a favorable feature in the prospects of Indiana, that more attention is paid to the planting and sustaining of churches in the large towns, than has hitherto been done in the other western states.

From the Baptist Advocate.
NEW TESTAMENT ORDER OF CHURCHES.
CHAPTER II.

THE MATERIALS OF A GOSPEL CHURCH.

1. The constituents of a church are represented as persons, who, in the judgment of charity, are renewed by the Spirit of God. The church at Philippi was composed of such persons. Paul, writing to them, says, "Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jesus Christ. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace."

This is apparent, moreover, in the repeated description of church members, as persons called out of the world by the grace of God, and sanctified for the master's use. Writing to the Romans, and describing their state, he says, "among whom are ye also the called of Jesus Christ: To all that be in

Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ." To the Corinthian he writes thus—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." To the Ephesians he says, "Paul an Apostle of Jesus Christ, by the will of God to the saints which are at Ephesus, and to the faithful in Christ Jesus." Peter addressing the people of God scattered through different regions, says, "Blessed be the God, and father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again, unto a lively hope." (See also, Col. 1:5, 1 Thess. 1:4, and Jude 1st verse.)

A very strong testimony on this point is found in Paul's 2nd epistle to the Corinthians. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Wherefore come out from among them, and be ye separate, saith the Lord." (2 Cor. 6:14-17.) Now the command to come out from among them and be separate, proves that the apostle does not intend the marriage connexion, for in his first epistle to them he says, "If any brother hath a wife that believeth not, and if she be pleased to dwell with him, let him not put her away." This is conclusive.

For the very same reason the apostle can not mean common social intercourse, for, in his first epistle, after advising them not to company with fornicators, he adds, "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then ye must needs go out of the world." There can be but one other kind of communion, and that is religious, or connexion in a church state. To this the apostle must refer. Throughout the New Testament, but one character is given to the members of a gospel church, and that is the character of called, renewed or sanctified persons.

2. They are represented as persons who have made a public profession of their faith in Christ. Our Lord says, "Whosoever, therefore, shall confess me before men, him will I confess also, before my Father which is in heaven." (Mat. 10:32.) Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confessing is made unto salvation." (Rom. 10:9, 10.) Again he says, "Seeing then that we have a great high priest that is passed into

the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. 4:14.) "Let us hold fast the profession of our faith, without wavering." (Heb. 10:23.) To Timothy, he says, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has made a good profession before many witnesses." The apostle John declares, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Hence it is as plain as language can make it, that all who were considered Christians, in primitive times, made a public profession of their faith.

3. They are represented as persons who were immersed upon a profession of their faith in Christ.

(1) They were directed to perform this duty. On the day of Pentecost when many thousands offered the enquiry, "Men, brethren, what must we do?" Peter replied "Repent, and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Of those who were converted at Samaria, it is said, "When they believed, they were baptized, both men and women." When the Eunuch requested to be immersed, Philip said unto him, "If thou believest with all thy heart thou mayest."

This practice was founded on the command of Christ. "Go teach," or disciple "all nations, (ethne) baptizing them (antous.)" Ethne is neuter, antous is masculine, and refers to the noun *mathias* understood. The meaning is—Go make disciples in all nations, by preaching the gospel, baptizing those who are thus disciples.

(2) The churches are addressed as composed of baptized believers. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death." (Rom. 6:3, 4.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 2:12, and 3:1.)

But when this public acknowledgement of Christ was made in the ordinance of baptism, they were not then members of a gospel church. Hence,

4. They are represented as persons, who after baptism, mutually agreed, or covenanted together to live in a church state, and hold

forth the ordinances as they were delivered.

To constitute a church, therefore, requires the union of a certain number of persons. It does not appear that less than four or five can unite in a church state, and especially should a process be necessary in the case of personal offence. The church of Ephesus was probably formed by twelve men. The union of persons constituting a gospel church, is a voluntary union, and all subsequent additions must be voluntary. In primitive times they first gave themselves to the Lord, and then to one another, by the will of God, engaging to keep the unity of the Spirit in the bond of peace, to promote each other's edification and to glorify God in their bodies and their spirits.

A person may make a public profession of religion, and propose to unite with some existing church; but it is optional with that church to receive him, or to reject him. If he cannot give a reason of the hope that is in him, if he does not cordially receive the facts which are stated in the New Testament, or if his behavior contradicts his profession; they ought not to receive him. The church can be satisfied on this point only by examination.

By this mutual covenanting of immersed believers, every church is distinguished from every other church, so that members in one cannot be members in another, at the same time. Onesimus and Epaphras were members of the Colossian church, and not of any other. "With Onesimus, a faithful and beloved brother, who is one of you." "Epaphras, who is one of you."

Mr James, in his work called "Church Members Guide," has some admirable remarks which we will introduce here. He says, "They are not to be associated by act of civil government, by ecclesiastical decree, by ministerial authority, or by any other power than that of their own unconstrained choice. They are to give themselves first to the Lord, and then to each other. No authority whatever of an earthly nature is to constrain them to unite themselves in fellowship, nor to select for them any particular company of believers with whom they shall associate. Parochial limits, ecclesiastical divisions of country, together with all the commands of ministerial authority, have nothing to do in regulating the fellowship of the saints. The civil power of the magistrate, when employed to regulate the affairs of the church of Christ, is manifestly out of place. It is as much at a man's own option, so far as human authority is concerned

to say with whom he will associate in matters of religion, as it is in those of philosophy, learning, or pecuniary help, to decide who shall be his fellows."

From the scriptural view which we have given of the materials of a gospel church, it must be perfectly clear that infants cannot be of the number. Persons are not added to the church by the act of baptism. If this constituted them members, it would at the same time constitute them the saved. But they must be the saved in the judgment of charity before they can be proper subjects of this ordinance. Unbelieving, graceless children are not made members of the church by the act of baptism. There is no evidence of their being spiritually renewed. And when a church of Christ lays it down as a fundamental article of her creed, that "by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such, whether of age or infants, as that grace belongeth unto, according to the counsel of God's own will in his appointed time,"—it is no wonder, that in this age of light, the Synod of Albany should have to mourn the neglect of the ordinance of infant baptism, and the ignorance of pious fathers and mothers of the true design and spirit of this institution. God grant that they may never enter into the spirit of an institution which originated with anti-christ, and which is calculated to perpetuate a church composed of believers and unbelievers! Infants are not members of a gospel church, by birth, for that which is born of the flesh is flesh. They do not answer to the character of those whom the Lord adds to the churches. They are not members by the faith of their parents, or by virtue of any promise parents may make in their behalf. They are not capable of entering into a voluntary covenant. They have made no public profession of the name of Christ. They are incapable of performing the duties required of church members. They are never addressed by the apostles as constituting a part of the church.

The following results may be considered established by the preceding investigation.

1. The word church is used for the whole body of saints in all ages, some in heaven and some on earth. As such it has no visible organization of churches in the aggregate.

2. Whenever the word is used in the New Testament, in a religious sense, for a visible organization of believers, it means a separate congregation, meeting in one place, and transacting business together as one body.

4. Whenever a number of separate con-

gregations is mentioned, the word *churches* is employed, but never *the church*.

4. Hence, a church of Christ, can be neither parochial, provincial, nor national. Men do not become members because they happen to live in the same parish. The believers of a province cannot form one church. There were *churches* in Judea, in Galatia, in Macedonia, but we never read of *the church* of Judea, or Galatia or Macedonia. Much less can a gospel church be national. The New Testament speaks of many churches in a nation, and of churches in houses. The passages in proof have been presented.

5. A gospel church cannot be *diocesan*. We never read of more than one church under one bishop or pastor, but we are informed of many bishops in one single church. This was the case in the church at Philippi. "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons."

6. A church upon the gospel plan is *congregational* and *independent*, having power to receive and to put away members, to choose their own officers, and enforce all the laws of Christ, and from this tribunal there is no appeal to any higher judiciary.

7. The persons who are to compose a gospel church are to be, in the judgment of charity, persons renewed by the Spirit of God, called to be saints, and persons, who have publicly professed the Lord Jesus Christ in baptism.

8. When these qualified persons mutually covenant together to live in a church state, and hold forth the ordinances as they were delivered; they constitute a body competent for all the purposes for which a gospel church was instituted.

These results sufficiently account for the fact that Baptists refuse connexion in a church state with all other denominations. One of the great principles by which they are guided is to make the Word of God the rule of their faith and practice. To this they appeal in all controversies. Hence they reject in the worship and order of God's house every thing which they deem to be of man's invention. They reject the idea of a church composed of believers and unbelievers. They reject infant baptism. They reject the government of churches by diocesan bishops. They reject the practice of administering the Lord's Supper to sick persons, in their chambers. They reject the ecclesiastical fast of 40 days which grew from a fast of 40 hours as a useless device. They reject presbyterial government as an assumption of authority with which the Head of the church cannot be pleased. They

reject all the vain traditions and rites of the Roman Catholic institutions. And for these things; they have been a people spoken against in all ages.

NEW TESTAMENT ORDER OF CHURCHES. CHAPTER III. OF THE OFFICERS OF A CHURCH.

Every organized body, civil and religious, must have its officers. The church state, under the Gospel economy, does not form an exception. In primitive times, the officers, in the reign of Messiah, were divided into different classes—apostles, prophets, evangelists, pastors and deacons. The first three classes were extraordinary officers, qualified for the work by extraordinary gifts the others, pastors and deacons, were the proper and permanent officers of organized separate bodies of believers.

Prophets were ministers possessed of extraordinary gifts for exhibiting divine truth. Some of these were in the church at Antioch. (Acts 13: 1.) Silas and Judas are said to be of this class. (Acts 15: 32.) They occasionally foretold future events. (Acts 11: 27, 28.) Their office terminated when inspiration ceased, and of course they have no successors.

Evangelists were also extraordinary officers, appointed to aid apostles, by teaching and organizing churches. This office was assigned to Timothy. At the time when Paul wrote to him his second letter, he was an evangelist, and beyond this the New Testament gives no information. Paul wrote to him thus—"Do thy diligence to come shortly unto me," and again, "Do thy diligence to come before winter." These passages show that he was not a settled permanent pastor, but that, as an evangelist, he had certain duties to perform, which, when he had accomplished, he was to return to Paul. Yet it is obvious, that for the time being, he exercised also the ordinary duties of a pastor. (1 Tim 4: 13-16.) This class of officers likewise ceased at an early period.

The apostolic office will occupy our principal attention in this chapter. This office has ceased: the apostles have left no successors. Succession in their office necessarily implies, that the fullness of ecclesiastical authority, imparted to the apostles by their Lord, is communicated to those who succeed them. These successors, therefore, must be the same to the churches in all ages, as the apostles themselves were. They must possess the same official power, have the same official qualifications, and their directions throughout the world.—And yet certain writ-

ters claim for the Bishops of the Episcopal Church the honor of succession to the apostolic office. In support of this claim, it is said that the Lord added the saved to the church in Jerusalem, and that this church was under the government of apostles, from which it is inferred, that, if there is a church under such supervision still, the saved ought to be added to that church. The fact and the inference are both true, and yet they prove nothing in favor of the doctrine of apostolical succession. All the churches on earth are under the government of the apostles, in the constitution which they have laid down, as recorded in the New Testament, and with them Christ has promised to be to the end of the world. He is with them now in the written word, and blessing their authority wherever it is made known.—There is, therefore, apostolic supervision in all those churches which are constituted upon the primitive model. In order to make the fact just stated bear upon the Episcopal claim, it must be totally altered. It must be proved that the Lord added the saved to a church under the administration of successors to the apostles—to say that bishops are successors to the apostles amounts to nothing, until it can be shown that the apostles have successors. And were this effected, it would remain to be proved, that these successors as bishops, are a class of officers distinct from elders and superior to them. This never can be proved to an unprejudiced man who is in the habit of learning his religion from the Bible.

Succession in the apostolic office has been attempted to be proved by a reference to a number of additional apostles. The author of a recent sermon says:—

"After the order of deacons had been created, and the church had been provided with presbyters also, we have mention made of two apostles, viz., Paul and Barnabas. (Acts 14: 14.) In writing to the Romans, St. Paul mentions two more, Andronicus and Junius, as being of note, eminent among the apostles. (Rom. 16: 7.) In writing to the Corinthians, he calls Titus and two others, whose names he does not give us, 'apostles of churches.' (2 Corinthians 8: 23.) In writing to the Galatians, he speaks of James, the Lord's brother as an apostle. (Gal. 1: 19.) In writing to the Philippians, he calls Epaphroditus their apostle. (Phil. 2: 25.) And in writing to the Thessalonians, he mentions Silvanus and Timothy, as apostles with himself. (1 Thess 1: 1, compared with 2: 6.) Here then we have mention made in Scripture of twelve besides the original twelve, in all making twenty-four."

We observe first of all, the word apostle

means one who is sent, or a messenger. Whether the word is used of any messenger, or of the apostolical commission, will depend upon the connection in which the word is found. With this observation we examine the passage in Paul's 2d epistle to the Corinthians. "Whether any do inquire of Titus, he is my partner and fellow helper concerning you, or our brethren be inquired of, they are the messengers (apostles) of the churches, and the glory of Christ." It is well known that Paul exerted himself considerably to get up contributions among the Gentile churches for the relief of the poor saints at Jerusalem. The churches in Macedonia had been exceedingly liberal, and the apostle in writing to the Corinthians desires to have them come up to the same spirit. But as it was necessary to have agents in this work, the churches selected Silas and other brethren to go to Corinth on this business. The apostle recommends these brethren to their confidence, and to show that they are persons duly authorized, he says, "they are the messengers of the churches," i. e. they are persons sent out by the churches on this service. The apostolic office is not at all implied in this language. They were apostles of the churches, not apostles of Christ.

The passage in Galatians is most unfortunately introduced, because the James there mentioned was one of the original twelve—James, the son of Zebedee and the brother of John, was killed by Herod. The other James was the son of Alphaeus, by Mary, the sister of our Lord's mother. He is called "James, the Lord's brother" by Paul, because it was common among the Hebrews to call all near relatives, brothers.

The apostle Paul says to the Philippians, "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labor and fellow soldier, but your messenger (apostle) and he that ministered to my wants." The simple fact of this case is, that Epaphroditus was sent with a collection of money to relieve the necessities of the apostle Paul, and hence Paul calls him, "your messenger." Doctor Doddridge paraphrases it, "your most welcome messenger to me," and this forcibly expresses the state of the case. Apostolic office is not implied. It is used here as a general term, and not a term of office.

The passage in Romans proves nothing to the purpose for which it is brought. "Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles." (Rom. 16: 7.) Dr Adam Clark says on this passage, "Whether this intimates that they were noted apostles, or only highly

reputed by the apostles, is not absolutely clear: but the latter appears to me the most probable. They were not only well known to Paul, but also to the rest of the apostles." Besides, it is not determined that Junia was not the name of a woman; and if so, she was probably the wife of Andronicus. Dr Doddridge says, that Mr Credock in his Apost. Hist. p. 43, gives it as his opinion, that they were some early converts, who had been known and much esteemed by the apostles, before the dispersion occasioned by the death of Stephen. He translates the passage, "Who were early in great reputation among the apostles."

Barnabas we admit was an apostle, as well as Paul. The first account we have of him, is in Acts 4: 36: where it is said he was surnamed Barnabas by the apostles. It is not at all improbable that Barnabas might have been chosen an apostle to fill the vacancy created by the death of James the brother of John.

The only passages that remain to be examined, are in the first epistle to the Thessalonians.—"Paul and Silvanus (Silas) and Timothy unto the church of the Thessalonians." In the 2d chapter it is written, "when we might have been burdensome, as the apostles of Christ."

Silas and Timothy were evangelists, connected with Paul, or commissioned by him to aid in the duties of his offices for which they were qualified by the extraordinary influence of the Spirit. In this sense, they appear to be called apostles in the above passages. The views of Macknight in his preface to the epistles are worthy of being considered.

He observes:—"That it was proper that Paul, who was the chief preacher and worker of miracles, should be the writer of this letter to the Thessalonians, yet as Silvanus and Timothy had assisted him in preaching, and had themselves wrought miracles among the Thessalonians, and were teachers of the same virtuous disinterested character with himself, and were equally faithful in preaching the Gospel, they joined him in it, to give the greater weight to the appeals he was about to make to the Thessalonians. For every thing said in this letter is said of them all, and is equally true of them all; as the Thessalonians well knew. However, the arguments taken from their miracles, character and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul, and Silvanus, and Timothy, are true of all the apostles and inspired preachers of the Gospel without exception. In the next place, although the first epistle to the Thessalonians

was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when they read the first copy of this letter, they were qualified by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and therefore, by allowing their names to be inserted in the inscription, when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shows the propriety of the apostles' joining Sosthenes with himself, in the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the Philippians and Colossians. For Paul, tho' an apostle, willingly submitted his writing to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. 14: 37. "If any one be really a prophet, or spiritual person, let him acknowledge the things I wrote to you, that they are the commandments of the Lord." Sosthenes, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because, by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy, to attest, that all things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God."

The evangelists were peculiarly qualified to perform the duties of apostles, and they were, to the churches they visited, as Paul himself would have been, if personally present. But neither apostles nor evangelists have successors, and never can have, till the qualifications for the office are again dispensed.

But what is the argument in favor of apostolic succession, from the fact, that some additional apostles were appointed? The argument is simply this, that the office did admit of succession. But this is not true—it is not a legitimate inference. Yet admitting, for the sake of argument, that the office did admit of succession, what does it prove? Does it prove that any one might assume the office without being chosen to it? Does it prove, that the office admitted the addition of persons not qualified to fill it? An office may admit of succession, if it is necessary that the office should continue to exist, and yet it may cease, because its official requirements as to qualifications, and its duties have ceased. If it could be shown, that one hundred persons were added to the office in the apostle's day, it must be shown that they were qualified to be successors in every thing official.

A successor in the treasury department of

the United States, is a successor in every thing that belongs to the office. And a successor in the apostolic office must be a successor in every thing that belongs to the office, or in nothing. Hence, Jesus Christ has most emphatically announced the discontinuance of this office by removing its essential attributes. As far as the preaching of the Gospel was the work of apostles, he has amply provided for this in the permanent office of elder.

In support of this claim in favor of Episcopal bishops, it is said, they have come down to the present day by regular transmission, from the apostolic age, and that when Austin was sent from the church of Rome to Britain, he found there bishops rightly and duly constituted. But all this proves nothing in favor of apostolic succession, and we should not have noticed it, had it not been for the stress which is laid by many upon the idea of a regular transmission of office. Persons are often deceived by the sound of authority. Let us make an application of the argument, where its fallacy will be perceived by every protestant.

The church at Rome descended from a pure church of Jesus Christ, established in Rome during the apostolic age; and at the time when errors began to be introduced, she had bishops or elders rightly and duly constituted. This church afterwards became corrupt, and apostatized from Jesus Christ. Her standing as a church was forfeited, and had there been any necessity for regular transmission of office, it was entirely cut off by this apostasy. When Austin was sent into Britain, the church there apostatized from Christ by submitting to the authority of Rome. Let us give the history of this transaction.—Christianity was introduced into England about the year of our Lord 60. Whether the Gospel was preached first by one of the apostles is not certainly known. But it was proclaimed, and met with great success. Churches were organized and greatly prospered, notwithstanding numerous difficulties occurred. A short time previous to the year 600, pope Gregory sent Austin, the famous persecutor, not the saint, to proselyte the British Christians, and to convert the pagans to popery.—He succeeded to a great extent in England.

King Ethelbert and his court, and a considerable part of his kingdom, were thus made proselytes. And thus the British Christians became a part of the Roman Catholic institution. Austin next tried the experiment upon the Welsh, but they utterly refused to come into his measures. They agreed, however, to meet with him in an association held

on the borders of Herefordshire. In this assembly, Austin proposed, first of all, that they should adopt infant baptism. The Welsh answered, that they would keep this ordinance, as well as other things, as they had received them from the apostolic age. Every one perceives from the answer, that they were Baptists. Austin, indignant at the refusal, persuaded the Saxons to murder 1200 of the Baptist ministers and delegates then present; and many more afterwards were put to death because they would not submit to infant baptism. The leading men being dead, the majority of the Welsh people came under the papal yoke. Those who would not submit, and who really constituted the true church, it is believed, maintained their principles and their practices in the recesses of their mountains during all the dark reign of popery. They never acknowledged the Pope's supremacy. Besides these, a regular chain of faithful witnesses was preserved through all the dark ages, by thousands of Christians in the valleys of Piedmont. The dreadful persecutions which they endured are well known to readers of history.

Popery continued to be the established religion of England for nearly a thousand years. At length Henry VIII. became enraged at the Pope, because he would not grant him a divorce. He renounced his supremacy, and was declared by Parliament, Supreme Head on earth of the Church of England. His son Edward VI. gave all his influence in favor of the Reformation, but his sister Mary a bigoted Catholic, restored the authority of the Pope. After her death Elizabeth ascended the throne, broke the fetters of papal power, established that form of doctrine and practice which still subsists in England, and thus changed the power from one worldly master to another worldly master, and a worldly Church in her national character she remains to the present day. And yet under all this embarrassment she has been favored with many holy, bright, and influential men, who have been the glory of the churches.

This whole subject of regular transmission and duly constituted bishops is a sounding brass and a tinkling cymbal. Episcopal ordination, as necessary to the discharge of those duties which are assigned to elders or pastors of churches, is not sustained by scripture or history. Why was it, that down to the conclusion of the reign of Queen Elizabeth, the ordination; practised in foreign churches, was held as valid as that adopted by the king and parliament? Why did the statute book of Elizabeth admit as valid, ordination performed by presbyters alone? Why did Griu-

dall, archbishop of Canterbury authorize to preach throughout that whole province the Rev. John Morrison, who was ordained by the elders of the Church in Scotland? Why did parliament, with the advice of the Assembly of Divines at Westminster, declare, that all ordinations, according to the former usage of the Church of England, as well as those of Scotland; and other reformed Churches, should be esteemed valid? And why is it that bishops of this country, rightly and duly constituted, are not invited to preach in the established Church of England when they visit that country?

There is not a Protestant on earth but is deeply interested in the correct decision of this question. The salvation of the whole Episcopal denomination depends upon the decision. The ordination of their bishops has come through the church of Rome. Now, at whatever point of time, they separated from that communion, they did most solemnly and practically oppose apostolical authority. Consequently they cannot be built upon the foundation of the apostles and prophets. We would not be misunderstood on this point. We say, it is admitted that the apostles left successors, and that these successors are found in the Roman Catholic church, while it remains a truth that successors in office are successors in every thing official, no body of men departing from their authority can be saved. This must be true, or there are two distinct classes of men, one in the Roman and one in the Episcopal Church, each considering itself the successor of the apostles; each, of course, successor in every thing official, each clothed with authority over all the churches in the world, and yet the churches of the one part refusing to submit to the administration and government of the other part.

If it be admitted that the apostles left successors, and these successors are found to the Roman, or the Episcopal Church, or in both, then Baptists and Presbyterians, and all other dissenters are lost. We are all heretics, fighting against apostolical authority, and, therefore, cannot be saved. This is no trifling subject. It is solemn, it is of awful magnitude to every Protestant denomination. We are either obeying the authority of the apostles, in their successors, or we are trampling that authority under foot. If we despise their successors in office, we despise the authority of Jesus Christ himself; and must, therefore perish. All the Protestant denominations have disregarded the authority of these supposed successors, and of course have disregarded the authority of Christ himself.

if the apostles have left such successors. The New Testament must decide this point, and to that we appeal. We enquire, what are the official power and qualifications of apostles?

1. They were chosen to be witnesses of the life, the doctrines, and the resurrection of the Lord Jesus.

"Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1: 21, 22.)

"And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem." (Acts 10: 39.)

2. They were chosen to set in order Gospel churches; and whatever they did and taught, in relation to the Christian dispensation, is binding upon the churches through all ages."

Christ said to them, "As my father hath sent me, so send I you." Whatsoever they bound on earth was bound in heaven, and whatsoever they loosed on earth was loosed in heaven. They were to sit on thrones judging the twelve tribes of Israel, and there they are still sitting. All this is said of their spiritual jurisdiction. Hence also they are called foundations. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." "Built upon the foundation of the apostles and prophets."

3. They were qualified in an extraordinary manner for their official duties. They had the spirit of inspiration, by which they infallibly revealed the mind of God, and exhibited the doctrine of redemption. They had the power of imparting spiritual gifts to others through the imposition of hands, that they might be associated with them in the same infallible teaching. They had the power of working miracles to magnify their office. Paul, who was called to be an apostle by the will of God, says to the Corinthians, "Truly the signs of an apostle were wrought among you, in all patience, in signs and wonders and mighty deeds."

Can any class of men on earth prove their succession to the apostolic office, by the signs of that office? The claim is perfectly ridiculous. When our Lord ascended on high, he received and gave gifts to men. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. This view is confirmed by a similar passage to the Corinthians. "And God hath

set some in the church; first, apostles; secondly, prophets; thirdly, teachers." etc. (1 Cor. 12: 28.) Here he uses the word teachers only, and says nothing of pastors, the reason of which appears to be that the same person was both pastor and teacher. He adds, "Are all apostles? Are all prophets? Are all teachers?" How plainly this shows that these offices were distinct, and that bishops or elders were neither the same in office, nor the successors of apostles in office; for, bishops, or elders were then in the churches as a distinct class of men.

To constitute an apostle, peculiar qualifications were necessary, as we have shown. If no body of men, from the death of apostles to the present day, can exhibit these qualifications, the apostolical office has of necessity ceased, and there cannot by any possibility be successors to the apostles.

From the Ohio Temperance Advocate.

What is a Temperance Society?

It is a body of people who agree together to abstain from making, selling and drinking ardent spirit, and to use all proper means to induce others to do the same.

What is the object of a Temperance Society?

To banish ardent spirit with all its train of evils from the land.

How is this object to be accomplished?

By influence and persuasion.

Who originated these societies?

Sober men.

Were they not temperate already?

Yes! But they wished to exert a combined influence upon others.

Why not let distilleries and drunkards, and grocery keepers, form Temperance Societies, as they need them most?

They would not do it. Sober men waited more than 300 years for them to do it—but they would not.

Do schemes of benevolence ever originate from those who most need them?

Never. The destitute do not form a society for the relief of the destitute, nor the immoral for the improvement of morals. The heathen form no societies to procure the gospel, nor did the plan of salvation so needful for men, originate with them. Every plan of benevolence must spring from the bosom of those who could most easily dispense with that plan.

Does joining a Temperance Society; then imply that we cannot keep sober in any other way?

No; no more than joining a society for the relief of the sick, implies that we cannot keep our health in any other way.

Why do females join Temperance Societies?

Because they rule the world of fashion, and the great object of such societies is to put the use of ardent spirit out of fashion. Besides they are the principal sufferers from ardent spirit—being the mothers and wives and sisters and daughters of those who use it.

Why do children join?

That they may set out right as soon as possible. Since habit is second nature, and God has said "Train up a child in the way he should go, and when he is old he will not depart from it."

Ought all to join these societies?

Yes; for all should throw their influence on the side of humanity and benevolence, and all should keep out of the way of temptation.

May not those, who have sold and drank spirit for years, wind off by degrees.

No; having done wrong, they should do so no more. The forsaking should be immediate and complete.

But what should the vendor do with his stock on hand?

Turn it into vinegar, or turn it into the street; but not turn it down the throats of his fellow men.

Do not some christians stand aloof from these societies?

Some professors of religion do; but whether they are christians or not, is not ours to judge. In this respect, however, they do not act like christians.

Why do these societies require total abstinence?

Because there is no definite stopping place short of it. And because "moderate use societies" and "anti-drunkard societies" have been weighed in the balance and found wanting.

Why are those who drink a little, classed with drunkards?

Because there is no difference between them in kind, and no great difference in degree.—Because their example gives countenance to drunkards—and because on great moral subjects there is no neutrality.

Are there many opposers of Temperance Societies?

Yes; a good many.

Was ever any good done in this world, without opposition?

No; never. For no change for the better could ever be effected, without crossing some man's path, breaking in upon some man's plan, or interfering with some man's interest.

What are some of the objections to Temperance Societies?

The objections are various, according to

the character of the objector—religious, political, selfish or drunken.

What is the first religious objection?

The first religious objection is, that Paul never formed a Temperance Society, or joined one that others formed.

How do you answer this objection?

By showing first that it proves too much.—For if we must not join a Temperance Society, because Paul did not—for the same reason, we must not own a farm, or marry a wife, or have any certain dwelling place—for Paul did not; and

2d, Paul laid the corner stone of the Temperance Society: when he said, it is good, neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended. And if he did not practice accordingly, that was his concern—not ours.

What is the second religious objection?

That these societies are an addition to the Gospel, being built upon its supposed insufficiency.

What say you to that?

Had the objector been perfectly sober, he would have distinguished between liberty and licentiousness.

What is the selfish objection?

By this craft we have our wealth. Influence others! Ridiculous! Let every tub stand on its own bottom.

What is the drunken objection?

These cold water folks—canting hypocrites—would banish all the pleasure of life, and make every man straight as a pikestaff, real dog in the manger spirit! But they have got their match, I tell ye. Hurra! for a short life and a merry one.

Are these all the objections?

No; besides these, there is the antiquarian objection—the croaking cowardly objection &c.

Have these societies done any good?

Yes; a vast deal. They have reclaimed thousands of drunkards. They have delivered hundreds of thousands from being drunkards, and saved millions of property. They have poured upon society a light which will shine till the last still-house and grog-shop sink in ruin and the last drunkard shall drink his last dram.

Do you belong to the Temperance Society?

EXECUTION OF A DESERTER.

By a late Officer in the U. S. Army. In civilized countries, where war is reduced to a science and a profession, the strictest discipline enforced by penalties of the greatest severity, is required as a substitute for the ferocious passions and the deadly hate which,

in savage nations, are found competent to the work of destruction. The dire work of war cannot be accomplished, where men fight from merely professional motives, or in obedience to their rulers, without a system of the most rigorous compulsion. The weakness, the tender sensibilities, even many of the outward vices, must be subjected to this system—individual volition must be suppressed—and the whole army move like so many machines, only as the will of some controlling agency shall direct.—With the dreadful severities, not to say atrocities of this system, I believe the community at large are very little acquainted. Sometimes indeed, the severity falls on one illustrious by birth or fortune, or character—an Andre, an Agill, a Hayne, and then public sympathy and commiserations are excited, and the cruel severity of the laws of war deplored. But the fate of the poor private soldier, who is more generally the victim of such severity, is rarely known beyond the circle of the family, or his fellow soldiers—spectators or actors in the melancholy tragedy. Believing that a more general knowledge, among the citizens, of the scenes of the camp, and a more perfect acquaintance with the particulars which make up the compound of war-like spirit, I shall relate a scene which occurred in the last war with England, and of which I was an eye witness.

In 1814, I was stationed with a detachment of U. States troops at Greenbush, in the State of New York. One morning several prisoners, confined in the provost guard-house, were brought out to hear the sentences which a court martial had annexed to their delinquencies read on parade. Their appearance indicated that their lot had already been sufficiently hard. Some wore the marks of long confinement, and on all severity of the prison house had stamped its impression. They looked dejected at this public exposure, and anxious to learn their fate. I had never seen the face of any of them before, and only knew that a single one of them had been adjudged to death. Soon as their names were called and their sentences announced, I discerned by his agony and gestures, the miserable man on whom the sentence was to fall—a man in the bloom of youth and the fullness of health and vigor.

Prompted by feelings of sympathy, I called next morning, to see him in prison. There chained by the leg to the beam of the guard-house, he was reading the Bible, trying to prepare himself, as he said, for the fatal hour. I learned from him the circumstances of his case. He was the father of a family—having a wife and three young children, thirty or

forty miles distant from the camp. His crime was desertion, of which he had been three times guilty. His only object in leaving the camp, in the last instance, he declared, was to visit his wife and children. Having seen that all was well with them, it was his intention he was a deserter, and as such, taken and brought into the camp—manacled and under a guard of his fellow soldiers.—The time between the sentence and its execution was brief—the authority in whom alone was vested the power of reprieve or pardon, distant.—Thus he had no hope, and only requested the attendance of a minister of the gospel, and permission to see his wife and children. The first part of the request was granted, but whether he was permitted or not to see his family, I do not now remember.

Dreading the hour of his execution, I resolved if possible, to avoid being present at the scene. But the commander of the post, Col. L.—, sent me an express to attend, that, agreeably to the usages of the army, I might, in my official capacity of surgeon, see the sentence fully executed.

The poor fellow was taken from the guard house, to be escorted to the fatal spot. Before him was the coffin—a box of rough pine boards—borne on the shoulders of two men. The prisoner stood with his arms pinioned, between two clergymen—a white cotton gown, or winding sheet reached to his feet. It was trimmed with black, and had attached to it over the place of the real heart, the black image of a heart—the mark at which the executioners were to aim.—On his head was a cap of white, also trimmed with black. His countenance was blanched to the hue of his winding sheet, and his frame trembled with agony. He seemed resolved, however to suffer like a soldier. Behind were a number of prisoners, confined for various offences—next to them were a strong guard of soldiers, with fixed bayonets and loaded muskets. My station was in the rear of the whole.

Our procession thus formed, and with much feeling and in low voices on the part of the officers—we moved forward with slow and measured steps to the tune of a dead march. (Roslin Castle,) played with muffled drums and mourning fifes. The scene was solemn beyond the power of description; a man in the vigor of life walking to his grave; to the tune of his own death-march—clothed in his burial robes—surrounded by friends assembled to perform the last sad offices of affection, and to weep over him in the last sad hour—no, not by these, but by soldiers with bristling bayonets and loaded muskets, urged by stern command to do the violence of death

to a fellow soldier:—he surveys the multitude, he beholds no look of tenderness—no tear of sensibility—he hears no plaint of grief—all—is stern as the iron rigor of the law which decrees his death. And who made that law? It is the work of hard necessity, and as such is just. But, alas, who created that necessity? The guilty passions—the pride—the vain glory—the false honor of men! The voice of that blood will soon cry from the ground—whom shall it accuse? It will complain, not of the sentence of the law, but of guilty war, cherished by human will and pride! To whom shall that widow and those orphans look as the author of their deplorable? Whom shall the spirit of this poor soldier meet at the judgment, and charge with this guilt?

And reflections like those, we arrived at the place of execution, a large open field, in whose centre a heap of earth, freshly thrown up, marked the spot of the deserter's grave. In this fold the whole force then at the campment, amounting to many hundred men, was drawn up in the form of a hollow square, with the side beyond the grave vacant. The executioners, eight in number, had been drawn by lot. No soldier would volunteer for such a duty. Their muskets had been charged by the officer of the day—seven of them with ball, the eighth with powder alone. Thus prepared, they are placed together, and each executioner takes his choice. Thus each may believe that he has the blank cartridge, and therefore has no hand in the death of his brother soldier—striking indications of the nature of the service.

The coffin was placed parallel with the grave and about two feet distant. In the intervening space, the prisoner was directed to stand. He desired permission to say a word to his fellow soldiers, and thus standing between his coffin and his grave, warned them against desertion, continuing to speak until the officer on duty, with his watch in his hand, announced to him in a low voice, *Two o'clock, your last moment is at hand—you must kneel upon your coffin.* This done, the officer drew down the white cap, so as to cover the eyes and the most of the face of the prisoner still continuing to speak in a hurried, loud and agitated voice. The kneeling was the signal for the executioners to advance. They had before, to avoid being distinguished by the prisoner, stood intermingled with the soldiers who formed the line. They now came forward marching abreast, and took their stand a little to the left, about two rods distant from their living mark. The officer raised his sword. At this signal, the executioners took aim. He then gave a blow on a

drum which was at hand, the executioners all fired as the same instant. The miserable man, with a horrid scream, leaped from the earth, and fell between his coffin and his grave. The sergeant of the guard, a moment after, shot him through the head, with a musket reserved for this purpose in case the executioners should not produce instant death. The sergeant, from motives of humanity, held the muzzle of his musket near the head—so near, that the cap took fire—and there the body lay upon the face—the head emitting the mingled fumes of burning cotton and burning hair. O war, dreadful even in thy tenderness—horrible even in thy compassion.

I was now desired to perform my part of the ceremony; and placing my hand where just before the pulse beat full, and the life flowed warm, and finding no symptoms of either, I affirmed, he is dead. The whole line then marched by the body, as it lay upon the earth, the head still smoking—that every man might behold for himself the fate of a deserter.

Thus far, all had been dreadful indeed, but solemn as it became the sending of a spirit to its dread account; but now the scene changes. The whole band struck up, and with uncommon animation our national air (Yankee Doodle,) and to its lively measures we were hurried back to our parade ground. Having been dismissed the commander of the post sent an invitation to all the officers to meet at his quarters whither we repaired, and were treated to a glass of gin and water. Thus this melancholy tragedy ended in what seemed little better than a farce—a fair specimen, the former, of the dread severity—the latter, of the moral sensibilities—which prevail in the camp. Do scenes such as this which I described, enter the minds of those who have the chief agency in involving their respective countries in a war? Do they ever sit across the imagination of the statesman while he is talking loudly of insult to his country's honor—of the splendor of military glory—of the necessity of warlike action to wipe off the imputations upon the national courage? Do they ever cast their dismal shade over the glowing picture of chivalry, which, in the ardor of passion rises to his vision? Are they entertained in the conceptions of those who without examination, reject as idle dreams, all the plans for the adjustment of international difficulties without resort to war, and deride as visionary all specification for introducing the principles of a better morality into the code of international law? Do the great mass of men, over eager at the voice of their leaders, to cause the standard of war to be upraised, know in reality what War is?

For the Baptist.

PROPOSITION.—Baptism.

Dixons Springs, April 26th 1836.

To THE EDITOR:

Brother J. G. Hall proposes, as appears in the last No. of the Baptist, that a sufficient amount of money be subscribed, to have published in pamphlet form, the *Essays on the subject of Baptism*, as they appear in the eight last numbers of the Baptist. Brother Hall proposes himself, to advance five dollars, and invites others to do likewise. I will give \$5 more, and if necessary, will go farther. But, believing as I do, that there are brethren enough, willing to assist in this praiseworthy undertaking, which with their \$5 each, would make the amount necessary for the purpose; I decline proposing more for the present. And not only this, but I would be unwilling to forestall brethren, whose hearts are as warm in the measure as any; but whose circumstances in life will not justify their advancing that amount. Such may advance smaller sums, as they may think proper. Then to our brethren every where, I would recommend this work, as the ablest and most convincing, that I have ever seen on this subject, in my forty-four years reading things connected with religion.

It is hoped, brethren will send in their names and amount, as proposed by brother Hall.

WM. MARTIN

We have obtained from the Printers, an estimate of the cost of 2000 copies of the *Essays on Baptism* referred to in the above communication. The amount which will be required for printing the essays if they make one hundred and fifty pages will be \$191
Paper 30 reams, at \$5 a ream 150
Binding at 10 cents a copy 200
A Book of the above-mentioned size, ought to sell for at least 50 cents—which would entitle subscribers to the amount of \$5. to 18 or 19 copies, unless, it be admitted that the author should receive compensation for his labor. The sale of 10 copies would remunerate them for the money expended, so that those who subscribe might refund their outlay. If we perceive that the amount likely to be subscribed will be any thing near the sum proposed, we shall commence the work immediately so that it may be ready by the meeting of the Convention in October.—EDITOR.

ORIGINAL.—BY A LADY.
LORD REMEMBER ME.

O! look in mercy, mighty God
My stubborn will control,
And may I ever find thy word,
A comfort to my soul.

Take from me pride and discontent
And teach me to be still,
That I may know that all things sent,
Are by thy sovereign will.

To my condition bring my mind
And as my day may be,
O give me strength and love to bid
My heart and soul to thee.

'Tis by thy mercy and thy word
I'm fed and clothed each day,
Now I am old and feeble Lord,
O! cast me not away.

Lord keep my feet straight in the way,
My eyes upon the end,
And suffer not my mind to stray
From Christ, my greatest friend.

O! may thy spirit dwell within,
And cleanse this heart of mine;
Lord Jesus keep my soul from sin,
The glory shall be thine.

I wish to love thee more and more,
I long to see thy face,
I long to join the heavenly choir,
To sing the song, free grace.

Lord give me grace, and faith, and love,
And patience while I stay,
At last O! bear my soul above,
To everlasting day.

My soul rejoices in Jesus love,
Salvation is from God above,
All that I meet proves God to be
No other than a friend to me.

Deep in affliction I have trod,
Eternal love did guide the rod,
Redeeming grace taught me to know,
Such trials did from mercy flow.

M. S.

THE MOTHER'S LAMENT ON THE DEATH
OF HER CHILD.

There's paleness on thy marble brow,
My sweet, my darling child—
Yet happy is thy spirit now,
My dove, my undefiled.

How oft upon thy ruby lip
I've prest the warm, fond kiss,
And pray'd that thou might'st early sip
The cup of real bliss:

And pleasing was the fairy dream
That charm'd each passing hour,
As I have watch'd, mid hope a bright beam,
The opening of my flower.

But sickness came—alas! for me—
And on thy vitals prey'd,
And O, how sad it is to see
What havoc it hath made!

I've witnessed, darling, every groan
That thy soft bosom rent,
And heard with aching heart, the moan
That up to heaven went.

And oft beside thy cradle-bed,
With many a tearful eye,
I've sat, and felt the painful dread,
My lovely one would die.

And now 'tis come—the fatal blow
Hath fallen on thy head,
And I am desolate in woe,
Because my child is dead.

But hold my troubled bosom! will
Not God be good and kind!
I hear a voice from heaven—"Be still!"
My Father, I'm resigned!

For tho' there's paleness on thy brow,
My sweet, my darling child,
Yet happy is thy spirit now,
MY DOVE, MY UNDEFIL'D

January, 1836. ALPHONSO.

MINISTERS TAKE NOTICE.

An idea conveyed in the fewest and best words, may be soonest understood and longest remembered. A bullet moves the most swiftly, and strikes the most surely, when it is a perfect globe, without appendages.

As a speaker has a limited amount of attention to work upon, he should never wear it out, or even thread-bear; lest the hearer feel reluctant to lend again, what has once been used so hardly.

When we gain a new idea which we deem of utility or importance to communicate, we should seek the best words to clothe it—choice and elegant words are as cheap as coarse and vulgar ones—never disgrace a good idea by a mean dress—we need not spare good words as we do our best clothes, for fear of wearing them out.

By frequent and familiar use, good language will wait near our tongues, ready to run like servants at a moment's warning; but good servants cannot show their obedience, unless their master knows their names. If John is called when Jane is meant, time must be lost in correcting the mistake.

We should study the precise meaning of words—their first or principal meaning. If for instance, baptize had been translated by its first and principle meaning, immerse, how much time, head-ache, and heart-ache would have been prevented.

If a thing might continue long and not be lasting, and if some solemnities were not solemn, such phrases as the following might be proper: "a long and lasting blessing"—"these solemn solemnities."

Each of the following words has its own meaning: genus, genes; ignitions; igneous temperate, temperant; corporal, corporeal, corporate, &c.

When writing or reading, let the Dictionary be on your table—better in your head.

We should value our composition by weight rather than measure. One unanswerable argument establishes a point—ten probabilities prove nothing.

When reading we should fix on what is true, striking and weighty, and let the rest blow off.

We may take up a new idea that appears in our way, as Jonathan did the honey, without stooping for it—but the plan of a discourse should be precisely digested—crooked awkward sentences should be taken to the forge and hammered straight. This is a species of forgery with which few authors are chargeable.

We should "write, lay it aside to cool, and examine it again"—iron in the furnace looks like gold, but the latter shines when it is cold.

TO FORM A VIGOROUS MIND.

Let every youth early settle it in his mind, that if he would ever be any thing, he has got to make himself; or in other words, to rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention: send him back again and again to the reservoir of his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger passions are near and ready to sustain him, but only in case of absolute necessity. When a rugged path of science, and difficulties which he cannot surmount impede his progress let him be helped over them; but never let him think of being led when he has power to walk without help; nor of carrying his ore to another's furnace, when he can melt it down in his own.

CONSTANTINE.

It is said that Constantine, the father of Constantine, finding when he came to the throne, a considerable number of Christians in office, and at court, issued an edict requiring them to renounce Christianity, or quit their places. The far greater part of them readily and resolutely gave up their employment and prospects in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the Emperor had thus made full proof of their dispositions, he turned out every one who had complied, and took all the others in again, giving this as his reason for his conduct, that, "those who would not be true to Christ, would not be true to him."

REV. T. J. FISHER.

Our brother T. J. Fisher, who has spent a few weeks with us in Nashville, will, Providence permitting, visit Murfreesborough, Franklin and several other of our towns. His object is to preach the Gospel. The design of this notice, is to commend him to the affections, and confidence of our brethren.—EDITOR.

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

B. B. C. HOWELL, Editor.

Published Monthly.

NASHVILLE, TENNESSEE.....JUNE, 1836.

No. 6

VOL. 9.

EDITORIAL.

DR. WATSON, AND THE CONVENTION.

Elder John M. Watson kindly presented us, a few days since, a copy of his recent pamphlet printed at Murfreesborough, entitled—*"An apology for the brethren who are opposed to Baptist Conventions; also, an exposition of certain duties of the Church towards its ministers, as enjoined by the word of God."*

This work, unlike most of the similar productions we have seen, as to its mechanical execution, is, to use a printer's phrase, pretty "well gotten up." It contains 33 pages, and is divided into two "dissertations" and twelve sections. The former is against Baptist Conventions generally, and particularly that of Tennessee. On this part of the subject of his discussion, we differ in opinion, with brother Watson, we were about to say *toto calo*, hot not quite so much, as "the whole breadth of the heavens." With the greater part of his views expressed in the latter "dissertation," we most heartily concur.

The relations which we sustain to the Baptist Church in Tennessee, require an expression of our convictions, on this subject, and we proceed to do so the more cheerfully, because we are assured that the intelligence, and piety of brother Watson, will enable him, not only to weigh well our arguments, but also properly to appreciate our motives in writing this article.

Elder Watson occupies rather a singular position, with relation to benevolent institutions. He is a member of the *Temperance Society*; he recently contributed to *Father Bennett*, the agent of the General Convention, twenty dollars at one time to aid the cause of the *Bible Society*; he advocates *Tracts, Sabbath Schools, Foreign Missions, &c. &c.*; he urges practical duties on the Church, and strongly contends that the work of domestic missions be done, and done immediately, and effectually; but he is utterly, and with all his heart opposed to the State Convention, and denounces it roundly. This looks to us, we confess, very much like praising a man's

character and lauding his acts, and yet denouncing the man.

Usually, those who advocate one of these institutions, advocate all; and those who reject one, reject all. This is true generally of the Baptists in Tennessee. The writings of brethren Patrick, Lowe, Cox, and others, published in this paper, represent, more perfectly than the pamphlet before us, the sentiments of anti-effort Baptists. They denounce, as severely, the Bible, Temperance, and similar Societies, of which brother Watson is a member, as they do the State Convention. It will be seen, therefore, after all, that Elder Watson is, as he professes to be, an effort man, and much more nearly related to the Convention Baptists, than to the anti-Convention Baptists.

Another fact, also, we ought to mention; Dr. Watson is opposed to a division of the Church on the missionary question. This is merely indicated in the pamphlet before us; but we have conversed with him, and know his opinions on that subject. We regret, on several accounts, principally because he has so great an influence with our opposing brethren, that, on the subject of a division of the Church, he did not express his views more fully. He might, perhaps, have stayed the hands of some who are striving to pull down, and scatter the building of God.

The pamphlet before us is an exception to every other opposing pamphlet we have ever seen, in another particular. It is temperate in its spirit, and language. The writings of the opposition are generally filled with bitterness and obloquy. Some of them, such for example, as Joshua Lawrence, whose writings have lately been reprinted in Knoxville, Franklin &c., James Osborne and several others, seem to think that to abuse, "berate," and blacken us, and if possible to injure our reputation and usefulness, is to do God service. This pamphlet, on the contrary, breathes the spirit of kindness, and brotherly love, and contains no instance of that gross vituperation to which, of late, our ears have become so much accustomed. We are glad

to perceive that with such conduct Dr. Watson feels no sympathy.

But what, we are asked, are Dr. Watson's objections to the Convention? He has four principal objections. 1. He insists that the Convention is predicated upon human authority alone. 2. That "it should not have an existence in the Church." 3. That "its acts are not agreeable to the word of God." And 4. That "the Church itself has not a right to do what the Convention does."

In relation to these objections, we remark that the first and second are identical—indeed every thing depends upon the correctness of the first. If it be a fact that the Convention is predicated upon human authority alone, there is an end of it. It is a primary article in the faith of every Baptist that "the word of God is the only rule of faith, and practice." That which is human alone must be rejected. If the Convention be such, we want no further argument against it; we will abandon it instantly. We are, however, not yet convinced that it is true. Let us see how brother Watson proves that the Convention is predicated upon human authority alone.

This, our readers will perceive is an affirmative proposition, which he, of course, is bound to prove, by the word of God. His language is—"I shall now proceed to show that the Convention is predicated upon human authority alone." His first argument is in these words (p. 6).—

"It follows as a matter of course, a plain inference, which all rational minds are capable of making, if there be no authority for this institution in the word of revelation, it must rest exclusively on human device, contrivance, or invention. The historical account of the Church, which we have in the New Testament, does not present any thing of this kind to our view; nor any thing similar to it, under any other name. As we have neither precept nor example for the like, it must be admitted, even by its framers and advocates, that it has been brought into being alone on man's authority, and judgment. A precedent dangerous and unwarrantable, to