

THE BAPTIST.

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

Published }
semi-monthly. }

MATTHEW LYON, Editor and Proprietor.

{ One Dollar a Year,
{ paid in advance.

VOL. III.

NASHVILLE, TENNESSEE.-----MARCH 16, 1837.

NO. 6.

EDITORIAL.

Having resumed our wonted corner, we propose, by a summary process, to dispose of various items, some of which have been unavoidably subjected to postponement for several weeks. Before attending to correspondents of a later date, we deem it proper to state, that the communication of brother John Rushing, designated in the 3rd number of *The Baptist* of this year as his "Letter No. II," and which we thought had not been received by our predecessor, has been discovered, having been mislaid for several months. We now insert it, with one or two explanatory remarks.

1. It is not yet certain that the Concord Association will be divided; and if a division should take place we are unable to perceive why that question should affect the correspondence of either branch. As effort Baptists, we are now willing and desirous to correspond with the Separates; and will surely be no less so, when those who agree neither with the Separates nor with the minority of Concord, shall have restricted themselves from communion with us. We shall be Concord Association still, wounded, but not slain. So long as we cling to the constitution, the law and the testimony, we can lose neither our name nor our vitality, though weakened by the secession of those who go out from us because they are not of us.

2. "Calvinism" and "election" are sometimes, without due reflection, used as convertible terms. Baptists are not, like Presbyterians, Calvinists in the full sense of the word. But waving this inadvertency of expression, and granting that orthodox Baptists believe unwaveringly the doctrine of election, not as prejudiced minds may choose to present it, but as it is clearly taught in the bible, we see nothing in this tenet to "exclude from their minds the necessity of sending out missionaries to preach the gospel to every creature." On the contrary, all experience

proves, that those who have been most active in spreading the gospel, whether Baptists or others, have been the very persons who adhered most closely to the doctrine of God's eternal purpose of salvation, which he purposed in himself before the world began.

The letter is dated

CARNEGEL, Bedford co., T. Nov. 22, 1836.

LETTER II.

BRO. HOWELL: My object, when I wrote my first letter, was to accept of brother I. J. Roberts' letter No. 5, and to cultivate peace among the Baptists. They were the people of my choice in the year 1812, and still I desire their prosperity. I then expected that some of my Separate Baptist brethren would have written before this time. I also expected that more of my Regular Baptist brethren would have written, and the subject of peace and union been their topic.

Dear brother, do you suppose that those who have written are all that are friendly to a union among the Baptists? Let us hope not. When we look to the body to which you belong, and see the divisions that still exist, we despair of uniting with all. We see that your Association has divided, and one party has formed a new Association. I ask, with whom will both Associations correspond. I presume that neither of them will correspond with the Separates at present, nor do I suppose the Separates would correspond with your anti-effort brethren; for among them are Parkerites, Calvinists, and a mixed multitude too tedious to mention. They also glory in ignorance; they advocate intemperance, and but seldom expel for drunkenness. They appear to pretend to have new revelations, and some of their ministers would make us believe they sit in an Apostle's chair. Such a mass of confusion does not exist in any other society. Do they not contradict themselves when preaching? In the same discourse, they first tell the sinner that he cannot do any thing, and then tell him to repent, and say if he does not he will be

damned, and the guilt will be upon his own head.

Dear brother, I have never heard any of the effort Baptists preach, but from their practice I presume they are neither Parkerites nor Calvinists. If they were true believers in either, would it not exclude from their minds the necessity of sending out missionaries to preach the gospel to every creature. Dear brother, permit me to use plainness of speech. Your practice and our doctrine appear to be in perfect accordance.—Will you, or some of your effort brethren come out plain and let us see where you are standing in doctrine. I have no doubt but if it should be required, at a proper time the Separates will unbosom themselves to you in every particular; and if we should agree in doctrine I think there may be a union. If some difference of opinion about the State Convention should exist, that may be dispensed with, by allowing each one to enjoy his own opinion, and dispose of his own money in that way that may seem good in his sight, &c.

I am yours in gospel bonds.

JOHN RUSHING.

AGENTS.

Brother James Dabbs, of Gallatin, in a letter to the former Editor of this paper, says:

"The semi-monthly Baptist came out and requested postmasters to act as agents. Several subscribers have applied to me to have it discontinued. I told them I was no agent."

We sincerely regret that what we said on this subject should have been so greatly misinterpreted. For the sake of a correct understanding, we refer brother Dabbs, and all others who have taken the same view of our remarks with himself, to an article on the third page of the first number of this volume, under the head "Terms of *The Baptist*."—The last sentence of that article is in these words: "Subscribers who cannot convenient-

ly remit the amount of subscription are requested to hand the money to the nearest postmaster, or other agent, and it will be considered paid at the time of such deposit."

In this sentence, which is the only one we have written having any bearing on the point in question, we made no request to postmasters, or any other individuals, to act as agents. We did not think it necessary. We knew that postmasters had afforded accommodation in this way, and that ministers and private brethren and friends had also contributed their aid; and we hoped that all who had assisted hitherto would continue to us the like kindness. In this we are gratified to say we have not been disappointed, and take occasion to express our thanks to all—to postmasters and other agents—who have rendered us these kind offices.

It would doubtless be beneficial to publish a list of agents for The Baptist. We will endeavor to prepare such a list, and request those who are willing to have their names inserted to give us information of the fact, with the names of the respective offices at which they would be addressed, and the extent of country for which they will act. We should be pleased to see brother Dabbs resume his agency.

ELDER M. BRAME.

Malice is ever restless. This venerable man is still persecuted. Neither piety, nor inoffensiveness, nor silvery age can shield him from insult. Hurried before a tribunal of his peers, charged with the monstrous iniquity of uniting with the State Convention, he was condemned undefended and without mercy, and spurned from the fellowship of those who claim to be guided by the law of love. Was this not enough to satisfy his most relentless enemy? It was not: for, although officially regarded as "a heathen man and a publican," his "good name," which "is better than precious ointment," was still the glory of his declining years. A happily fruitless attempt has been made to tarnish this, of which the following is an explanation.

A letter from Elder Brame was published in the February No. of The Baptist for 1836, from which the following is an extract:

"Since the close of the Baptist Convention last in Nashville, brother T——— came through this quarter, and preached at brother ———. His coming was as the coming of Titus. Since his visit here about twelve have by experience and baptism joined this church. I trust the Lord will continue to own and bless the labors of his effort children here and elsewhere. We have

five ordained preachers and one licentiate, members of this church. I heard two of them at their ordination declare to the church and Presbytery, before a large crowd of spectators, that their hearts' desire was, that dying sinners might be saved, and that they by the Spirit and grace of God, would spread abroad the Saviour's name—and now both antieffort men. How strange, indeed! Elder ——— not long since visited this his mother church, and preached, and then handed out antieffort tracts, at the moderate price of twenty-five cents each, as I am duly informed. I was in bad health at that time. He left a number for sale in the hands of the brethren ——— and his brother ———. They are the two named above."

When the Minutes of the Elk River Association (to which Elder Brame's church [Sugar Creek] belongs) were published, Sugar Creek church was reported, by a most singular error, to have received no members by baptism during the preceding year! After the publication of Elder B's letter, he was assailed in his own church, and "rudely charged with writing falsely and slanderously of the ministry and the church; but no proof could be brought forward." Thus groundlessly persecuted at home, the discrepancy between his letter and the Minutes of the Association furnished food for detraction out of Elder B's immediate neighborhood, where the affairs of the church were not known, and it was taken for granted that he had manufactured a story which the official record contradicted. We are glad to be able to say, upon the authority of another member of the same church, that the Elder's numerical statement was correct. He wrote that "about twelve" had joined the church within a given period. The precise number was thirteen. But why did the Minutes of the Association leave this item blank!

Echo answers—Why!

THE PRIMITIVE BAPTIST.

We received a number of this paper a few days since with a request to exchange. It is edited by Mark Bennet. It is the first specimen with which we have been favored, although we had formerly gained some acquaintance with its character through sundry discussions in the Biblical Recorder, whose Editor, as usual, left his antagonist little to boast of. The leading article in the number before us is in defence of the doctrine of immersion, and that of election, and is entitled "Teeth to teeth, Tom Thumb tugging with the wolves for the sheepskin, By Joshua Lawrence." If the reader can per-

ceive the fitness of the title to the subject, his optics are more acute than ours. The Primitive Baptist is notorious for coarse abuse of missionaries, and opposition to plans of enlightened benevolence. What a striking proof of the blindness of mortals, when one of the noblest discoveries which have blessed the human race should be made a means of darkening instead of illuminating the minds of men! The art of printing, itself, may be rendered an evil, under some circumstances. If there be but one step from the sublime to the ridiculous, it may be said with perhaps equal truth, that there is but one step from the argumentative to the absurd; or, if there be more, Mark Bennett has, in the following sentences, made a long stride and incontestably reached the point.

"Then the Convention [Alabama Baptist] say to them, *Go ye into all the world, &c.* Understand,—into all the domestic world. For missionaries have two worlds, Foreign and Domestic. And the Lord's command is so pliable it will fit either without changing a word or letter. Besides these two worlds, they have a number more of sub-worlds, or district worlds. For instance, one says, send me to Burmah, into the foreign world. *I'll go.* They set him apart, saying, *go ye into all the world.*—He understands it, to Burmah. He goes, and that is, into all that world. The Convention have three worlds and a half in Alabama."

Mr. Bennett is remarkably successful in rendering his "darkness visible."

EDITORIAL CHANGE.

The Washington Republican, published in Jonesborough, in this State, and conducted for several years by Judge EMERSON, has recently been transferred to Mr. MASON R. LYON, formerly of South Carolina.

HYMENEAL.

We have been favored with a communication from a neighboring town, containing information of two marriages said to have been recently solemnized there. We must decline publishing them, for the following reasons.—1st. The letter was not post paid; this of itself should be a conclusive reason for not attending to the request. Every man ought to know that it is his duty to pay the postage on letters pertaining to his own business: this is common law. 2nd. We are not acquainted with the writer, nor with any of the parties mentioned; and, therefore, coming "in such a questionable shape" as we have just stated, (or ought we know to the contrary, the whole affair may be a hoax.

The following letter is from our excellent brother, Rev. E. COLLINS, of Lexington. He has proved himself an efficient friend to this paper, and his kind exertions are the more acceptable, coming in a time of need. Will not four others unite with brother C. in his proposed tour? Are not many brethren willing to make a little extraordinary effort to support *their own* paper? Let it be remembered that every additional subscriber obtained renders it less difficult to procure another.

LEXINGTON, Ten. Feb. 5, 1837.

Very dear brother LYON: Presuming from the spirit of your paper that you belong to the great family of "the Lion of the tribe of Judah," I hail with pleasure the privilege of a correspondence with you, and though a stranger, profess to be one, unworthy as I am, of the same relation. Permit me, therefore, to assure you that you have not only my prayers but best efforts that your excellent though arduous undertaking may be abundantly useful; as I am confident it will be if the paper is read with a proper spirit. There is one subject, however, which hitherto has been rather neglected, to which I wish to invite both your readers and correspondents. I mean the temperance reform. Without this we are as Sampson when shorn of his locks. I have the happiness, yea honor, to be one of the first members of a temperance society in Virginia, and have been a close observer of its progress ever since, and say without the fear of contradiction, that most if not all of the great revivals in that State have been close in the rear of the temperance cause. Consideration is one of the first steps in religion; hence we hear one say, "Oh that they were wise, that they would consider their ways!" But alas! how is one intoxicated with strong drink to consider! As well might we sing psalms to a dead horse, as preach to one of these; and as well might we pull at the sycamore tree without faith, as try to improve, or convince, or better the condition of our iron side Baptists so long as they cleave to the good creature. Our first efforts, and united efforts, and constant efforts, then, I think, should be to put down this fell destroyer; and no means I believe within the power of man can be more successful than the formation of temperance societies, frequent lectures and close discipline.

I have much more to say on this subject, but forbear at present. I have a list of twenty-five subscribers, and intend to get at least twenty-five more for your paper; and if our brethren in this State can be found who will agree to travel one month and preach,

and explain the objects and character of your paper, and get the dear people of Tennessee to read and reflect, and thus circulate the paper as much as they can, I will agree to become the fifth; and in this way the paper may be sustained—and it ought to be sustained. God forbid that it ever should be said, that the Baptists of Tennessee have but one little semi-monthly paper, and just let that die a natural death.

You will send your paper in future to the following persons.

[Here follows a list of 25 subscribers, nearly all belonging to Lexington.]

A correspondent at Benton, Lowndes co. Ala., under date of 13th February, says:

"I have not received a No. of your paper for several months, and have come to the conclusion that you must have stopped it."

We can only assure our friend, with all others alike unfortunate, that our paper is regularly and carefully mailed, which is all that the publisher can do. The fault, accident, mismanagement or carelessness must be charged somewhere else. But this is a common evil in these latter days. The writer proceeds:

"Upon the subject of religion it is really a melancholy time with us, and I fear it will continue so as long as I hear professors saying, as I heard one say the other day, at the muster ground, after a horse trade had been concluded, 'come, now for that treat.' This invitation to worship at the shrine of Bacchus did not, I am glad to say, come from an effort Baptist: they generally touch not, taste not, handle not the unclean thing.

"We have considerable opposition to missions in this country; but there seems to be a disposition among the opposing brethren to investigate the subject, which should be regarded as a favorable symptom."

ANOTHER COMPLAINT.

A letter dated at Manchester, Coffee co. T. Feb. 28, has the following:

"I have not received The Baptist for some weeks past. But one or two numbers have reached me this year. Miss — has waited for her paper until she is out of patience, and has earnestly requested me to inform you that if you have placed her name on your books to have it struck off."

[The erasure is duly made, much as we regret to be deprived of one of our fair readers.]

"Were it not that I am desirous that The Baptist should be sustained, I should cease to be a subscriber. It seems that we shall be compelled to quit reading news of any description, so difficult is it to get papers even from Nashville."

A lady writes from La Grange, Feb. 7, as follows:

DEAR BROTHER HOWELL:

"I have been a subscriber to your paper for the last two years, and must say that I have derived much pleasure and religious information from it. I enclose one dollar for you and one for brother Lyon, which you will please hand to him, with my best wishes for the prosperity of The Baptist."

[The subscription was already paid up to the present year. The good sister's account is now credited to 1st January 1839.]

Brother A. Payne writes from Russellville, Ala., March 7:

"I am glad to say I think times are changing for the better. Brother Maclay, Agent for the American and Foreign Bible Society, passed through this place yesterday. I know not how much he obtained here; but at the Valley church, on Sunday, thirty dollars were contributed, which was far better than I expected, though that was but little."

McMINNVILLE.

By a letter received last evening, we learn that there are increasing indications of a revival in this town. A sister (for we have no male members there) writes:

"Our union prayer meeting last Sunday evening was so crowded that scarcely any person in the room had space enough to kneel. The brethren seem much engaged, and we have very good singing. Ten or fifteen sat in an adjoining room. About thirty gentlemen attended the meeting. Oh how much we want a church or lecture room here! I have been trying to find a place for another bench in our room for prayer. I believe one hundred persons would attend the prayer-meetings if we had a room large enough. Here, certainly, there is great need of preaching. Our Methodist brethren have sent us two circuit riders this year; they come every two weeks. The presiding Elder was here a few days since, and urged the members to go on and build a meeting house, if they had to make it of logs. * * We have a select bible class which assembles on Sunday afternoon at 3 o'clock."

In addition to the ministers previously mentioned, we have the pleasure of saying that Col. Martin, of Smith county, purposes to attend the approaching protracted meeting at McMinnville, accompanied by the Rev. Messrs. Smith, Haynie, and four other preachers, whose names we have not at hand. May the effectual, fervent prayers of the righteous avail much in favor of this effort.

For The Baptist.

TO DR. JOHN M. WATSON,

LETTER IV.

NASHVILLE, 12th March, 1837.

BRO. WATSON: Dear Sir—I have been crowded out of the last two papers. On this account, and not because I had any inclination to drop the discussion, you have not heard from me for a month. I now resume the subject.

When I closed my last letter I was presenting to you my third argument to prove that the apostolic commission was given to the church. The scriptures declare, as plainly as if the statement had been made in so many words, that the duty of preaching the gospel to every creature is a work which belongs to the church individually and collectively. "Go ye," said Christ to the Apostles, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." By this means they are brought in and form the church of Christ. What further is now to be done? "Teaching them to observe all things, whatsoever I have commanded you." Observe, the Church is to do *all things* which Christ commanded his Apostles to do. And what is the principal thing he commanded them? It was to "go into all the world, and preach the gospel to every creature." If the church is to observe *all things*, she is surely to observe *this* which I have just said is the principal thing. It is therefore proved, beyond all question, that the work of preaching the gospel devolves upon the whole church collectively and individually.

My fourth argument is this:—The Baptist Church has always acted, and does now act, in every State of the United States, and in every country of the world, upon the presumption that the preaching of the gospel is a work which she is bound to do. The proof of this statement is easy.

If Christ be the advocate of his church in heaven, it is equally true that his Church is his advocate on earth. The kingdom of grace is a kingdom of means. The world is to be converted by the blessing of God upon human instrumentality. That instrumentality is in the church, to whom Christ has said, "occupy till I come." This doctrine is carried out by all our churches in their ecclesiastical government. No man is permitted to preach without license from his church, and such license as all the sister churches will admit as sufficient. No presbytery of Baptist ministers will think of stretching forth their hands in the Episcopal office, to admit any man to the rank and privileges of the minis-

try without such sanction. Indeed, they dare not do it. But, my dear brother, what does all this prove? By adopting this polity, our church unquestionably assumes it as a fixed principle, that both the duty and responsibility of preaching the gospel to the world, rest upon the church of Christ.

This view of the case is, I know, liable to one or two objections, which I take occasion now to notice.

It is objected, inasmuch as the church cannot go to preach the gospel to every creature, that there is an evident unfitness in imposing such a command on her.

In reply, I would beg you, my brother, to remember, that although Christ has made the work hers, he has not left the church without the proper arrangement by which it is to be done. He has given to the church a certain class of servants, called by himself, and qualified to preach, which, also, he has placed under the direction of the church for this especial purpose. Their very name—*ministers*—which signifies *servants*, is expressive of this relation. The church obeys the commission of Christ by calling forth, ordaining, sending out, and sustaining in the field of labor, these servants, so called of God, and by him qualified and sent forth "to be a light of the Gentiles, and for salvation to the ends of the earth." So far, therefore, from this being an arrangement unsuited to the end had in view, it is in fact the most efficient that can be conceived, and, indeed, the only one at all likely to succeed in accomplishing the benevolent designs of the gospel of our salvation.

If it be again objected, that because the ministry does the work of preaching, therefore, the church is not responsible; I will ask whether to make a particular work mine, and to render me responsible for its accomplishment, it is essential that I do it with my own hands? I may be physically or mentally incapable of it; and because it is done under my direction, by my servant who is qualified for the task, is it therefore not my work? A planter cultivates his crop, and reaps the rewards of his care and industry, but he does not, perhaps, with his own hands, touch a plough, or hoe, or any other implement of husbandry, during the season; he does his work by his servants; is it, therefore, not his farm, and crop; and was he not responsible for every thing in relation to it. Such are the relations, under Christ, of the church, the ministry, and the field of labor, and such her obligations and responsibilities in relation to preaching the gospel to every creature.

Paul confirms the correctness of these views of the subject under consideration, when he says to the Corinthian church, speaking of the apostolic ministers (2 Cor. iv 5,) "We preach, not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Ministers the servants of the church—to do what? The passage itself tells us what—to preach, as the servants of the church, "Christ Jesus the Lord," and, of course, to preach him as commanded, in all the world, to every creature. This, therefore, is the work of the church, and, as the church cannot go as a body, the ministers are her servants, under her direction and superintendence to do the work, and while so employed, look, (as do all other servants to their employers,) unto her, as the representative of Christ on earth, for countenance and support of a temporal character, and to Christ himself, the great Master, for spiritual sustenance and success. The ministry are responsible both to Christ and his church for the faithful performance of the trust committed to their hands. So far as the church is concerned it is on this ground alone, that she has authority to silence a heterodox or disorderly minister, and deprive him of the sacred office. Were he not her servant, engaged in doing her work, and for the faithful execution of which she is responsible to Christ, the church would have no right either to license a minister, try him for his heterodoxy, or depose him from his office.

For these reasons, ministers of the gospel are prohibited from secular pursuits. Do you, my brother, want any further proof of this statement? What was the duty of ministers in apostolic times, you will, I presume, admit is their duty now; and what is the duty of one is the duty of all. Paul gave to Timothy (1 Tim. iv, 15,) this charge: "Meditate upon these things; give thyself wholly to them." A soldier, that he may fight the battles of his country successfully, does not divide his thoughts with other cares and employments, that he may please him who hath chosen him to be a soldier. How much more should a minister avoid distracting his thoughts with the world's anxieties, that he may labor with an eye single to the great work of salvation, give him self wholly to it, that he may truly please God, and fulfil the great end to which he is called.

You may, I know, object, that Paul labored with his own hands, at a secular calling, to supply his own temporal wants.

In reply, I remark, that he did this only during a short period and under peculiar circumstances. It was forced upon him in de-

fault of a timely arrival, from the churches, of the necessary means of support, and which deficiency was soon removed. Did any of the other apostles pursue any worldly calling after they abandoned their nets on the shores of the sea of Galilee? In the history of the church in Tennessee, what if it should be recorded that a certain eminent minister, Dr. John M. Watson, if you please, did absolutely, during the year 1837, for a period of three months, labor with his own hands for his support. Would not this be a strange record? Do not all our ministers, or nearly all, so labor? This record of Paul only illustrates the old maxim: "The exception proves the rule."

The Jewish priests had no inheritance in the land of Canaan. This was doubtless a wise provision of Almighty God, to divert them from temporal pursuits, and secure their attention wholly to their sacred office. Ministers, under the gospel, are not prohibited the possession of property, but are admonished, by apostolic example, to be content with food and raiment. And because they are the servants of the church, for the accomplishment of great and glorious purposes, they are prohibited from pursuits other than those necessarily or incidentally connected with the ministry. The whole church is as much bound to support the whole ministry, as the planter is to feed and clothe, and in other respects render comfortable, the servants who cultivate his farm.

I regret exceedingly, on account of the salutary effects thereby lost, that these truths are so faintly impressed on the minds both of our ministers and churches. Were they felt and acted upon, none would go out to the work, but those who were scripturally qualified; such, having their undivided mind fixed on the work of preaching the gospel, would be workmen that need not be ashamed, rightly dividing the word of truth; and the church, instructed in the doctrines and duties of religion, would arise from the dust; "the wilderness and the solitary places would be glad for them, and the desert would rejoice and blossom as the rose."

These, my dear brother, are not new doctrines. They have been, as I have before proved to you, the doctrines of the church time immemorable. It has ever been held that the church is a missionary compact to preach the gospel to the whole world. In an obscure settlement, in the deep forests of the sunny south, where I was born and reared, I have, in my early youth, heard old ministers, having taken a text from the Song of Solomon, about the Bridegroom and the

Bride, preach this doctrine. They told us that Christ was the Bridegroom, or husband, and that the church was the Bride, or wife of Christ. That when the husband went from home, the care of his affairs devolved, in his absence, upon the wife, and that her solicitude and attention to his interests would be proportioned to her affection for him.— Now Christ, the husband, has gone, as to his personal presence, to heaven, but he has promised that he will return again; until which time he has left his church here, his bride, whose business it is to superintend his affairs, and carry out his great designs. I believed this doctrine then, and I believe it now. Let us, however, inquire, what are his designs? "Jesus Christ came into the world to save sinners!" The business of the church therefore, is to use the means he has appointed to save sinners.

You will hear from me again, perhaps, in the next paper, on this subject. For the present, adieu. I remain, as ever, sincerely and affectionately, in Christ Jesus your brother,

ROB'T BOYTE C. HOWELL.

For The Baptist.

The social principle in our nature is an indication of divine benevolence, rendering efforts for promoting the welfare and comfort of others, the means of our own happiness. The helplessness of infancy requires continual care, and each succeeding period diversified by condition, capacity and employment, needs reciprocal sympathy and service. Kindred, neighborhood and country impose corresponding interests and duties. The affluent must impart of their abundance to the needy, the learned of their knowledge to the ignorant: he that is taught in the word of righteousness, must minister in all good things to him that teacheth; the slave must labor for his master, and the master must provide for the health, security and comfort of his slave: the people must submit to constituted authority, and those invested with official dignity, employ their talents and influence for the benefit of the people. The principle of strength is union. By its efforts which if solitary would have little efficiency, are concentrated and aggrandized: while the attractive and animating influence of the social principle renders individuals more vigorous and cheerful in exertion than they would be if disunited. This is particularly the case where freedom of choice is exercised, and combinations are formed for pursuing useful and benevolent objects. By the constitution and policy of our country, the support of re-

ligion, and in a degree that of the science and arts, is voluntary; each one being at liberty to unite in the support of that system of belief and action which is consonant to his judgment: and without such union those interests must suffer. As religion is confessedly the most important concern of rational and immortal creatures, combinations on equitable principles for its promotion and maintenance are in the highest degree rational, laudable and necessary. They who value divine revelation for its agency in illuminating the mind, controlling the passions, regulating the conduct and exalting the enjoyments of man in his present state, and in guiding him to eternal happiness, will willingly impart "the lamp of life" to those not favored with it.— They who enjoy the consolations of religion and who duly prize the blessing of an enlightened and faithful ministry, will cheerfully contribute their aid towards perpetuating so indispensable an institution, and furnishing support to those who need it, while endeavoring to obtain the requisite qualifications for the sacred office.

With these positions in view, let us examine the claims which foreign missions and ministerial education have upon us. The moral degradation of the heathen is obvious and deplorable. In many countries their habits are barbarous and their condition wretched: war and rapine are their pursuits, cruelty marks their treatment of enemies, and want of affection their domestic conduct. Even where the arts and sciences in some of their branches are cultivated and extensively pursued, the dissoluteness of the people is excessive and their dishonesty proverbial. Vice is incorporated with their religious system. And when the light that is in them is darkness, how great that darkness! The religion of the bible, reaching the inmost principles of action, and furnishing the most powerful motives, has been found the best and readiest instrument of civilization and moral reformation; producing temperance, justice, industry, competence and relative endearment. Its doctrines taught in purity, and cordially received, have cheered the Greenlander in his dreary dwelling, have elevated the Hottentot to decency and comfort, constrained the ferocious Indian to love peace, liberated the caste-bound Hindoo and made him honest, mollified the haughty Hurman, illuminated and blessed the simple Karen. "The moral splendor of the missionary enterprise" has begun to irradiate the christian world: and men of the most intelligent minds and benevolent hearts, are exerting the vigor of their talents, aided by the pray-

ers of the pious and the contributions of the liberal, in devising, maintaining and extending plans for the regeneration of our race, for the introduction of that universal empire whose law is love. It is the declaration of an apostle, that "he who converteth a sinner from the error of his ways, shall save a soul from death and hide a multitude of sins." How imperious the call, how magnificent the object, when a world is to be converted and reclaimed; when idolatry, superstition, vice and infidelity are to be encountered and subdued, and by their overthrow truth, righteousness and peace established! The vastness of the object is calculated to overwhelm or distract the mind, and nothing is attempted because an attempt seems unavailing. In this view it is wise and useful to select an individual sphere of service and to have our exertions directed in a regular course for its advancement. As in a system of enlightened and regulated industry, the division of labor multiplies and perfects the productions of art; so the assignment of separate portions of the missionary field to distinct communities of christians, and the formation of societies for the assistance of particular missions, tend to facilitate the great undertaking. We become particularly interested in an enterprise by acquaintance with the agent, the scene of action, the difficulties to be overcome, the encouragement to action and the success which attends it; by sympathizing with the agent in his hopes and fears, his joys and sorrows; and by contributing to the accomplishment of the object. Making it the subject of conversation, and enlisting others in the same cause and service, tend to increase this interest. Here the social principle has full room for exercise. Some of the readers of this paper are engaged in contributing to the Burman mission, commenced more than 20 years ago and occupying several stations on the confines of Burmah, and one at its capital. This empire, bounded on the West by the Bay of Bengal, constitutes about one third of the great peninsula of Further India; containing by computation 17 millions of inhabitants, a great portion of whom learn to read.

At the head of the mission is Adoniram Judson, a name identified with all that is lofty in purpose, magnanimous in resolution, persevering in labor, and endearing in affection. With a vigorous intellect, ardent temperament, aspiring emulation and untiring diligence, he attained in youth high distinction for mental ability, for scientific and literary acquisition. He graduated in 1807 with the first honors of Brown University, when little

more than 19 years old. He soon after obtained the approbation of learned professors to a grammar which he had composed, of his native language. The son of a pious and intelligent minister, he was no doubt early instructed in the principles of christianity. But like too many others, in beginning to think for himself, he embraced without due consideration, a creed more favorable to pride of intellect and liberty of conduct. Commencing shortly after, a tour through the United States, he was led by circumstances which occurred, to doubt the truth of the deistical sentiments he had adopted; and under a full persuasion of the importance of the subject, he returned to his father's house for the purpose of giving it a candid and critical examination. The result was a conviction that the bible was true, and that he was a sinner, without any hope but that of unmerited mercy. This he sought on the plan of free grace, and became a sincere and humble disciple of Christ. The ardor of his mind was now directed towards the salvation of his fellow men, and the conversion of the heathen became the absorbing object of his wishes. He pursued the study of theology at Andover, visited England on missionary business, and was one of the leaders of that band of youthful worthies, who composed the van of the American missionary army. After embarking for Calcutta and arriving there with others having the like object in view, and being by the Government forbidden to remain in the country, he and his incomparable wife sailed for the Isle of France, subjected to many inconveniences, and by a change of sentiment relative to baptism, deprived of the patronage under which they went out. In 1813 they obtained a settlement at Rangoon, the chief port of the Burman empire, and the succeeding year were taken under the patronage of the Am. Baptist Convention, then first constituted. The Burman language is acknowledged to be one of singular intricacy. This Mr. Judson began to learn without the aid of a grammar and dictionary, and upon overcoming the difficulties of the study, he provided from his own application and experience, *those helps* for the assistance of successors in the same read of duty. Having thoroughly acquired the language, and made himself master of the learning and mythology of the country to a degree not common with their own priests, and having begun to make converts to the new religion, he repaired to Ava, the capital of the empire, and stood forth in the presence of royalty as its advocate and apologist. On the breaking out of war between that nation

and the British, he and his colleague Dr. Price suspected to be in the interest of the latter from speaking the same language and receiving their remittances from America through British agency, were suddenly seized, confined in a suffocating dungeon, and with other prisoners treated with unsparring rigor. For more than 18 months they underwent a succession of exquisite and complicated sufferings, while the Christian heroine did all that eloquence, fortitude, patience and prudence could effect, to obtain their enlargement or a mitigation of their hardships, and to induce the government to pursue a consistent course of measures for the interest of the country. After the conclusion of the war, which on being released from prison for the purpose, he had performed an important part in bringing to a close, by negotiating a peace with the British in behalf of the Burmese, he settled in the newly acquired territory of the former, and renewed his missionary labors. For professional services performed for the government he received a liberal compensation, which together with his paternal property (amounting conjointly to \$10,000,) he devoted to the missionary cause. Time will not allow of entering more largely into his history or that of his worthy coadjutors, several of whom have been distinguished for ability, labor and success.

This is a mission calling for aid, and peculiarly entitled to it. The openings of Providence which led to its formation were very clear, and the success which has attended it is uncommon. The command of the Saviour to his commissioned disciples is, "Go ye into all the world, and preach the gospel to every creature." "But how shall they go unless they are sent?" It is the duty then of some to be concerned in sending. And how shall we know that it is our duty, or whose duty it is? By considering the interrogation of the pharisee to the Saviour, "And who is my neighbor?" and his answer which is virtually contained in the parable of the man who fell among thieves—They who have the ability and are acquainted with the subject. But it may be asked, why busy ourselves with the condition of a people more than 10,000 miles distant from us, when there is so much want at home; so many ignorant and immoral, and so few comparatively to guide them in the way of peace? A two-fold answer may be given: 1. The command of the Saviour, the urgency of the case, the small proportion of the world yet evangelized, the neglect of former generations to carry on the missionary labor, the consequently increased claims on those who profess christianity, and have

the means of contributing to the object now.

2. The noble nature of the enterprise—the exercise of a godlike charity, to impart to our fellow men the greatest blessing in our power, and which is calculated in its nature and by divine promise is assured, to entail lasting blessings on their posterity.—Again, the contributions called for, are not demanded in a way to impoverish the giver; but he is required to give of the ability which God affords him: and wisdom directs that system should be pursued, principle called into exercise, useless expenses curtailed, industry and economy practised, and a spirit of rational liberality indulged. It is when money is thoughtlessly and needlessly expended, when vanity and luxury are fostered, and when unprofitable distinction is sought, that loss and embarrassment are incurred. To give for a definite object of utility, to calculate and make provision for it, is not likely to impoverish. On the contrary, the plan of provision, of regularity, industry and economy tends to improve the condition of him who pursues it. And one who sincerely and consistently engages and perseveres in the cause of benevolence, has again the sanction of the sacred word, and the encouragement of a divine promise.

[The subject will be concluded in another number.]

DISCO.

For The Baptists

WEST TENNESSEE LITERARY INSTITUTION.

At a meeting of the Board of Trustees for this Institution, held at College Hill, Feb. 3rd, 1837, decisive steps were taken to carry this most desirable object into operation.—During this year suitable houses will be erected for the reception of sixty or seventy students, with such other buildings as may be necessary. It is hoped the Preparatory Department will be opened about the 1st of June next, and the College early in the succeeding summer—due notice of which will be given. This institution is designed to compete with the best in the country in its literary course, which will be both extensive and thorough: and, since much will depend on the ability of its Professors no diligence will be spared in procuring the best talents. The inducements urging us to this undertaking are imperious: a country nearly four hundred miles square, with a soil, climate and facilities for trade if not superior, at least equal, to any in America, demands of us one Literary Institution of high character. For in vain may a kind Providence place within our borders the great natural advantages, if we have

neither the light of science to develop, taste to admire, nor moral worth to appreciate them. Hundreds of people from the East and South are yearly pouring in their contributions to our numbers, whose sons and daughters, together with our own, must take a retrograde move in manners and morals, if not in due time relieved by the fostering help of education. Near the centre of this delightful country seven miles S. W. of Jackson, Madison County, and five from Denmark is this Institution located in a high, dry, rolling country, finely watered with pure free stone spring water, and such is its healthfulness, that a family of about twenty in number resided here nine or ten years so nearly exempt from all disease as never within that period to call in the aid of a physician. No location in all this western world is more admirably suited in all respects for a Seminary of learning and which promises more for its final success than the site above described. It is true, it may not suddenly spring up with splendid edifices as many richly endowed public institutions have:—but yet it must succeed:—The patronage it has already received from a few of its friends, the liberal spirit infused into it, and the well digested plan of future operations bespeak its final success. The Rev'd Geo. Stovall is appointed assistant agent to solicit contributions in this region of country during the absence of the Rev'd P. S. Gayle—Agent—who sets out in a few days for the East and South to lay before a generous and high minded people this noble scheme of their adventurous sons; thus affording to the friends of literature in general and our friends in particular an opportunity of aiding in the best of causes.

NATHANIEL G. SMITH,

Pres't pro tem.

Geo. Stovall, Sec'y.

COLUMBIAN COLLEGE, D. C.—It appears from a statement in some of the papers, that on Dec. 6th, there was, in consequence of the death, removal or insolvency of subscribers on Mr. Clopton's plan for paying the debts of this Institution, a deficiency of good subscriptions to the amount of \$15,000.—Am. Bap.

We are happy to learn that the Lord is blessing the labors of brother Pendleton to the church in Bowling Green. By a brother just from that place we learn that a pleasant state of things exists there. Several have been received by experience, and the ordinance of baptism was to have been administered to them on Sunday last.—Bap. Ban.

TO POSTMASTERS.

As our supply of the first number of The Baptist is exhausted, and we are receiving continual calls for the back numbers, for new subscribers, we would be very thankful to postmasters if they should take the trouble to return such copies as are received at their respective offices and not taken out.

The Rev. RICHARD ANDERSON, of Shelbyville, is hereby authorized and requested to act as agent for The Baptist in Bedford county.

LUTHER'S DESCENDANTS.—We notice in some of our exchange papers, the interesting statement, that three children, descendants of the great reformer, and bearing his name, are now charity students in the Martin's Institute, the benevolent head of which, Reinthaler, threw open its doors for their reception, July 17th, the very day on which their illustrious progenitor, 330 years ago, had entered the same edifice through the same door as a monk.—Am. Bap.

FALLING LEAVES.

FROM "FRIENDSHIP'S OFFERING, 1830.

The leaves are falling from the poplar trees,
And through their skeleton branches I behold

Glimpses of clear blue day light. Thus, methinks

As one by one the joys of life decay,
Withered or prematurely snapped, the eye
Of age contemplates, with a clearer ken,
The opening vault of Immortality
O'er arching Earth and Time.

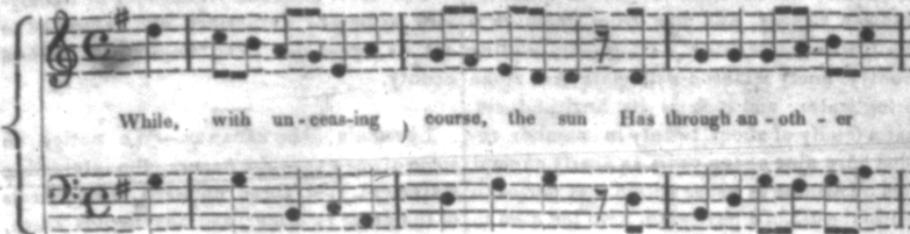
SEMI-MONTHLY LIST.

The following individuals have paid up to 1st Jan. 1838. Dr. S. Morton, Isham R. Honse, James Menecse, James Thomas, E. Trabue, E. Howerton, Wm. Garner, John Scoggins, John D. Porter, Saml. P. Clark, M. Underwood, John Hopper, Danl. J. Guthrie, Robert C. Young, Harmon Thompson, Edward Anderson, Wm. P. Stovall, Jacob Hartshorn, Wm. Moore, James Bobbett, Elder Saml. Herren, Mrs. Mary Buckner, Wm. Elliott (or Ellett, Courtland, Ala.) J. O. Doyle, Ebber Carlock, Preston Henderson, Rev. Williamson Williams, R. P. Comer, Rev. James Bond, David H. Burton.—And the following to the dates affixed; Randall Jackson, Joseph Fleming, Wm. V. Lewis, to March 1, 1837, Francis Gholson to Feb. 1, 1837, Wm. B. Harralson 1st July, 1837, Wm. J. Larkins to 1st July, 1838, J. P. Bellamy to March 15, 1838, Berry G. Holder, Wm. Nuckolls, Wm. Ferguson to March 1, 1838.

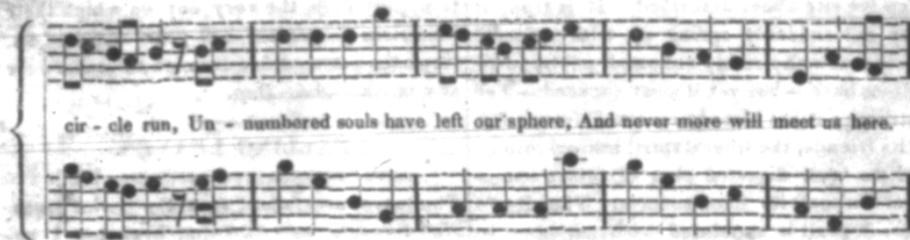
THE NEW YEAR,

ADAPTED TO THE TUNE OF "HARVEST HOME."

VIDE CHRISTIAN LYRE, p. 134.

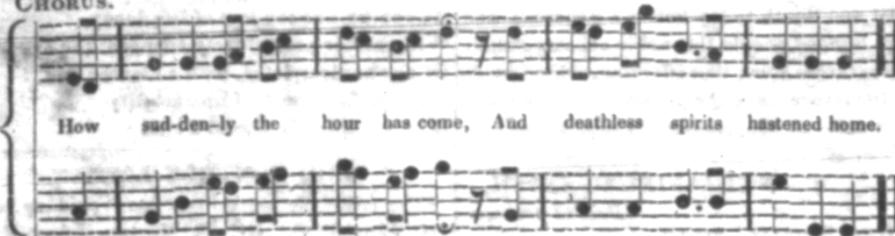


While, with un-ceas-ing course, the sun Has through an-oth-er



cir-cle run, Un-numbered souls have left our sphere, And never more will meet us here.

CHORUS.



How sud-den-ly the hour has come, And deathless spirits hastened home.

2
Fixed in a world of wo or bliss,
They've done with all the scenes of this;
Here, we a little longer dwell,
But how much longer, none can tell;
For suddenly the hour must come
To call our deathless spirits home.

3
As winged bars or lightnings fly,
So sweeps our life's quick current by;
Upwards, dear Lord! our spirits raise,
For empty dreams fill up our days,
And suddenly, &c.

4
Receive our thanks, fresh pardons give;
Instruct us all for heaven to live;
To young and old thy word approve,
And fill us with a Saviour's love;
For suddenly, &c.

5
And when life's feeble tale is told
Receive us to thy peaceful fold;
Within thy circling arms of love
With Jesus may we dwell above,
Then, speed the hour! let angels come,
And bear our ransomed spirits home.

NOTE.—The words accompanying this tune are little more than a modification of the hymn called "The New Year," found on the 5th page of the Lyre. The change was made simply because this tune was preferred to "Benvenuto," composed for 8 lines 7s.

From the Savannah Georgian, Feb. 21.
LATEST FROM FLORIDA.

Another battle—Captain Mellon killed!

The steam packet Cincinnati, Cap. CERRY, arrived last evening from Garey's Ferry. To Capt. GALE we are indebted for the Jacksonville Courier of Thursday last, from which we extract the following intelligence. The life of another gallant officer has been yielded as a sacrifice to retrieve the honor of his country's arms, and the Seminole still stalks over the desolation of Florida, without the punishment he deserves. We cannot believe that the war is at an end. We fear that the truce with JESUS is but the prelude to renewed hostilities. But we shall see.

From the Jacksonville Courier, 16th instant.

BLACK CREEK, Feb. 14th, 1837.

Sir—The steamboat John Stoney arrived at this place this morning, in which Lieut. Col. Fanning and Capt. Piercy, of the U. S. Navy, came passengers. They report that a battle took place on the morning of the 8th at Encampment Monroe, at the head of Lake Monroe. This post was attacked at 5 o'clock in the morning, and a brisk firing kept up by both parties until 8 o'clock, when the Indians retired. Col. Fanning was in command of about 250 regulars and Capt. Piercy in command of 29 friendly Indians. Capt. Mellon, U. S. Army was killed. Lieut. J. T. McLaughlin and 14 privates were wounded. The hostiles were estimated at 3 or 400 strong. When the Indians retired, the friendly Indians yelled at and taunted them all they could to make them renew the attack—but not a syllable or gun was heard from them. This account, as far as it goes, you may depend upon. I had it from Capt. Piercy.

In haste, yours, &c.

The following items we extract from the Banner and Whig.

THE SUPREME COURT OF ERRORS AND APPEALS commenced their adjourned Term on Monday—Prosest, Judges GREEN, REESE and TURLEY.

ROBERT M. ANDERSON Esq. is announced in the Knoxville Register as a Candidate for Congress.

POST OFFICES RECENTLY ESTABLISHED IN TENNESSEE.

Bradyville, Cannon County, DAVID PATTON Esq., Post Master.

Scarborough's Mills, Anderson County, JONATHAN SCARBOROUGH Esq., Post Master.

Fontwell Springs, Blount County, DAVID D. FONTE Esq., Post Master.

Pond Creek, Monroe County, JAMES WITTEN Esq., Post Master.

Dawson's Stand, Bledsoe County, GEORGE DAWSON Esq., Post Master.

Grassy Cove, Blount County, WEATHERSTON GREEN Esq. Post Master.

Salém X Roads, Rutherford County, BENJAMIN JOHNSON Esq. Post Master.

Yorkville, Gibson County, JOHN C. KUYKENDALL Esq., Post Master.

Ripley Court House, Lauderdale County, RICHARD H. MCGAUGHEY Esq., Post Master.

JOHN RHODES Esq. has been appointed Post Master at Elk River, Franklin County, Ten.

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