

THE BAPTIST.

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

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NO. 19.

MR. SILAS T. TONCRAY.

We are indebted to this individual for a copy of a circular over his signature, bearing date "Memphis, Sept. 16th, 1837," which appears to have been written, printed and published for our special edification. Very much on the plan of a renowned financial letter writer of the present day, Mr. T. chooses to send his communication *by way of the printer*, whether with a desire to accommodate the form of the document to a rate of postage suitable to its intrinsic worth, or because of some delirious yearning after *immortality*, we leave others to determine. But as we believe the latter motive predominated, and judge from the merits of the document in question, that "the smallest favors should be thankfully received" on his journey *towards* the temple of fame, we will inform our readers *en passant*, that Mr. Toncray is reputed to be a Baptist minister in connection with the "Mississippi River Baptist Association."—We understood, moreover, last winter, that he was pastor of a Baptist church at Memphis; and that he had induced its members to sign a constitution which prohibited all countenance to the ordinary benevolent institutions, which are, with comparatively few exceptions, (chiefly in the West,) ardently supported by the whole body of the Baptist denomination throughout the world. [Of course if our information on this point turns out to be incorrect, Mr. T. will have sufficient material for a repetition of his favorite charge of "falsehood."]

The circular, which we propose now to notice, purports to be a tissue of strictures upon our comments on the Minutes of the above named Association. In the course of these strictures, Mr. T. is very liberal in charging us with "falsehood," "vile slan-

der," and other amiable practices, which we will not defile our columns by retorting, but which, to quote his own language, we "have read with mortification," "not in consequence of" a consciousness of their applicability to ourselves, "but at the circumstance of *your* stooping so low as to make yourself an instrument of self-legradation, and a professed Baptist minister the agent of publishing to the world" such a *rabid* effusion. "To attend to the order of your your remarks:"

In our article of the 15th July, we said, "William (*a black man*) figured as largely as any, and had an equal vote in pronouncing upon the orthodoxy of Beaver Creek church." In this sentence Mr. T., who seems to imagine himself possessed of the metaphysics of Hudibras, enabling him to

"sever and divide

A hair 'twixt south and south west side,"

discovers two falsehoods, which he proves, to his own satisfaction, by declaring that "William had nothing to do with the Association, nor was he in it, nor had he any vote in pronouncing upon the orthodoxy of the church. This was done," he continues, "by a special committee appointed by a previous Association; and this trial was conducted by the committee at the church in question, and the result of the trial reported to the Association—which report was, after due consideration, accepted, and William's name, as the last one *found orthodox* by the committee, enrolled with the list of other members; and further, he had nothing to do with it, as the facts in the case, and the face of the Minutes will clearly show." Well, who said that William "was in the Association"? Not we, "as the face of" our remarks "will clearly show." We said he "figured as largely as

any." Figured where? Why, in the *Minutes* to be sure; and there stands his name, in as large type, and as clearly printed, as that of Mr. Toncray himself. Thus is falsehood *number one* disposed of.

But it seems we were quite as unfortunate in stating that William "had an equal voice in pronouncing upon the orthodoxy of Beaver Creek church." What says a part of the 5th article of the Minutes?

"The parties submitted the Church books and papers, together with a list of witnesses: read the papers on both sides, and commenced the testimony with brother J. Patty and Owen Ken on the excluded side, and on the other side brother M. Brown, together with the admissions of brother Beaver, and after duly considering the testimony on both sides, are of opinion that the Beaver and Brachean party *erred*, and that the church is in the Wigginton party, consisting of the following members, &c.

William was "the last one *found orthodox*." How found orthodox? Was he found *done up* in the shape of *orthodoxy personified*, or had he to declare the principles of his faith, in order that his orthodoxy might be apparent to the committee? If the latter, what was his declaration, in substance, but his vote in favor of a certain set of principles? But, pray, how were these *parties* defined in the church, if it was not by *vote*? William's name was inserted in the list received and pronounced "*the Church*" by the Association. Why place it upon an equality with the others in the Minutes, if it was not allowed equal importance in the church? And what meaning would there be in the Association's recognizing those 18 persons as the church, except upon the assumption that they had declared their adherence to certain *principles* which she should approve?

This negro, according to the Minutes, was one of the IS, and for all that appears to the contrary, had an equal voice in fixing those principles. If he had not—if he was a mere automaton, exhibited in dumb show—then it was by the obscurity of the Minutes that we were led into error. Thus is unravelled falsehood *number two*.

The third charge relates to one of our remarks upon the advice given to the churches. They were advised to use "as much promptness as the gospel requires, towards any lay member or preacher who may interfere by imposing their doctrines and practices among our congregations, with a view to produce division." We knew that similar advice was given by other Associations to the Churches of their respective bodies, in various parts of the State and that the general interpretation of it tended precisely to this result, viz: a discouragement of inquiry and information among the people, and even "bullying and threatening of the most disgraceful character affecting the ecclesiastical, political, domestic & commercial interests of the members of the churches. This fact could be substantiated in numerous instances. We have frequently received letters corroborating its truth. We saw it exemplified in our State Convention, at its last session, where several brethren in attendance, although they approved its principles, would not dare to enrol their names as members, or even allow them selves to be mentioned as having been invited to seats, for fear they should suffer in some or all of these various interests at home. We have had also to record an instance of *ex post facto* law, perpetrated by a church in a neighboring county; and we have been informed, upon unquestionable authority, of a still more absurd and scandalous transaction, in which two members, man and wife, dismissed from a church in one county and removing to another, and holding their letters until they could find an effort church, as soon as they were heard of in the neighborhood of one of a different character, were cited to appear before the body, and an act of exclusion was absolutely passed against them—they were ordered out of the doors they never had entered.—Led irresistibly to the conclusion, from the whole tenor of the Minutes and Circular Letter of the Mississippi River Associa-

tion, that that body entertained the same general sentiments with others with which we were more particularly acquainted, we penned the remarks which excited the dudgeon of Mr. Toncray. He contends that they do not apply to that body. Very well; we did not say *positively* that they did.—Our remarks were general, and expressive of our opinion, as we believed, upon sufficient ground. It appears that we were mistaken; and we congratulate our brethren of the M. R. Association, on this (shall we say semi-official) declaration, that their views of religious duty differ materially from those of the main body of anti-effort Baptists in Tennessee. We sincerely wish we could be permitted also to record our thanks for the gentlemanly style in which the information was conveyed. But a mistaken conclusion, of which even our redoubtable reviewer stands convicted more than once, he charitably pronounces mendacity. And thus ends the examination of falsehood *number three*.

But the fourth, and, perhaps, in the eyes of Mr. Toncray, the most serious charge of all, is that we said the circular letter was written by him. His language is: "The circular letter, you assert, was written by me. Now, sir, this is untrue, and none of the Minutes will prove it for you. If you have any respect for your own character, you will prove that I wrote it, as you have built a considerable superstructure upon the assertion. The public will expect you to prove what you say." What an awful affair! Our character is at stake—it is ruined, if we prove not that Mr. T. wrote the circular letter. Why, the man talks as if this letter was some unheard of thing, and the preservation of his own character depended upon his maintaining that he was not its author. Surely he has not become ashamed of the production he approved of as Moderator! In relation to this matter, the fact was, that the appointment of an individual to write the letter had escaped our attention, and seeing Mr. T.'s name repeated at its close, we supposed he wrote it. He tells us himself that he *approved* it. But contemptible quibbling is congenial to little minds; and accordingly Mr. T., with his usual good breeding, applies to this discrepancy no softer term than that of falsehood. And

here we have falsehood *number four*.

We are glad to perceive that Mr. T. is so solicitous to cast from his own shoulders the odium of having written such a letter. It may be an omen of his future improvement. But we had nearly forgotten to observe, that although our friend contended manfully against the charge, he informs us that a "very good man" did write it. Very well; "honor to whom honor"; we are always glad to set things in a proper light.—Be it understood, then, upon Mr. T.'s own testimony, that it was not *he* at all, but a "good" man who wrote the circular letter.

The remainder of this long handbill, the prodigious result of some two months cogitation, is filled up with a mixture of rhetorical evolutions, apostrophes and epithets, the loveliness and *symmetry* of which we think it a pity to disturb. Let them go—to decorate the annals of vulgar bombast—appropriate precursors of their aspiring author, who tugs on behind. If, however, he could afford to add to his newly acquired importance a slight increase of freight, we would drop him this modicum of advice: If you expect your bulletins extraordinary to have weight upon the public mind, let your next production be characterized by *decency* at least. Until that quality is attained, your effusions must be as disgusting to others as they are formidable in your own estimation. And learn hereafter, if you can, to discriminate between *irony* and *falsehood*, between *opinion* and *assertion*.

P. S. Mr. Toncray may continue to rave as he lists; we shall probably notice him no farther.

THE CONVENTION.

The time and place of meeting of this important body cannot be too publicly known. It commences on Friday before the second Sunday in the present month, at Mill Creek Church, four miles from this city. We hope to see a large assemblage, and a pleasant and profitable time.

THE CUMBERLAND ASSOCIATION

Held her annual session at White's Creek Church, week before last, a few miles from this city. We understand the "figure column" presented, as usual, a meagre face. At the meeting, some prominent ministers

read letters to the crowd from a Mr. Nance, of Paris, Ten., stating that the friends of the new Baptist College were about to apply to the Legislature for a part of the surplus revenue to endow it. Then one of the preachers went on to give the matter a political bearing, proclaiming that he would not vote for a man who would consent thus to appropriate the public funds, and some of the people responded "amen." Thus would this mischievous report have been propagated, had not two gentlemen present rose and informed the people that the whole story was without even a shadow of foundation—but originated with some evil disposed mind.

We think it well for our friends in Paris and elsewhere to know what Mr. Nance is doing to hinder the good cause. It is as necessary to know our enemies as our friends.

From the Baptist Banner.

REVIVAL IN WASHINGTON CO.

The following letter also contains news. Halcyon days are returning to the Baptists churches in our State. May the Lord speed his cause. We hope the cheering accounts we have lately been enabled to publish, will revive the hearts of our brethren, and give them the spirit of prayer, to pray that this work may become universal.

LEBANON, Sept. 33, 1837.

Brother Waller,—By the request of Brother S. Cook, I write you the particulars of an interesting meeting just closed on Tuesday last, at Bethlehem church Washington County. The work commenced during the setting of the South District Association which was held at that place. The meeting continued twelve days with increased interest, to the conclusion. The meeting was superintended by brother Cook, who is pastor of the church.

Brethren B. Kemper, Leak and Steenberger were in attendance and under whose efficient preaching the work commenced and continued until Tuesday the 4th day of the meeting. Preaching was then continued by brother J. Barn, J. Gordon, Jones (Cumberland Presbyterian) and J. Sandusky (Methodist.) 45 professed a hope in Christ, 22 joined the Baptist church at the close of the meeting. Others no doubt will join shortly according to their respective choices of churches. Such was the powerful work of the grace of God upon the hearts of the people that one day of the meeting there was no preaching, but they spent the day in prayer and conversation with the mourners.—We trust and have great reason

to hope, that the work will continue, and that we shall again have the pleasure of writing you the good news of the redemption of lost sinners, whose blind eyes have been opened during the progress of this meeting. May the Lord continue to prosper Zion and advance the Redeemer's kingdom, until his Glory shall fill the whole earth.

FOSTER RAY.

REVIVAL IN LEXINGTON.

We are rejoiced to hear that the Baptist church of Lexington is experiencing a refreshing season from the presence of the Lord. From a letter before us we learn that a protracted meeting was commenced there on the 8th inst., and up to the 11th, 24 were received for baptism, and among the number, a daughter of brother Noel's (the pastor of the church) an amiable and interesting little girl of about 11 years old, who gives the strongest evidence that she rejoices in a Savior's love. Brother Noel is assisted in the meeting by brother J. Leake, and brother Smith of New York. The letter says,—"Our meeting is increasing in interest. We have reason to believe that more are rejoicing in a Savior's love, and many more serious, who will ere long, come forth singing the new song, even praise to the Lord. Oh, may the Lord be with us, riding forth prosperously in his majesty and glory, bringing down the proud and rebellious heart, and may he carry on the great work of salvation which has commenced in different parts of our country and of the world, until that glorious period shall be ushered in, when the knowledge of the Lord shall cover the earth, as the waters cover the great deep!"—*ib.*

REVIVAL IN MILLERSBURG, BOURBON CO. KY.

The Bracken Association met at Millersburg on Saturday, the 2d inst. During its session, the work of the Lord commenced among the people. From the last accounts, the work was still in glorious progress. A number, we are not informed how many, have been added to the church there, by baptism. Many more are said to be seriously concerned about their souls' salvation, and may look on in wonder and astonishment. In the language of our informant, "Oh, may their wonder be turned into mourning, that they may be brought in ere the harvest is past." Brethren Dillard, Goodell and Holiday are in attendance.—*ib.*

We learn, also, that the good work of the Lord yet continues to prosper in Hart county. Thus in all the important sections of Kentucky, we learn that the Lord is reviving his work.—*ib.*

There are not less than 50,000 persons in Germany who have written a book.

"I WILL VISIT MY ABSENTEES."

Towards the close of school, a few Sabbaths since, I had been urging upon the teachers, from a variety of considerations, the importance of visiting the absentees of their respective classes. After school, one of them came to me and said, "Sir, I am going to do my duty, and visit my absentees." "Go brother," I replied; God will reward you for your work of faith and labor of love." He went. A day or two afterward I saw him again. "Brother," said he, "I am glad you urged it upon me last Sabbath, to visit my absentees; for when I called to see little Robert—, who had been absent for two or three Sabbaths, I found him nigh unto death. He had been sent to school, as usual, by his mother, but had played truant, and gone swimming with some seductive companions. Having entered the water when overheated by exercise, and stayed too long in it, he was seized with cramp,—was with difficulty rescued from a watery grave, and had been ever since in a state of high fever and delirium, with occasional intervals of returning reason. He was asleep when I entered, but his mother's sobs, as she told me the cause of his sickness, awoke him from his feverish slumbers, after I had sat by his bed side some ten or fifteen minutes. He immediately recognized his teacher, and with joy beaming in his countenance, asked me how I was, and why I had not been to see him before? It would be difficult for me to express the emotion of my breast at that moment. True I was not to blame that he had played truant—that he had broken the Sabbath, that he had gone into the water—and that he had in consequence been sick; but I knew and felt that I was censurable in the highest degree for not having gone to inquire into the cause of his absence on the afternoon of its first occurrence, and for having deferred doing so until aroused to a sense of duty by your remarks, while in the mean time he was dangerously ill, and at the point of death." "Well," said I, "what reply did you make?" "I told the dear boy that I was not aware that he was sick. He looked in my face, and with tears in his eyes, said, 'But, teacher, I always thought you loved me; how could you let me be away three whole weeks, and never once ask, where is Robert?' I never before saw conviction and contrition for the neglect of duty more strongly depicted in any countenance than in that of his teacher. With an energy that bespoke the most sincere regard and the sternest resolution, he added, 'I have learned a lesson that I shall never forget. So long as I am a Sabbath-school teacher, I will visit my absentees.'

He is an unwise man, in times like these, who does not take a newspaper.

From Allen's Monthly Paper.

A PROPOSITION

To supply every accessible family that can read, within the United States, with a copy of the Scripture Guide to Baptism.

We are pleased to find the following in the New York Baptist Register. The Managers of the Baptist General Tract Society have not yet had an opportunity to express their views of the plan proposed, but we believe that nothing will be wanting on their part for its accomplishment, provided the requisite funds are furnished by the churches. The work proposed is certainly an appropriate one for the Society, and for the denomination; and as to its practicability, we agree with our brother Beebee in the opinion that it is "capable of extensive consummation with any suitable energy." Our new, enlarged, and beautiful edition of the *Scripture Guide to Baptism*, from new plates, consisting of 75 pages, including the cover, may be afforded for \$3.25 per hundred; and the old edition for \$4. Consequently \$32,50 would furnish a supply for a town containing 1000 families. Now, an ordinary Baptist church might easily raise this sum, and by the appointment of a few faithful distributors, the work might easily be accomplished.

Who will begin? What church will set the example?

The ample supply of Pengilly.—Before going to the east, last spring, we received a communication from an excellent brother on the subject of supplying every reading family with a copy of Pengilly; but the press of business at the time prevented our giving it that attention it demanded, and we laid it aside for a period of more leisure. We have now given it another examination, and the considerations presented commend it to us with increasing interest; and we are persuaded, when the follow extract is perused by our brethren, they will be sensibly struck with its judiciousness and force. Read it:

"Let a resolution be introduced at the Baptist General Tract Society, proposing to supply within every accessible family that can read within the United States, with a copy of Pengilly's *Scripture Guide to Baptism*. If the American Bible Society could supply the United States with the scriptures, at a cost of from 50 to 200 cents a copy, surely we can spread Pengilly at 15 pages to the cent, or 4 cents a copy. The importance of the proposition must be seen and felt by every Baptist. The following considerations seem to favor it. 1. The duty devolving upon us to speak the whole truth; 2. The weighty responsibilities under which we stand as a denomination with reference to the Bible; 3. The Divine promise concerning the triumph of truth; 4. The spirit with which our denomination would take hold of it; 5. The ease with

which it might be accomplished. I should be very willing to undertake for the supply of this town. I am sure the Baptists in it would be willing to supply the funds. It not take such measures respecting it as you may deem expedient."

Our brethren will answer with us, that the above proposition is by no means "visionary," but with proper energy, both practicable and desirable to be carried into execution. If not practicable to the extent to which the resolution of the American Bible Society has been executed, it is, without controversy, capable of an extensive consummation with any suitable energy. Baptism has its place, and an important place; and it cannot be passed by indifferently without casting contempt upon the great lawgiver. If the great head of the church saw fit to institute it as the initiating ordinance into his visible kingdom, there is infinite wisdom in the enactment, and infinite importance is to be attached to it; and it becomes every christian carefully to observe it. The neglect of it by thousands, and the perversion of it by millions, cannot be regarded by Jesus Christ with any other look than of frowning disapprobation. If we think he surveys it all with indifference, we depose him from his throne, and deny that "He is of purer eyes than to behold iniquity." We are shocked at the violation of the Lord's day, and think the judgments of Heaven are ready to be poured out upon us as a people for the desecration; but we sadly err if we think that the perversion of this ordinance by professing Christians awakens less displeasure in the divine bosom, than the contempt cast upon the day commemorative of the resurrection. And would we do what we can to bring Pedobaptist brethren out of their unhappy error, and lead believers more generally to see eye to eye in the things of the kingdom, remove God's frown from his people, we shall take hold of the proposition in earnest.

PERSONALITY OF THE HOLY SPIRIT

The angel Gabriel said to Mary, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing that shall be born of thee, shall be called the Son of God. John saw the spirit of God like a dove descending from heaven and lighting upon Christ. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness. And Jesus returned with the power of the Spirit into Galilee. The above passages of Holy Writ, in addition to the pronoun "He" the substantive *comforter* and the *Spirit of truth* in the text, evidently prove the personality of the Holy Spirit.

Jesus Christ is a most wonderful comforter, the Holy Spirit is emphatically called another comforter. He searcheth all

things, and knoweth all things. He guides unto all truth. He glorifies the Son; and receiveth of the things of Christ, and showeth them to us. He is one of the witnesses of the resurrection of Christ. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. That the Holy Spirit is a divine person is evident from the testimony of David recorded in 2 Samuel 23: 2, 3. The spirit of the Lord spake by me and his word was in my tongue—the God of Israel said. Here the spirit is called Lord and the God of Israel. When Ananias lied to the Holy Spirit it is said he lied to God. The ordinance of Baptism is said to be administered in the name of the Holy Spirit, as well as the Father and the Son. Every attribute that belongs to the Deity, belongs to the Holy Spirit. They all centre in him as one brilliant focus. He is omnipresent; we cannot hide ourselves from his presence. He is the spirit of truth—the spirit of life—the spirit of grace—and the eternal spirit. He dwelleth in the sea of eternity, and all the streams of life are communicated and applied to the barren land. The Holy Spirit is the gift of the Father; he is sent to the world by the Father, or proceedeth from the Father. He is sent in the name of Jesus according to his promise. Forgiveness might be obtained for blasphemy against the Son; but there is sin unto death: which is the sin against the Holy Spirit, for which there is no pardon, neither in this world, nor in that world which is to come.

Two promises like heavenly merchant vessels, brought salvation to our world. The first promise in Eden brought the only begotten Son of God, in the nature of man to this world to obey the law—to suffer the curse—to spoil Hell—and to conquer the grave. This being done he went home, having given another promise that was to come from eternity, to the land of Judea in a short time. With what supernatural majesty the promise of the Spirit arrived on the day of Pentecost with signs and wonders, in the heaven above, and upon the earth beneath, of blood and fire, pillars of smoke and cloven tongues; and all these powers sitting on the fishermen of the sea of Galilee. The people heard of the wonderful works of God; and no less than three thousand of them were converted to God under the first sermon. There thousand stout hearted rebels shot to the ground with the arrows of conviction, through the thickest and strongest breastplate that ever was made in hell. These heavenly arrows were dipped not in poison, but in love, in the fountain of grace—in the blood of the Lamb, and in the oil of the holy unction—the Holy Spirit. What were all the splendor and glory of Alexander or Caesar, in comparison with this; even the greatest exploits that they

ever made, were nothing but an empty name or show, a heap of ants, a multitude of locusts, or an army of mice. Let us ask the Agent of the second promise of the Bible; what is the treasure that you have in your vessel? The answer would be, the things of Christ. I am going to unload them to-day in the region of Calvary. The first promise brought the Messiah into the world to be crucified; the second to crucify the sins of the people:—the first to shed his blood for the remission of sin; the second to give repentance and remission of sins; with all the grace, power and majesty of a Prince. In the first to empty himself; in the second to fill others. In the first to sanctify himself, in the second to sanctify his people.—He will take of mine—or the things of Christ. The Holy Spirit finds every thing necessary in them to wound the heart, and heal the broken spirit.

Christmas Evans.

From the Religious Herald.

WHAT WAS THE EDUCATION OF THE APOSTLES.

We hear it sometimes said, "there is no need of all this parade about education. We want no better education for our ministers nor than the apostles had."

To this assertion I most fully and heartily agree. And I would our brethren who now oppose ministerial education, but take and keep this ground, I imagine our divided body could soon be made one in sentiment.

What, then, was the education of the Apostles? In the first place they were men of strong native intellect, men of good sound common sense, and possessing no inferior share of talent. This their writings plainly indicate.

In the next place they possessed a thorough knowledge of the original languages in which the Bible was written, that is the Greek and Hebrew. The former of these was their own mother tongue, with which they were of course, as familiar as we are with our own English. The latter was the language of their scriptures, which of course, they could not read without knowing the language. And that they were thus read and studied, is proved by the quotations from the Hebrew Scriptures with which their writings abound, (see Horne's Introduction, vol. 2 part 1, chap. 9. sec. 1. for a list of these quotations.

Here then we find at the outset an amount of preparation, to equal which would require, on our part, years of close study.

After all this, they (I speak now of the eleven) enjoyed daily for three years the personal instruction of Him who spake as never man spake. Here was a three years course of theological study, incomparably better than any we can possibly hope to enjoy. Nor were they allowed during this time to preach, except occasionally when they were

sent out two and two, that one might correct the mistakes of the other, and "into every city and place whether he (Christ) himself would come," that he might correct their errors and do what they had left undone. During all the time then of their pupilage, it seems that he hardly trusted them out of his sight, in the character of religious teachers; and never without giving them special charge respecting their deportment, their teaching and their works. And even after all this teaching and preparation, he charged them, when he should be taken from them to Heaven, "that they should not depart from Jerusalem but wait for the promise of the Father," or "until they were endued with power from on high." He was unwilling to trust them as his representatives until they had received the enlightening of the Holy Spirit,—"he shall take of mine and shall shew it unto you," who was also constantly to keep them from error,—"he shall guide you into all truth."

Now in view of these facts let me ask, are we aiming to give our ministers a better education than the Apostles possessed? could we accomplish it, even if we should make the attempt? No; give our ministers a thorough acquaintance with the Greek and Hebrew—a three years' theological course under such a teacher as the Apostles had—and then bestow upon them the gift of tongues and miracles with the constant assistance and illumination of the Holy Spirit, and we will be satisfied.

Now let it be remembered that this standard of ministerial education among the Apostles was departed from in but a single instance, and this was the Apostle to the Gentiles. He though possessing all the other endowments of the rest of the Apostles, did not enjoy the three years' instruction of Christ. His situation therefore is more like our own. How then was he compensated for this loss? By the best education which his country and age afforded, and by direct communications and visions from heaven, which we may reasonably suppose, gave him a deep insight into those doctrines which he was to teach, as well as those scenes which we can behold only as through a glass darkly. 1 Cor. xiii. 20.

W. F. N.

From the Baptist Banner. ANTI-MISSIONARY BAPTISTS AND PAPISTS.

Under the caption of "Article of Faith Extraordinary," we find the following in the Catholic Advocate of the 9th inst.

"An Ecclesiastical body in Missouri in its printed minutes has the following article of faith.

ART. II. We believe that every thing necessary for the instruction and good discipline of the church is recorded in the Holy Scriptures, which should be strictly attend-

ed to, at the same time avoiding every tradition and invention of men; such as the Sunday-School Union, Bible Societies, Tract Societies of all kinds. Rag Societies, Temperance Societies, and what is generally known by the name of the Baptist Board of Foreign Missions, Home Missions, and all ecclesiastical Schools for the instruction of Preachers, with all other inventions of men under the head of Religion, that there is no warrant in the New Testament for."

Those persons familiar with the sentiments of Roman Catholics, or who are in the habit of reading their papers or their history, are aware how congenial to papal feelings and their practices, is this article of faith. Our readers, all of them no doubt recognize in the above Art. II, the proceedings of some Baptist anti-missionary association or church in Missouri. It is too marked to be mistaken. And well may the Papist chuckle at its assimilations to the practice of his own church. Have not the Popes fulminated full many a Bull against the circulation of the Bible? And have not the Acumenical Councils of the church of Rome, by pronouncing the practice grossly heretical, declared "non-fellowship" for the diffusion of the gospel? Who does not know that the Roman Catholics the world over, are at this time reviling and saying all manner of evil against Bible Societies, Temperance Societies, Foreign Mission Societies, Home Mission, &c? We blush for the Baptist name, when we see the doings of any portion of our denomination, quoted as authority to sanction any, but especially, the most iniquitous of papal abominations and tyrannies!

We do not wish to be understood to charge our anti-missionary brethren with corrupt, or even wicked motives. Far from it. It is not our province to judge the heart of any man. Besides, we most sincerely believe that many of our opposing brethren, like Paul before his conversion, are actuated by ignorance. They doubtless are honest, and mean well, and think they are doing God's service. But we tell them they fight under bad colors;—they are allied with bad companions. Their associates in this warfare upon Bible Societies, Foreign and Domestic Missions, &c., are the Pope and Devil! Mystical Babylon and the Prince of Darkness have been leagued for centuries to prevent the circulation of the Holy Scriptures, and shame upon every Baptist who has joined the unholy alliance! It is not uncommon to hear our anti-effort brethren call the benevolent institutions of the day, the devices of Satan and an offspring of Popery; if so, then are the kingdoms of Satan and of Popery divided against themselves; for these institutions, save from our anti-effort brethren meet with no such violent opposition as

from the Prince of Darkness and the Pope of Rome. We hope no one will be offended at our plainness, for we speak the words of truth and soberness, and all that we have said is susceptible of the clearest demonstration.

Well may the Devil oppose Bible Societies, for they have been the means of putting the Bible into the hands of many of his subjects, who by the blessing of God, have been brought from out of his dominion into the glorious kingdom only made known to man by means of the Scriptures. Well too may the Apocalyptic *Babylon* stand opposed to them, for the Bible lifts the veil from off her mummeries and reveals to the vision of all, that stupendous system of fraud by which for many centuries she has duped her millions. But why a Baptist should be found fiercely combatting along side with such allies, to us is astoundingly marvellous. Does he not make the Bible his confession of faith? Does he not love it? Could any consideration induce him to go without it? Would not the moral world be shrouded in clouds and darkness, were it not illuminated by the Holy Scriptures? How then can you respect that great command, "love thy neighbor as thyself," and withhold from that neighbor a treasure which you prize above all others? Anti-effort brother, answer if you can.

REV. SAMUEL WOOD, D. D.
Pastor of the First Congregational Church
in Boscawen, N. H.

From his settlement in the ministry Dr. Wood became an active promoter of learning. He early made an effort to establish an academy; but failing in this, he obtained a well chosen library. He made two donations to the town of \$50, for literary purposes, though for the first twenty years of his ministry his salary did not exceed \$234 and the parsonage income, and for the last thirty-five years, not more than \$230 with freedom from taxation. During 20 years from 1809, he officiated gratuitously as a superintendent of schools. In 1727 he gave a very generous contribution for the founding of Boscawen academy. The shingles with which the edifice is covered were made by his own hands. When Dr. Wood was settled, there were but few grammar schools and academies. He immediately began to prepare men for college, and continued the practice for more than fifty years. About one hundred of his pupils entered college nearly fifty of whom became ministers of the gospel; twenty became lawyers, seven or eight physicians, and the rest merchants, teachers, &c. His pupils have been found in the pulpit, at the bar, on the bench, in the hall of legislation, in the executive chair of New Hampshire, in the house of Representatives and senate of the United States. Among them are the names of Ezekiel and

Daniel Webster. The affection and veneration of his pupils, however elevated, were uniformly and most strongly expressed to their early tutor. To four of his pupils Wood gave their whole support to carry them through college; fifteen others were aided in part; and he fitted four for ministry, without sending them to college. Like the Education Societies of the present day, Dr. Wood has had, at times, nearly \$1000 circulating among, or passing from one to another of his beneficiaries. About fifty young men and women resorted to Dr. Wood at different times for instruction preparatory to school-keeping. Having no children of his own, he brought up many adopted children, nearly all of whom became pious while resident in his family. His constitution was so sound, and his habits of temperance and exercise so good, that from the time he commenced preaching till he was seventy years old, he lost but three Sabbaths by sickness. It was his uniform practice to write his sermons (though not in full) at the beginning of every week. This revered and excellent minister slept in Jesus Dec. 24, 1836, aged 85.—*American Quarterly Register*.

THE MINISTER'S WIFE.

"To-be-sure—to-be-sure," said a friend of mine to me the other day, "Mrs. Jeroff should go to see all the members of the church.—She is the minister's wife." "Why so, madam?" "Oh why—certainly she ought to go. There is Mrs. Toll in Zigzag lane, and Mrs. Doll up the street, and Mrs. McDougle that lives just a mile or so out of town, and all the folks up our way. She ought to visit us, for she is our minister's wife."—"What of that?" said I, "is she the pastor of the church? I am sure I had no part in her election. It will be time to call upon her for pastoral visits, when we elect her co-pastor and give her a salary. If I mistake not, our minister had no wife when he settled among us, and therefore we could not have included the services of his wife in our call. You might as well present claims to the services of his children and servants." "But surely she might come to see a body once in a while—every month or so," replied my reasonable friend. "And what is to become of her own affairs in the mean time?" "Why I don't know; but she ought to visit us: if not, pray what ought she to do?" "Why, do what you and every body else ought to do. Mind your own business and let others alone."

After things had gone thus far, we proposed taking up our Bible to see if we could get any light on the subject from "the word and the testimony." My credulous friend had taken it for granted that the Scriptures were very explicit on the point, and rumbled over from Genesis to Revelations to find a passage that touched it. But all in vain.—

We read carefully 1 Tim. 3: 1-7; in which the qualifications of a minister are laid down; but alas, we found nothing about his wife, excepting that he must be "the husband of one wife." "Ah, but here is something," said she, "about deacons' wives.—They must visit us." A terrible rage for visiting, thought I. However I asked her to read the passage. "Even so must their wives be grave, not slanderers, sober, faithful in all things." She freely confessed that it did not prove that deacons' wives ought to visit all over the place. I then took occasion to inform her that the passage which she had read is thought by the best expositors to refer not to any body's wife, but to the female teachers which the custodians of those times rendered necessary in the church.

I read to her a passage from Macknight's Commentary on the place, from which she seemed very well persuaded that our translators have somewhat changed the real meaning by rendering the Greek word "wives" instead of "females" as it should be; and inserting the words marked by italics. It soon seemed plain to her that the Apostle is in the chapter giving instructions to ministers, deacons and female teachers, and that he says nothing about their wives. "There is one general direction," I observed,

"which the Apostle directed Titus (ch. 2: 4, 5) to deliver to women in general, that is highly important. Will you read it?" "Teach young women to be sober, to love their husbands and their children, to be discreet, chaste, keepers at home, good, &c., that the word of God be not blasphemed."—Warning against others, he says, "They learn to be idle, wandering about from house to house, and not only idle but fatterers also, and busy-bodies speaking things which they ought not."

My friend confessed she had been in error and had been very unkind and uncharitable in her censures. She vowed that her conduct should hereafter be different, and the time which she had wasted in idle complaints and murmurings, should henceforth be employed in praying for a blessing upon the labors of her minister. Such a course, she observed, will be more profitable to both of us. We parted on good terms, deeply convinced that she is the best wife, who, in the circle to which Providence has called her, exhibits a pattern of Christian sobriety, neatness, order and economy. Such a person will be sure to honor religion by making the home of her husband and children a happy, a peaceful and a cherished retreat.

"Let us go and take tea with our minister this evening: it is Sunday, and we shall find him at home," said my worthy friend as she was passing out of the door. "Oh no," I replied, "let the Sabbath be sacred to him; let him have at least one day in which he will be free from intrusion. Wearied with

the services of the day, let him retire undisturbed to the tranquility and repose of his own home and fireside. When you leave church this afternoon, come home with me (as the distance is great to your house,) and we will pass the time in such conversation as shall not unfit us for the closing services of this holy day.—*Tennessee Observer.*

[SELECTED FROM THE GOSPEL WITNESS.]
THREE WEEKS IN PALESTINE.

Justing out from the wall, above the Golden Gate, is the stone upon which, according to popular belief, Mahomet will be seated at the last day, to superintend the general judgment, which the Mahometans, in common with the Jews, imagine will take place in the Valley of Jehosaphat. Jesus Christ, however, is to be the actual judge, according to the Moslem creed. One day in the year the Jews purchase from their oppressors the permission to assemble at this place, which they pass in weeping and mourning over the desolation of Jerusalem and lengthened captivity. Here also is a Mahometan burial ground; the tombs are generally very neat and well kept, of different forms, but the most common is that of a coffin, with a pillar at either end supporting a turban, painted red or green according as the occupant was or was not a descendant of the Prophet. The green turban, though the symbol of such high descent, has fallen into disrepute; I saw none but the very lowest of the people wearing it.

At no great distance from the Holy Gate is that of St. Stephen, through which the proto-martyr was led out to be stoned; close to which is a large and deep cistern, now very beautifully supplied with water, said to be that built by King Hezekiah; parallel with which, but within the wall, is the pool of Bethesda. Hence we descended to the brook Kedron, a mere mountain torrent, whose bed was perfectly dry at the time we crossed the arch that spanned it.

At the distance of two or three hundred yards, close to the foot of the Mount of Olives, a small enclosure, containing a few very large and fine olive trees, was pointed out to us as the Garden of Gethsemane; and the localities of the various circumstances of our Saviour's agony and arrest are exactly fixed; here he left the three Apostles—there he retired to pray that the bitter cup might pass from him—on this spot the traitor Judas gave the kiss—on that the soldiers went back, and fell to the ground.

Adjoining is a small subterranean chapel dimly lighted by a few dull lamps, in which are the reputed tombs of the Virgin and of her husband and mother, and wonderful to say, of Caiaphas. How the high priest got into such company it is difficult to account for; but death, like misery, "makes a man acquainted with strange bold fellows." The

guardianship of this sanctuary is in the hands of the Greeks. The priest whom we found on duty was very civil and obliging, but grossly ignorant; upon leaving we presented him with a piastre, valued five pence; in return for which he profusely showered down his gratitude upon us in a deluge of rose water. The descent to this grotto is forty-six feet broad and handsome marble steps, covered by a small and pretty porch crowned with a dome, having a very beautiful pointed Gothic doorway.

Proceeding thence along the foot of the hill through the valley of Jehosaphat, we reached the sepulchres that bear the names of Absalom, Jehosaphat and Zacharias; close to which is the Jewish burial ground, which, like all that attaches to that unhappy people, bears signal and affecting tokens of desolation. Contrasting sadly with the trim and shapely monument of the Moslem, and the squared and polished slab that marks the last resting place of the Christian, the block which covers the unhonored remains of the departed Israelites is rough and unshapen as it came from the quarry, with sufficient of the upper surface smoothed to receive a simple memorial of the deceased. Even the privilege of interment here must be purchased at a high rate.—The ground is so rocky that considerable labor is required to excavate a very shallow grave; one that we saw prepared could not have been more than eighteen inches, or at most two feet deep.

A SIXTH CONTINENT.

An extraordinary phenomenon, presented in the Southern Ocean, may render our settlements in New South Wales of still more eminent importance. A sixth continent is in the very act of growth before our eyes! The Pacific is spotted with islands through the immense space of nearly fifty degrees of longitude, and as many in latitude. Every one of these islands seem to be merely a central spot for the formation of coral banks, which, by a perpetual progress, are rising in the unfathomable depths of the sea. The union of a few of these masses of rock shapes itself into an island; the seeds of plants are carried to it by the birds or by the waves; and from the moment that it overtops the waters it is covered with vegetation. The new island constitutes in its turn, a centre of growth to another circle. The great powers of nature appear to be still in peculiar activity in this region; and, to her tardier process, she sometimes takes the assistance of the volcano and the earthquake. From the south of New Zealand to the north of the Sandwich Islands the waters abundantly teem with these future seats of civilization. Still, the coral insect, the diminutive builder of all these mighty piles, is placed at work; the ocean is intersected with myriads of these

lines of foundations; and when the rocky substructure shall have excluded the sea, then will come the dominion of man.—*Durpool paper.*

GEOLOGICAL WONDERS.

The following extract, from Buckland's *Bridgewater Treatise*, places in a striking point of view the microscopic wonders of creation:

"Minute examination discloses occasionally prodigious accumulations of microscopic shells that surprise us no less by their abundance than their minuteness; the mode in which they are sometimes crowded together may be estimated from the fact that Soldary collected from less than an ounce and a half of stone, found on the hills of Casciana, in Tuscany, ten thousand four hundred and fifty-four microscopic chambered shells. The rest of the stone was composed of fragments of shells of minute spines of Echini, and of a sparry calcereous matter. Of several species of these shells, four or five hundred weigh but a single grain. He further states, that some idea of their diminutive size may be formed from the circumstance that immense numbers of them pass through a paper in which holes have been picked with a needle of the smallest size. Our mental, like our visual faculties begin rapidly to fail us when we attempt to comprehend the infinity of littleness towards which we are thus connected, on approaching the smaller extremes of creation."

A CONSCIENTIOUS SPONSOR.

On Sunday, October 4th, a rather curious circumstance occurred at St. Mary le Grill. A poor man with his wife and infant, travelled from Burnley to the above place, for the purpose of having their little one baptised. As it is customary on such occasions to have sponsors, the poor man (supposed from conscientious motives) determined to fill the office himself. The Clergyman proceeded with the ceremony till he comes to that part which requires the godfather to promise that the child shall "renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the carnal desires of the flesh," &c.—This promise the poor man objected to make, probably from a conviction of his inability to perform it; but said, "I will do my best." The Clergyman objected to proceed, the poor man still persisted in his assertion, and the result was, that he, his wife and little one, had to return as they came.—Query. Can any man do better than his best.

[*Leeds Mercury.*]

A correct observation.—I have travelled much, and have noticed that where a farmer's house is stocked with books and newspapers, his children are sure to be intelligent.

CARRYING WEAPONS.

Late occurrences in our village, justify us in making some remarks upon the barbarous practice of carrying arms in company. We can remember very well when any one who came into peaceful company with a dirk or pistol peeping out of his bosom, was regarded with a kind of horror; now nothing is more common. We know of several respectable and well-bred young men, who scarcely ever had a quarrel, and who from the known placidity of their temper, will hardly ever have an enemy, who nevertheless in humble imitation make those deadly instruments a part of their ordinary costume. Sword canes and even the hateful B WIE KNIVES, are often of late ostentatiously displayed in public. At a time of great public excitement, this practice might be in some degree excused, though never to be justified: But in a time of quiet like the present, it is chilling to morality and abhorrent to our social natures, for such a practice to prevail.

There are particular occasions, for instance, where a man had good right to believe he would be dangerously assailed, when it would be his duty to make preparation for preserving his life; we do not find fault of this, but it is the useless and vulgar practice of going armed in company, we object to. There is no other way of meeting this vice than by public opinion. It should therefore be reprobated by the orderly disposed citizens of the community, in such terms as may leave nothing to be guessed at. Abominable as duelling is, it has not such gross and disgusting features as the mode of taking human life on frivolous pretences, to which the practice of carrying arms generally leads. We call upon the ladies, in particular, who are forcibly called the refiners of society, to set their faces again a custom so odious.—*North Carolina Watchman.*

DUTIES OF CHRISTIANS WHO ARE IN DEBT.

1. Let them ascertain the full amount of liabilities, and whether they have failed to fulfil their engagements, or only fear that they shall fail, let them spread the whole matter before their creditors. Let them immediately put those they owe on their guard, or warn them of probable disappointment. No matter whether the debtor be actually insolvent, or no; no matter whether derangements of business have proceeded from improvidence, or from causes beyond control; let debtors deal frankly, just as, being themselves creditors, they would wish to be dealt with.

2. Let Christians immediately reduce their expenses within their incomes: It is far better to dismiss servants, banish parties and live in houses uncarpeted and comparative unfurnished, and satisfy hunger with

a morsel of bread—than to enjoy the elegancies of life, and withhold money honestly due a neighbor.

3. Let Christians purchase nothing but what is absolutely indispensable, and regard their promise to pay, just as sacredly as they would their oaths: let Christian remember that they are just as much bound to pay their notes, on the day they promise, as they are to speak the truth in a court of justice.

4. Let Christians withdraw themselves from the unchristian system of speculation, now threatening our country: let them not embark thousands in western lands, for there is good reason to fear that this is not an honest use of God's money: let them not hoard up provision, seeking great price, for "he that withholdeth corn, the people shall curse him." Let them be content with moderate gains, for "He that maketh haste to be rich shall not be innocent."

CHRISTIAN BROTHER—Are you in debt? As you wish to be useful, as you would retain peace of mind, as you would avoid the snare of the devil—be diligent to obey this command, "Owe no man any thing."
O. M.

From the Nashville Advertiser.

In giving place to the following communication, we may as well remark that, in publishing our comparative statement last week, under the head of "University of Alabama," we had not the slightest intention of presenting our own institution in an unfavorable light. We are glad that our correspondent has shown that, within the last four years it has received so great an average increase of students. We understand that the largest number actually present, at any one time, was 126. Besides these facts, one thing should be particularly noticed when speaking of the numerical strength of this University. There is no Preparatory Department connected with it. Its catalogue therefore exhibits no school boys or mere grammar lads. The grammar schools in the town may be considered its Preparatory Department. In most of our western Colleges, mere school boys constitute the larger portion of the whole number, called students.

This University has not been fostered by government appropriations. She has never received a dollar from the State; and even the original endowment of Congress has been withheld.

NASHVILLE, Sept. 22nd, 1837.

SIR:—I see in your "Advertiser," of today, under the head of "UNIVERSITY OF ALABAMA," a comparison drawn between that Institution and similar ones in the Southern States. You remark, that according to the American Almanac, the average number of students of the University of Nashville, during the last seven years is 96 1-7; having been a student at that institution for the last 4 years, I can state with truth that the average number during that period was 100 or more. What it was previous to that time I am not prepared to say; though we may be

justifiable in stating, that at no time since 1826—when it became the University of Nashville, has its students been less than 75 or 80. While upon this subject permit me to make a few statements that may be of advantage in future. In 1785, Davidson Academy was founded, and in 1806 incorporated as Cumberland College. Under this it continued till 1826, when its name was changed, as above, to University of Nashville. During its existence as an Academy and part of the time while a College, it was under the charge of the late Rev. Mr. Hume and Dr. Priestly. About the time its name was changed to University Dr. Lindsley of Princeton, New Jersey, was called to take charge of it. Since that time it has been in a prosperous condition. New buildings are occasionally erected for the accommodation of students, and apparatus for all branches procured for the full illustration of all the sciences. The Professors are persevering, talented individuals, well worthy the station they occupy. The present session is about ending, the [Examination] commences next week, and on next Wednesday week the next session commences, when the public may again be gratified by listening to addresses which we anticipate would do honor to any institution in the whole country. I beg pardon for anticipating this. The degree of A. B. will be conferred upon the present Senior Class, and A. M. upon the graduated class of 1834. Dr. Lindsley, I understand is to deliver an address on the occasion. With due deference to yourself and remark above noticed, permit me to assure you that this is penned with the purest wishes for the success of your Advertiser, and hereby subscribe myself
Your friend

First Presidential dinner.—I was a member of Congress when President Washington was inaugurated in his office, and at the first public dinner he gave. The President, the Vice President, the foreign ministers, the heads of department of government, the Speaker of the House of Representatives, and the Senators from—being the two States from the northern and southern extremities of the Union—made the company at the table. It was the least showy dinner that I ever saw at the President's table, and the company was not large. The President made his whole dinner on a boiled leg of mutton. It was his usual practice to eat of but one dish. As there was no chaplain present, the President himself said a very short grace as he was sitting down. After the dinner and dessert were finished, one glass of wine was passed round the table, and no toast. The President arose, and all the company, of course, and retired to the drawing room, from which the guests departed, as every one chose without ceremony."

Bad Things.—An unfaithful servant, a smoky house, a stumbling horse, a scolding wife, an aching tooth, an empty purse, an undutiful child, an incessant talker, hogs that break thro' enclosures, a dull razor and a pimpled face, a butting ram, mosquitoes, a buggy bed and a fog.