

I gently tread
The grass grown hillocks
One by one they rise up in my
Pathway, marking alike the resting
Place of the great, the small, the
Rich and the poor, all all
Mingling as one into nothingness.
And here at least there's
No distinction made 'twixt
Corruption and corruption, save
That to some tombs earth's wanderer
Is led by monuments of stone,
To others the monument of sacred
Memory alone, in warm hearts
Reared tells where loved ones lie.

I pause,
I kneel, I pray, for deep in
My heart sweet fostered friendship
Tells of one o'er whose ashes I
Now bend, one who wandering far
From friends in worldly hopes and
Prospects bright was seized whilst
Yet in manhood's bloom and pride
And as a frost-nipt flower
Given to autumn's sere bleak blast,
Borne on by death to this cold
Spot. No stone is o'er the stranger's head,
And but a gentle roll of earth
Now speaks his grave, but on
One heart is deeply graven, sacred
To the memory of a friend
Virtuous, kind, and good, whose
Faults forgotten be, whose virtues
Brightened by the hand of death
Linger in hearts of the living, and
Rise as incense sweet, up to the
Throne of grace.

Yeholy,
Lonely solitude of death! soon
Shall my body greet thee, soon
Must I in mortality seek thee,
Mother earth, and in thy silent
Depths lie low. But ere that day
Oh God! give me a pardon full,
A hope that to me thou wilt not
Say depart! depart ye cursed!
A hope that my spirit with the
Loved of earth shall find a rest
With thee in Heaven.

GENIO.

Nashville, Dec. 2, 1844.

PASSAGES IN THE LIFE OF A RADICAL.

SAMUEL BAMFORD, a Lancashire operative, has put forth a book under this title which is full of political instruction. The following extract has a terrible significance.

One night in a meditative mood, he made up his mind to what has become his settled faith.

"That the industrious and poor man best served his country by doing his duty to his family at home. That he best amends his country by giving it good children: and if he have not any, by setting a good example himself. That he best governs by obeying the laws, and by RULING IN LOVE AND MERCY HIS OWN LITTLE KINGDOM AT HOME. That his best reform is that which corrects irregularities on his own hearth. That his best meetings are those with his own family, by his own fireside. That his best resolutions are those which he carries into effect for his own amendment, and those of his

household. That his best speeches are those which promote 'peace on earth and good will to-wards mankind.' That his best petitions are those of a contrite heart, addressed to the King of Heaven, by whom 'they will not be despised;' and those to the governors of the earth, for the peaceable obtainment of ameliorations for his brother man. And that his best means for such obtainment is the cultivation of good feeling in the hearts, and of good sense in the heads of those around him. That his best riches is contentment. That his best love is that which comforts his family. That his best instruction is that which humanizes and ennobles their hearts. And that his best religion is that which leads to 'do justice, to love mercy, and to walk humbly with his God.' Would he triumph? let him learn to endure. Would he be a hero? let him subdue himself. Would he govern? let him first obey."

RECEIPTS.

The following persons have paid their subscriptions for the first volume of the Baptist:

Dr. J. Carson, Rev. E. E. Hodson, J. Hartsfield, B. Burns, H. Jarrell, M. T. Anderson, W. H. Taylor, T. Simpson, S. Dutton, Susan Curd, Thomas Gibson, J. W. Barton & Co.

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Howell on Communion.
Hinton's history of Baptism.
Ripley's Notes on the Gospels—do. do. on Acts.

Jewett on Baptism.
Pengilly's Scripture guide to Baptism.
Church Members' Guide.

Church Discipline, a new and valuable work.
Karen Apostle, or memoir of the first Karen convert, with notices concerning his Nation, with maps and plates, a new work.

Memoir of Mrs. Judson, a very interesting and valuable Book—a new edition.

Memoir of George D. Boardman, embellished with a likeness.

Malcom's Travels in South Eastern Asia—sixth edition.
Memoir of William Carey, D. D., forty years missionary in India.

Memoir of Roger Williams, by Rev. James D. Knowles.
Malcom's Bible Dictionary.

Wayland's Moral Science, large and small.
Political Economy, do.

Bunyan's Pilgrims Progress.
Marriage Ring, Casket of four Jewels, Bible and Closet,

and a great variety of other Books suitable for all ages, from Six and a Fourth Cents to Five Dollars.

JAMES THOMAS, Librarian.

Oct. 12, 1844.

"A CARD."

N. J. PEGRAM, H. H. BRYAN.

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Rev. H. F. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

ALMANAC & BAPTIST REGISTER,

FOR THE YEAR 1845,

Just received, and for sale at the Depository, North corner of the Square, Nashville, Tennessee.

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JAMES THOMAS, Librarian.

November 16, 1844.—Sw.

THE BAPTIST.

Published for the Tennessee Baptist Education Society---C. K. Winston J. H. Shepherd, J. H. Marshall, Committee.

R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. 1.

NASHVILLE, DECEMBER 21, 1844.

No. 18.

OUR NOTES.

We have received numerous solicitations to continue the publication of our notes of discourses. We have concluded to do so, and have commenced, as will be seen, this week.

NOTES OF A TOUR.

We extract from the Baptist Memorial, the notes, as far as they are published, by our Rev. brother R. Babcock, D. D., of his late visit to Tennessee. They will be found very interesting to all, and peculiarly so to those who had the pleasure of becoming acquainted with him. We will publish the remainder as soon as they come to hand.

NEW YEAR'S PRESENTS.

We have, in our Depository, some elegantly bound and gilt copies of the Bible, the Psalmist, and several other excellent works, suitable for New Year's presents. They will be sold at Philadelphia prices. We advise our friends to call on Mr. James Thomas, north east corner of the Public Square, and supply themselves.

A TEACHER.

A gentleman, who is a native of New Jersey, a minister of the Gospel, and a graduate of the Columbian College, D. C., who has twenty years' experience as a teacher, and has in that profession, with great popularity, occupied some of the most prominent positions, in our country, finds it necessary, on account of the failing health of some members of his family, to remove his residence to the south. He prefers Middle or West Tennessee, and will, if desired, take charge of a school forthwith. Our friends who may need one, now have a rare opportunity of securing the services of a distinguished Instructor. Any communication addressed, post paid, to the Senior Editor of this paper, will receive immediate attention.

BAPTIST AFFAIRS.

We close in this paper a series of most interesting articles from the pen of our distinguished brother, J. M. Peck. We need not call attention to them. The intrinsic importance of the subject has been apparent to all our readers. Brethren, how amazing, and fearful are our responsibilities! Shall we not awake to renewed zeal and activity?

REV. W. H. MUSE.

At a meeting of the Nashville Baptist Church, held at their place of worship, December 1st, 1844, the following preamble and resolutions were presented, and after mature deliberation, adopted:

Whereas, Wm. H. MUSE, formerly a member of this Church, and by us called to ordination, was, after full and free examination by the ordaining Presbytery, regarded as orthodox, fully embracing the doctrinal sentiments, and practices, of the Baptist Denomination; and

Whereas, Since his connection with the Baptist Church in Huntsville, he has embraced, and publicly taught, by oral address, and a paper, called "The Baptist Evangelist," sentiments which this Church, its Pastor, and the Presbytery by which he was ordained, repudiate, in words following, to wit: (Bap. Evan., p. 107, for Nov. 1844.)

"2. I have taught that this one God presented to the world an example of an holy life, in the person of Jesus Christ, and in him completed the plan of the redemption of humanity, and, hence, the entire divinity of Christ, and not a third part only. For in Christ the Divinity abode (not a God-head) bodily set forth.

"3. I have taught that faith is a sentiment originated in the mind by the force of testimony, and that this sentiment partakes of the nature of the testimony, whether it be human or divine, true or false.

"4. I have taught that the faith of the Gospel is one, and is obtained upon the recognition of the record God has given of his Son, in the same manner that faith is obtained in any fact whatever, and is inseparably connected with a change of heart towards God. So the words

faith and repentance, (a change of mind) may be used interchangeably.

"5. I have taught, that God is one, in whatever way he may be pleased in mercy to reveal himself to a sinful world, in opposition to that absurd dogma, called "the doctrine of the Trinity."

"6. I have taught, that the Holy Spirit operates upon the minds of men, alone through the word of truth.

"7. I have taught, that the notion of an abstract spiritual operation is the sole inlet to all the fanaticism and superstition that now afflicts humanity.

"8. I have taught, that the doctrine of the total depravity of human nature, is a libel upon the noblest work of God.

"9. I have taught, that all men are sinners before God, constantly tending to total depravity, and are eternally lost without an interest in the plan of salvation through Christ. And that the ability of men does not extend to the devising a way of restoration, but to the availing themselves of the provision God has made in the Gospel.

"10. I have taught, that faith in (not concerning the mere existing of) Christ is the fitness for baptism required by the Gospel. And that baptism is for the remission of past sins, in the same sense that the repenting Jew offered his sacrifice on the altar for the remission of, or in order to complete his discharge from, past transgressions."

And Whereas, Said W. H. Muse maintains, as we understand, that he is now what he has always been in doctrine, and does not differ in principle from the Pastor and members of this Church; and

Whereas, Said W. H. Muse is, as we learn, using the credentials obtained from a Council called by this Church, while he constantly preaches for and communes with the Campbellite Church in Columbus, Mississippi;

1. Therefore Resolved, That this Church, while she has, and professes to have, no jurisdiction in the case, in self defence, and to maintain her rightful position before her brethren and the world, disavows all sympathy with the sentiments, and practices, of W. H. Muse, and would warn all Baptist Churches against him, as an industrious and zealous of the errors herein described and repudiated.

2. Resolved, That the Clerk of this Church communicate the above preamble and resolution to the Baptist Church in Huntsville Ala., and request them to recall the letter of dismission lately, as we understand, given said W. H. Muse by them, and, unless he retracts the foregoing sentiments, and changes his course, to exclude him from fellowship.

3. Resolved. That these proceedings be published in The Baptist, and in the Alabama Baptist.

Signed, JOS. H. SHEPHERD, Cpk.

AN ADMIRABLE LADY.

We have received from an excellent sister, near this city, the present week, two letters—one containing *five dollars*, her own contribution, for Foreign Missions, which we have transmitted as requested; the other, which will be found in another column of this paper, containing *seven dollars*, for Indian Missions, to which we have also given the proper direction. This good sister is in very moderate circumstances, and has "a house full" of children. We earnestly commend her own, and the example and suggestions of her associates, to our sisters, throughout the South-west. "To do good, and to communicate, forget not, for with such sacrifices, God is well pleased."

MORAL INSTRUCTOR.

A brief notice of the MORAL INSTRUCTOR, and GUIDE TO YOUTH, by our excellent brother Bishop O. Dodson, from the pen of one of our correspondents, recently appeared in this paper. The author did us the favor to send us a copy, and we have looked into it with much pleasure. It contains "eleven Biblical Questions," with the answers, which, as far as our examinations have extended, are, although without any pretensions to literary merit, correct and able. The questions are as follows—

1. Is the Jewish national kingdom, sometimes known and designated by the term Kingdom of God, established on Mount Sinai; and the Kingdom brought to view in Luke 1: 33, known and designated by the term Gospel Kingdom, one and the same?

2. When did the Gospel Dispensation commence? At Jerusalem on the day of Pentecost, or before?

3. Who was God's Instrument sent to prepare a people, or make ready a Bride, for the Lord?

4. Are there two lines between the Church and the world? If so, what are they?

5. Who are qualified subjects for the Gospel Kingdom, and who are not, according to the New Testament?

6. Under what law was Christ made a Priest?

7. What law did Christ fulfill, or ratify, when he was baptised by John?

8. Was there any difference in (between) the subjects whom John baptised, the ceremony used, and the action of baptism performed, and that (those) of the Apostles, af-

ter the resurrection of Christ? If there was a difference, what was that difference?

9. What is the difference between the office of the Spirit, or Holy Ghost, in regenerating the soul, and the baptism of the Holy Ghost?

10. Is all the New Testament that was binding on Jewish believers now binding on Gentile believers, or not?

11. How much of the Old Testament was brought over and made binding in the New, on Gentile believers?

On the training of children brother Dodson introduces, and discusses *seventeen* propositions—such as "The best way to train children in the Lord, so as to induce them to love to read, and reverence the Bible". "To love, reverence, obey, and have confidence in their parents"—"Their school teachers"—"the ministers and the Gospel," &c. &c.

Few persons, we sincerely believe, can read this book without being instructed and benefited.

REV. WM. H. MUSE.

A letter from a friend in Mississippi, dated December 6th, speaks of this gentleman as follows:—"Mr. Muse, Sunday before last, publicly joined the Campbellites, in Columbus, on which occasion he said, in a speech, that *no man that believed that Christ was God could be saved.*"

This movement of Mr. Muse was not known to the Church in this city when they adopted the proceedings which will be found in another part of this paper. It is proper to say that the Pastor, and our (Rev. brethren Ripley and January, three of the four Ministers who ordained Mr. Muse, fully approve the preamble and resolutions referred to. President Farnsworth, the other minister, cannot now be consulted, as he is in New England, in bad health, but we have not a doubt that he also would heartily concur. Our signatures to Mr. Muse's Credentials are, therefore, hereby withdrawn, and that document, both as respects the Church and the Presbytery by whom it was given, revoked, so far as we have authority to perform such an act.

JUDGE PRESCOTT.

This distinguished man, of Massachusetts, died suddenly at Boston last week, aged 80. He fell asleep suddenly in a ripe old age. He was the son of Col. Prescott, of Bunker Hill fame, and the father of our able Historian. As a lawyer he stood at the head of his profession: as a man he ranked among the best.

MINISTER'S DEPARTMENT.

NO. 9.

THE PROVIDENCE OF GOD.

NOTES OF A SERMON,

Preached to the First Baptist Church in Nashville, by its Pastor, on the 8th Dec., 1844.

MATT. 10: 29, 31.—"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered! Fear ye not, therefore, ye are of more value than many sparrows."

God, by his providences, governs in all the affairs of this world. His hand is in every event, however apparently trivial. "The insect that flutters in the sunbeam," and "the angel that wheels his flight in heaven" share his equal regard. The springing flower that pours forth its new-born fragrance, the painted butterfly which displays its gold and purple upon the morning breeze, the smallest bird that nestles in the foliage of the forest, are objects of interest to him, no less than kingdoms and empires. He—

"—Sees, with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms, or systems, into ruin hurled,
And now a bubble burst, and now a world."

Such is the doctrine taught us in the text, by the Redeemer himself. "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered! Fear ye not, therefore, ye are of more value than many sparrows."

And is this doctrine, which teaches a superintending providence, true?

Does the great Jehovah constantly interpose in all the affairs of our world—of nations, of communities, of individuals? Who that reads his word, or considers his character, can doubt upon this point?

The providential interpositions of God are every where asserted in his word. Take two or three passages, (2 Chronicles, 16: 9) "The eyes of the Lord run to and fro, throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect to ward him." Again (Ps. 139: 1, 13) "O Lord, thou hast searched me, and known me; thou knowest my down sitting, and mine up rising; thou understandest my thought afar off; thou compasses my path, and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, hut, lo, O Lord, thou knowest it, altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me; it is high, I can not attain unto it! Whither shall I go from thy spirit, or whither I shall flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand

shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night, shinneth as the day. The darkness, and the light are both alike to thee.' And again (Matt. 6: 25, 31) "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air! For they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these! Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith."

Who can read all these passages, and the multitude of others of a similar character, and yet disbelieve in the providence of God? No one, surely can do so, without discrediting, altogether, the truth of divine revelation.

But consider the character of God, and it will teach you the same great lesson.

He created all things. He gave to the universe its beauty and order; and upholds, and preserves, the works of his hands. All animated nature, in its countless variety, is from him. When we look upon all that he has done, we are constrained to say with the Prophet—"His work is perfect." Who can discover a defect in nature? Who can suggest any improvement? To attempt to do so would be—

"To gild refined gold, to paint the lily,
To throw a perfume on the violet."

The mere philosopher then, not to say the christian, must confess that such a being as Jehovah is thus shown to be, would, certainly, after all that he has done, not *abandon* his glorious works. The benevolence which prompted him to call them into existence, would surely impel him to extend to them his continued protection. To suppose he could act otherwise, would be the highest impeachment of his character.

But God has shown forth his character in a still more glorious point of light in the work of redemption by his Son Jesus Christ our Lord. When we had sinned and were lost, he gave his life a ransom for us. Will he now desert his rational offspring, and deliver them up, as helpless orphans, to the blind operation of general laws, to the dubious guidance of their feeble reason, or the arbitrary rule of their wayward passions? Our text assures us that his conduct will be of a very different character.

Nor does the character of God allow him to be indifferent to the *moral actions* of his accountable creatures. These affect immediately our best interests. They have a perpetual influence and bearing upon the destiny of the soul. Can Jehovah, in whom we have

the perfection of moral principle, be otherwise than inclined to interpose, and will he not in fact, interpose, to repress vice, and encourage virtue? Do we not, indeed, actually find that vicious actions are immediately, or at least speedily, punished, by involving the guilty in disgrace, by reducing them to poverty, by subjecting them to bodily diseases as well as mental suffering, and by bringing them to an untimely end? On the other hand we find that virtuous actions are not only the source of inward peace and satisfaction, but lead to respect, to success in business, to health, to long life, and happiness. Is there no providence here?

That God exercises a superintending providence, is also proved by all the various facts in the history of mankind.

If God does not govern by his providence, how shall we account for the proportions between the sexes—the equal number of males and females—which always and every where have been so nicely and perfectly balanced? How also shall we account for the variety in the human countenance, in which, with so few features, you will, in a million of cases, find no two exactly alike? These are events which none but God can influence, and which require his direct and separate interference in every individual case. Should his providence fail here, what hopeless confusion would be the result!

Is it not also true that evident judgments, evincive of the exercise of God's providence are not unfrequently exercised upon notorious offenders?

There is, indeed, a danger of presumptuously explaining events, by hastily concluding as did the friends of Job, that he is a great sinner who suffers singular calamities. A little sober reflection, and particularly a reversed attention to the teaching of Scripture, will prove an effectual guard against such an error. It is certain that, in general, 'no man knoweth either love or hatred, by all that is before him'; and, consequently, that we ought not to judge of the virtue or the vice of individuals by their external circumstances. But our caution must not be carried so far as to stultify our understanding. The fall of tyrants; the tragical fate of persecutors; the punishment of blasphemers while the language of impiety is issuing from their lips; the discovery of crimes which had long eluded the search of every human eye; the manifest retribution which takes place when the cup which the sinner had administered to others is forced to his own lips; these, and similar events, can be viewed in no other light than as interpositions of the providence of a just and holy God.

God often interposes by his providence for the safety of those who trust in him.

Where is the man to whom events have not occurred which have led him irresistibly to acknowledge the divine hand? He has seen it in his successes, and in his disappointments; in his escapes from danger; in the sudden thoughts, and unaccountable suggestions, which have sometimes led to most im-

portant results. If he has been an attentive observer, he must have seen it also in the circumstances of others around him. It is displayed before the eyes of all men, upon the great theatre of the world, where scenes are acted which extort an acknowledgment of the hand of God even from the most thoughtless. The rise of mighty kingdoms, from small beginnings to extensive and uncontrolled dominion, and their subsequent fall into decay and dissolution, may be accounted for by the operation of second causes; but they are often accompanied by circumstances referable only to the interposition of him who rules among the kingdoms of men, and places over them whomsoever he will. This is especially apparent with reference to the revolutions of ancient monarchies, when viewed in connection with the prophecies concerning them. Who can doubt that these revolutions were brought to pass by him who foretold their ages before they occurred? And when we see order arising out of confusion, and disastrous events producing good, like the tempest which purifies the atmosphere, who can question the providential interposition of that holy being, whose mysterious wisdom, and unbounded beneficence preside over all the affairs of mortals?

Thus have I proved to you, briefly, but satisfactorily I trust, the truth of the doctrine of divine providence, by reference to scripture, the character of God, and by all the facts in the history of mankind.

Let me now invite your attention to its nature.

Some of the providences of God are *immediate*. By this I mean that they are exercised directly, by Jehovah himself, without, so far as we can see, the intervention of instrumentalities. You may, if you think proper, call them *miraculous*. An instance, of this kind of providence is found in the preservation of Daniel in the den of lions.—

Others of the providences of God are *mediate*—that is, they are accomplished by the use of appropriate means. An instance of *mediate providence* is found in the escape of Paul from his persecutors in Damascus, by being let down over the wall in a basket.—

The *common* providences of God are those which belong to the whole world. He gives rain, and fruitful seasons.—

The *special* providences of God relate to the fulfilment of his promises. This is done in some cases by the direct agency of his spirit in giving consolation, &c.—

In other cases by a chain of second causes of a painful character; as the persecutions of primitive christians, by which they were dispersed, and the Gospel carried every where.—

In other cases by pleasant events.—

But what shall we say of a *particular* providence?

There are those who admit a general providence, but a particular providence, that which interposes in the particular affairs of

individuals, is by many either denied altogether, or received very doubtingly.—

But why, if we believe the scriptures, should we doubt? Do they not declare that God exercises a particular providence? Look again at our text.

Does not enlightened reason teach us the same doctrine? If God has certain designs to accomplish by means of his intelligent creatures, or with respect to them, tell me how these intentions can be fulfilled without *particular* regard to their circumstances, their movements, and all the events of their life? What is meant by a general, to the exclusion of a particular providence, I do not, I confess, distinctly understand. If it mean that God takes care of the world, but not of particular things in the world; that he takes care of the human race, but not of particular individuals; I am not surprised that I do not understand it, because the doctrine is absolutely unintelligible. How can he take care of the whole, without taking care of its parts; or of men generally, and not of individuals? This presents the absurdity of a man who should build a house, but not build the parts of which it is composed! God cannot exercise any providence over the world which does not extend to all that happens in the world.—

Is it suggested that a *particular providence* interferes with the human will, and is subversive of free agency? I answer that this cannot be. If we ourselves had a greater acquaintance with the powers of nature, and nearer access to the minds of men, could we not easily overrule and direct many events not at present in our power, agreeably to our purposes, and that too, without the least infringement of the general laws of the world, or of the liberty of the human will? But how much easier must it be for God to do this, absolutely and perfectly, to whom all the powers of nature are subject, who sees through all dependencies and connexions, and has constant access to the heart and the judgment of every intelligent being? Where then can be the difficulty of believing that an invisible hand, a universal and ever attentive and *particular providence*, guides all things, agreeably to perfect rectitude and wisdom, while, at the same time, the general laws of the world are left unviolated, and the liberty of moral agents is fully preserved?

He who is infinitely merciful is interested in every event which concerns his creatures. Nothing is too small to attract his regard.— This is the presumption upon which all our prayers, and worship, are predicated.— He beholds prodigies of piety and self sacrifice, &c.— Will he not reward?—

He sees others doing all manner of injury to the innocent &c.— Will he not interpose?— Yet all this is particular providence!

God looks upon the just, the beneficent, and the innocent, in the hands of the wicked and violent oppressor; and when on the brink of ruin the sufferers pray—O, God, thou art almighty, and powerful to save, &c.— Help us, we pray thee, &c. Will he not?—

The perfections of God the Father, Son, and Holy Ghost, would be to us of little interest were they not exercised as the circumstances of his creatures require. That they are, his word fully assures us. "A man's heart deviseth his way, but the Lord directeth his steps. The way of man is not in himself, &c.—The race is not to the swift, &c.—In all thy ways acknowledge him, &c.—Afflictions spring not from the dust, &c.—What does all this teach us?"

But the argument from our text is still more strong in favor of a particular providence. The sparrow, which is of no value, falls not without him.—The hairs of your head are all numbered.—He clothes the grass of the field.—

"If ceaseless thus the fowls of heaven he feeds,
If o'er the fields such lucid robes he spreads,
Will he not care for you, ye faithless, say?
Is he unwise? or are ye less than they?"

Thus have we proved a particular providence.—

Let us now consider the practical effect of the doctrine of divine providence.

With what confidence, and gratitude, and hope, may we rely upon that God who, not only looks upon us generally, but superintends our minutest affairs! The thought that "he compasseth our paths, and is acquainted with all our ways;" that he watches our steps, orders all the events in our lot; guides and protects us, and supplies our wants; must awaken peculiar emotions, and shed a cheering light upon the path of life. He is our Father, our protector; and reposing upon his care, we are assured that if we love, and serve, and trust in him, no evil shall befall us, and no real blessing be withheld.—Is this true? How consolatory then to the pious!

But let not his people depart from his laws. If they do, and he is a God of providence, will not his chastisements come? Are not Christians afraid, &c.—

The practical influence of this doctrine is equally good upon the minds of those who seek him. If it is true, how boundless their reasons to trust him! Can he be indifferent to you?—

But how fearful is this doctrine to the guilty. Will not the judgments of God overtake them?—His burning eye beholds the sinner?—

We have now seen that the doctrine of divine providence is true; we have considered its nature, and its practical influence upon the minds of men. It remains only that we point out the

CONCLUSIONS

to which we are led by this interesting subject.

We conclude that if God thus interests himself in all that concerns us, our temporal as well as our spiritual affairs, are under his special guidance.

All confess this to be true in regard to spiritual things.—But respecting temporal things I fear we do not feel sufficiently our

religious responsibilities. Who ever conducted his business with prayer, and a strict view to the divine glory, and did not gain by it?—

In how many instances have we all found, by experience, that we are held in subjection to a higher power, on whose favor depends the accomplishment of our cherished designs? Fondly have we projected some favorite plan. We have carefully studied it, and as we imagined, foreseen all its difficulties, and provided for every possible contingency by which its accomplishment might be defeated. Our measures are adopted with such vigilant reflection, and prosecuted with so much caution on every side, that we believe success almost certain. But after all some unforeseen event has arrested our progress, and laid all our labors in the dust! At other times our plans have been permitted to succeed. We then applauded our own wisdom and prudence, and sat down to feast on the happiness we had attained. But what was our surprise to find the happiness we had anticipated absent!—Again, success has come to us almost unsought.—God rules.—

Duty, and prudence, and safety, unite in requiring us, in relation to all our temporal as well as spiritual affairs, to ascertain the will of God, by the leadings of his providence, and to give ourselves to his guidance.

Am I told that such knowledge is unattainable? Be not mistaken upon this point. God's will is readily known. Survey, closely, your circumstances, designs, and motives; compare them with the rules of his word; and you will seldom fail to arrive at just conclusions.—We are too much disposed to be governed by our wishes, or our feelings, or by impulses, &c.—The true method is to study God's word, consult his honor, your own advancement in spirituality, and usefulness, do your duty, and submit the result to him. Thus we shall be led by his providence, and his blessing will rest upon us.—He who has no regard to God, will be cursed, in prosperity or adversity; in himself, or in his posterity.—

We conclude from this subject that a man may tempt providence to his own destruction.

Many an individual supposes himself to be waiting the guidance of providence, when, in fact, he is expecting God to work a miracle for him!—

Others are expecting God's providential blessings, while they are violating his laws, and incurring his curse.—If a man throws himself from a precipice, will God's providence save his life?—

God's providences are usually accomplished by instrumentalities.—Paul's assurances of safety to the passengers, &c., at Melita—what he said of the sailors.—Tempt not providence.

We conclude from this subject that every encouragement is offered to appropriate and powerful effort.

Do all your duty, seek his favor by prayer, and the results which occur will be best for you, and most for his own glory. They

may not be such as you have desired, but they will be best.—

We conclude that the guilty, though they long escape, will feel, at last, the hand of God.—

Submit yourselves to him I pray you; love him, and serve him, and he will bless and save you.—

COLUMBUS, MISS.

DECEMBER.....21. 1944.

DOVER ASSOCIATION, VA.

Through the kindness of the Clerk, our respected and cherished friend, *Rev. Martin T. Sumner*, we have the "Minutes of the sixty-first annual session of the Dover Baptist Association, held with the Hampton Church, Elizabethcity county, Va., Friday, Saturday, Lord's day and Monday, October 11th—14th, 1844," *Rev. James B. Taylor*, of Richmond, (by whom we were baptised,) was Moderator, and *Rev. M. T. Sumner*, named above was Clerk. The Minutes evince zeal in the cause of Christ, and intelligent action upon the benevolent schemes of the times. The number of Churches is 39, Pastors 24, white members 4334, colored members 3,142. Total 12,526. Nett gain during the year 471. Among the visiting brethren, we observe the names of *Rev. Joel S. Bacon*, President of Columbian College, D. C., and *Rev. Russell Holman*, of New Orleans, and *Rev. G. F. Crockett*, of Miss. Committees on the state of the Churches, "Temperance, Circular Letter, Sabbath Schools and Foreign Missions" reported.

The Circular Letter on "Premature Ordination" we shall present to our readers shortly. "The Committee appointed to report on Enquiries, from the African Baptist Church, Williamsburg, made the following report, which after an animated and prolonged discussion was adopted and the Committee discharged,"—Ayes 52, Nays 10.

"Whereas, Many individuals, who have been immersed by a Pædobaptist minister, wish to unite with the African Baptist Church in Williamsburg, and whereas, the Church desire advice as to the propriety of their reception. Therefore

Resolved, That in view of the advice sought by the African Baptist Church in Williamsburg, we recommend, according to the decision of this Association, at its meeting at Clark's Neck and subsequently at Emmons', that the individuals referred to be not received."

We copy this resolution into our pages as matter of history, concerning an Association to which Broadus, Jeter, Ryland, Taylor and Magoon belong; brethren whose praise is in all the Churches. Two of the brethren here mentioned, Jeter and Taylor voted against the resolutions.

Next meeting will be held with Rehoboth Church, King Wm. county, Friday before the 2nd Lord's day in October, 1845. C.

THE BEAUTIES OF STAGE TRAVELLING, INCIDENTS, NOTES, ETC.

After spending a week, in Nashville, consulting with reference to the things of the kingdom, exchanging salutations with friends, meeting and giving the hand of cordial friendship to good and courageous men and maidens fair, we made suitable preparations for a return to our own growing city. We had met such worthy and excellent brethren as Winston, Shepherd, Marshall, McIntosh, Scovell, Shanklin and others as worthy, in the public, social or Ecclesiastical meetings of the "strong branch" of our Zion which is rooted and grounded in the "City of Rocks." We had met and counselled in holy harmony with such zealous and devoted Bishops, as R. B. C. Howell, the Bishop of the Tennessee Metropolis, our ever honored associate, L. H. Milliken, of the Somerville Church, Tennessee, W. S. Perry, of Mount Hermon, Tenn., T. B. Ripley of Clarksville, and A. Wedge, Itinerant for the cause generally, and for Baptist literature specially. This Presbytery of Bishops, without gown, surplice, or mitre, met, in solemn compact, not for fulminatory decrees or antagonistical canons, but for humble prayer, and bowed together with God's chosen people, in supplicating Heavenly favor and mercy. It was not easy to feel composed or pleasant, to break this social harmony, and abruptly leave the warm-hearted people of Tenn. Leave we must, and we did.

Stage Travelling is sufficiently agreeable on the route here, as far as Mt. Pleasant. Pleasant towns are passed, Jackson College and the Columbia Episcopal Female Seminary attract the eye, and the President elect, whom we had seen and heard speak, one week before, emerged from his own mansion, as our stage passed, as if to do us greater honor, and bowed to his acquaintances among our fellow-passengers. But when the mud road commenced, then came the ruts, the jolts, the pitches and all the beautiful contortions

incident to an easy swinging coach. Night comes, and before it concludes its darkness, we are most unmercifully laid flat upon our side on the road-side, with a forehead bearing scars of dishonorable contact, with the *uprights* of the stage door. Good reader, pardon us, for alluding gayly and with a cheerful heart to an *upset* of a stage coach. Our fellow-passengers, Mr. Thomas, the stage Agent, and an intelligent young lady, who so honored us, as to choose us for a travelling companion to Florence, were only stunned, and our own head simply bruised. Thanks to some sturdy Tennesseans, we were soon, all set to rights and going ahead. For which a kind Providence must receive the entire praise. C.

FLORENCE, ALABAMA.

We learned, from a short conversation with Mr. and Mrs. Pettus, of the Hotel, that our cause was in quite a low condition in this place, and probably only one Baptist in the town. It is thought that there are a number of persons, who would embrace our faith, were a suitable opportunity afforded and stated preaching had. Between Tusculumbia and Florence, a noble field of ministerial labor is afforded. We dined in F.—with the friends of our accomplished travelling companion, Miss D***, and could but admire the "*bon-homme* of the Irish blood." C.

TUSCUMBIA, ALABAMA.

A wise Providence had some design in delaying us here, among our friends, the *Popes*, on our upward trip. We learned, on returning some evidences of good, which will maturely develop themselves at a future day. North Alabama now needs two or three zealous, well educated and orthodox ministers. C.

Leaving Tusculumbia, we first broke the coupling pin, and then the braces. Now we were riding upon a rail, and anon were stayed up in the stage, by an overgrown sapling. By walking and riding we made out to go about ten miles in six hours. Then, we transferred all our baggage to an open wagon and in this primitive conveyance, two of us, holding pinewood knots, flaming high with pitchy light and dripping exquisitely refined tar, we travelled on, until the clouds began to discharge their contents upon us. Then darkness reigned, mud felt peculiarly soft under wagon tracks, and corduroy roads made us exceedingly prepared for an early breakfast,

which it was not our fortune to obtain. The light of a new day, dawned upon us in the vicinity of Russellville. C.

RUSSELVILLE.

The only house of worship in this place, belongs to the "Christians" or "Campbellites," and the adherents of that sect are numerous. The Methodists preach in the town, and are contesting the ground. We hope some of our missionaries will visit the place, and gather the faithful of the Lord, into the proper fold. C.

From R.—on to this place, we noted little to vary our feelings or the scenery. We passed through barren regions, we saw towering pines, we marked the line of Buttahatcha river, we followed with a bird's eye view, the range of hills which turns off the waters on the one side into the Tennessee river and on the other side into the Tombigbee river. Big Bear Creek and Little Bear Creek hills, were as steep, as rocky, as savage looking as ever; and we could but call to mind the many descriptions of similar scenery, given by "Stevens" in his first volumes of "Travels and Researches, in Central America, Chiapas and Yucatan."

Though raining hard, and partially soaked, as both *inside*, and *outside* passengers were, our coach safely landed us at the "Blewett House," on Friday in the afternoon, following our departure from Nashville. C.

COLUMBUS.

This good place has commenced many works of improvements about stores, residences etc. Houses are in demand, and worthy people are seeking to make a lodgement here. May the hand of a gracious God be upon us, for good, and bless the labors of his servants, in his own cause. That hand has ever preserved the unworthy person, whose own weak hand guides this pen. To God be all honor. Our friends will excuse our playful sallies in this description of our travelling. Some of them may think, that had we woven a *web* of delicate hues and fairy fabric about us, and committed the object of our own and others' solicitude, to the "Linwood," the "Westwood," or the "Talleyrand," on the "father of waters." Perhaps, we should have had a joyous happy trip. Let that be as it may, our blood tingles yet more freely in our fingers, from all our exposure. Herewith we turn our attention to graver themes. C.

CUMBERLAND PRESBYTERIAN CHURCH.

Rev. Mr. Roach, of Tennessee, has accepted and entered upon the Pastorate, of this Church, in this city. C.

SINGING.

Mr. J. Jones, jr., recently of Boston, has arrived in this place and is making preparations to form two or three classes in Sacred Music. We hope he will receive ample patronage, from christians of all denominations. C.

DEMOCRATIC REGISTER, PICKENSVILLE, ALABAMA.

We return our thanks to bro. *M. Lyon*, the Editor of this spirited political journal, for his kind notices of our paper. C.

REV. E. L. MAGOON.

This eloquent and distinguished Minister of the Baptist Church, Pastor of the 2nd Baptist Church, Richmond is now in Europe. His last letter published in the "Religious Herald" is dated Heidelberg, Germany. Few men have finer powers of description. In memory, brother Magoon, with whom we have formed a warm friendship, is certainly extraordinary. We wish him great intellectual profit during his studies and travels. C.

REV. RUSSELL HOLMAN.

This brother, who has been laboring so self-denyingly and steadfastly, for the cause in New Orleans, is now travelling through Lower Virginia, soliciting funds, to erect a suitable Baptist House of worship in New Orleans.

May the Lord open the hearts of Virginians to give liberally in this behalf. C.

BAPTIST CHURCHES, RICHMOND, VIRGINIA.

The First Baptist Church, Rev. J. B. Jeter, Pastor, has 514 white members, the Second Church, Rev. E. L. Magoon, Pastor, (Rev. Jos. Walker, supply,) has 399 white and 153 colored members, the Third Church, Rev. J. B. Taylor, Pastor, has 313 white and 39 colored members, the Fourth Church, Rev. A. B. Smith, Pastor, has 136 white members, and the African Church, Rev. R. Ryland, President of Richmond College, Pastor, has 2076 members. Total 3,630 Baptists in the Capitol of the Old Dominion. C.

COMMUNICATIONS.

For the Baptist.

AN ESSAY ON ACTS XIX. CHAPTER, 1—6. VERSES.

It may perhaps be thought, by many, very useless labor, to attempt an explication of this portion of the sacred oracles; but it appears to me that a little reflection will be sufficient to dissipate such an opinion. If we reflect upon the declaration of the Apostle, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" we cannot suppose it a matter of little importance, to attain a correct understanding of any, the least portion of the sacred writings. In addition to this general reason, which will address itself to every mind thoroughly imbued with love and reverence for the Holy Scriptures, several other reasons in favor of a candid investigation of this passage, very readily suggest themselves. I shall, at present, mention only one. It must be admitted by every one that the greatly controverted subject of John's Baptism is more or less involved. The question which I propose to discuss, is whether the disciples whom Paul found at Ephesus, were re-baptised, and I shall attempt to prove that they were not. It is universally agreed that the persons upon whom Paul laid his hands, mentioned in the sixth verse, were the disciples found at Ephesus. Now it is contended with a great deal of plausibility at least, that the persons referred to in the 5th v., must be the same, upon whom Paul laid his hands, and that the imposition of hands was immediately subsequent to their baptism and formed with it one continuous whole. Of course, if they were baptised by Paul, having previously received the baptism of John, they were re-baptised. This view is sanctioned by the authority of some very great names, among whom may be mentioned Robert Hall and the celebrated German historian Neander. It also seems, the most natural construction, to refer the pronoun *they* in the fifth verse, to the same persons to whom *them* and *they* in the sixth, are referred. I am willing frankly to admit, that it would appear to be the most obvious construction, to refer all these pronouns to the same antecedent. To the mere English reader however, I would observe that plausible as may be this reasoning in regard to the pronouns, it will not hold good when applied to our version of the scriptures. By referring to the 14th chapter of Genesis, and 18, 19 and 20th verses, he will find the pronoun *he*, in the 19th verse, applied to Melchisedec, and immediately after in the 20th verse, the same pronoun is applied to Abram. And for this construction of the passage in the 14th of Genesis, we have the authority of the Apostle himself in the Epistle to the Hebrews.

Columbus, Miss.

J. A. P.

[To be continued.]

DANGERS TO OUR NATION.

SUBSTANCE OF A DISCOURSE

BY REV. J. M. PECK,

Preached in the First Baptist Church, Nashville,
Tenn., Nov. 31, 1844, from 1 TIM. V: 8.

(CONTINUED FROM PAGE 240.)

CONSIDERATION SECOND.

With all these distinguishing benefits conferred on us by Divine Providence, there are real dangers, of no ordinary character, portentous to the welfare of our country, which nothing but the gospel of Christ, by its influence on the hearts and lives of the people, can save us.

DANGERS.

It is quite possible that with all these bright hopes, before another half century shall have been added to our national history, our land may be covered with the blood of its sons—our civil and religious liberties be scattered to the four winds of heaven—the sceptre of a Cæsar or a Napoleon may control its destinies—and our children's children stumble over and grope among the fallen and disjointed pillars that once sustained and adorned the temple of liberty. Human nature is exceedingly depraved, and perpetually subject to the most fearful delusions. Proofs of this are seen on every page of history, and developed in every form of religious, political and social fanaticism.

What are some of the prominent evils to which the people of this nation are liable?

1. *An inordinate spirit of worldliness and gain.*—As a nation, we are eminently mechanical, utilitarian in a mere worldly sense, and practical in our character. With facilities of accumulation within the reach of every one, the lust of gain has become a national, besetting sin. Every one is eagerly striving to amass a fortune, and fortunes are made and as rapidly lost. At times fierce speculations engross the whole community. Though the spirit of God has declared, as in "letters of living light," "If any man love the world, the love of the Father is not in him," yet christian professors, and even ministers of the gospel, rush into this vortex. And as our political institutions yield to, and reflect the popular will more than the government and laws of any other country, the danger is imminent that this infatuating spirit of the world may sweep away national honor and moral honesty, and reasons for repudiation of solemn contracts, of a plausible and popular character could be found in every violation of plighted faith.* Wo be

* The author avails himself of the following just sentiments, in the eloquent language of the Rev. Dr. Williams, in his Address on "the Conservative Principle of our Literature," to enforce the truth he has embodied in this Discourse.

Speaking of the consequences of the spirit of gain and expediency, swaying our political literature, Dr. W. says:

"The country would be visited with an impudent, volatile and mercenary patriotism, that, shrinking from no sacrifice, and blinding at no moment, would systematise the various arts of popularity into a new science of selfishness. The legislation of the land and its intercourse with foreign

to that nation whose political economy swallows up all moral principle, where the selfish passions have full scope, and the fear of God and retributions of eternity have feeble hold upon the conscience.

2. *PASSION, or a series of undue excitements, is another portentous evil to our country.*—People every where, on all occasions, and on almost every subject become extravagantly excited. This is seen and felt in literature—in religion—and more especially for months past in party politics. Every thing is carried forward by excitement. Men do not stop to think, to contemplate, to reason, to reflect. If an object of philanthropy or benevolence is brought before the public mind the most horrific descriptions are drawn and the most passionate appeals made. I have not a word to say against earnestness, zeal and deep feeling on the subject of religion, or in the cause of truth and justice. But earnestness and zeal should be under control of the intellect, and directed by an enlightened conscience. The mind should be instructed as well as excited. But when reason is dethroned, and sentiment usurps the place of conscience, there is danger.

The influence of passion and sentiment is seen and felt in the fashionable literature of the day. Novels and tales of the most extravagant and exciting character, and many an individual who is unmoved to all the just and lovely sympathies of truth, like the French executioner can weep for hours over the "sorrows of a fictitious Werter."

3. *A kindred evil is the tendency to lawlessness in our country.*—Parental authority, submission to law, and love of order are fast giving place to riots, mobs and other displays of brute force. Long established principles of law, of social order, of virtue and subordination are torn up and scattered to the winds by visionary reformers and political jacobins. Private revenge and sudden ebullitions of popular violence, disregarding all delays and setting aside all forms, seem ready to supplant the quiet administration of all laws, and dispense with judges and prisons. Embezzlement of public and private funds, defalcations, and flight from the claims of honesty and justice have characterised the period in which we live. *Ultraism*, in various forms, is a hydra-headed monster that ravages a portion of our country. Discord and anarchy have been the forerunners of despotism in every age. A Catalogue marked out the road for a Cæsar. A Robespierre paved the way for a Napoleon. Despotism invariably follows lawlessness and anarchy.

4. *SUPERSTITION, combined with a false liberalism, is another evil in our country.* Superstition has its origin in the deep recess-

nations would be engrossed by trading politicians—huckstering their talents and influence to the party, or the measure, or the man, that should bid in the shape of emolument or office, the highest price for the commodities which they vend. The expert statesman would then be he who consulted most assiduously the weather-vane of popular favor, that he might ascertain to what point his conscience should best t. And should such time ever come over our beloved land, could our liberties endure when guarded only by hands so faithless, or our law be wise or just, when such men made and such men administered them?

ses of fallen, blinded human nature. We boast of living in the enlightened era of the nineteenth century, and bless ourselves and boast of our advances, that we do not believe in witchcraft as our fathers did. But we live in an age of political, mental and religious humbug—when coons and poke-stalks can sway the destinies of a great nation—when the fascinations of mesmerism far outstrip the old fashioned school master—when thousands can run after a most vile and worthless imposter or be carried away by itinerant lecturers on the mighty secrets of the future.

We boast of our intelligence, and scriptural knowledge, but we live in an age when Romanism in its superstitions, if not in its despotic character captivates thousands. What mean those broad and deep foundations for a Cathedral within my sight, whose massive walls are about to be erected by the liberal yet strange donations of citizens of Nashville! When the fanaticism, if not the despotism of the Romish hierarchy captivates thousands,—when the priest readily co-operates with the infidel in excluding the bible from the school—when these same priests, who are ultra despots in Europe become ultra democrats in the United States, and when vast multitudes of our countrymen regard all this as marks of an enlightened age, surely we have reason to fear that the progress of enlightened christianity in our country is retrograde. We boast of the progress of light and yet, we live in an age when one hundred thousand people become Mormons and believe in the blasphemous absurdities of a grossly immoral impostor—when the atheism and licentious principles of a Robert Owen, or the "associations" of the French visionary Fourier can captivate and lead astray thousands of seemingly sensible and well informed persons.

Combined with superstition is a *false liberalism*, which manifests itself in apparent indifference to all principle in religion, morals and literature—pretending reformation, but in fact destroying the very foundations of truth, morality and justice. It claims superiority to prejudice but discloses a most intense hatred to bible christianity.

All these evils are to be traced to the blindness and depravity of fallen, corrupt, human nature. Our country is receiving annually vast accessions of population from Europe, and about one third of this class are Roman Catholics, and all are defective in those principles which are indispensable to the conservation of our country. We cannot drive them back, and I hold we cannot and ought not to stay this influx of immigration. From 1776, we have professed before the world that this land should be an asylum for the oppressed of other nations—that here political and religious freedom should be enjoyed by all who will take shelter under the "Stars and stripes" of our Republic.

Now it is possible and comparatively easy to maintain and carry out those great conservative principles that will effectually save us from all these dangers, elevate us as a

people vastly above the point of intelligence, virtue and religion to which we have ever yet attained. The conservative principle—the antidote to all the evils that surround and threaten us is to be found no where else but in the gospel of Christ.

Other means and influences may perform a very subordinate part in our salvation as a nation, but without the gospel—the only antidote heaven has provided for the recovery of fallen man—they are utterly impotent. The people of these United States have but *one enemy* they need fear, but that enemy is SIN, and Sin is a reproach to any people.

The gospel is the only instrumentality that God has ordained for the subjugation of Sin. The dominion of Sin is seen in a blinded and perverted intellect, in a seared conscience, in recklessness of feeling and purpose, in a hard and impenitent heart, in a disregard of the eternal principles of moral obligation, of Justice, of God's law, and of future retribution.

Physical means and influences cannot save us from this evil. We may construct canals and rail roads, and increase the facilities of intercommunication—our Commerce may whiten every Sea, caloric may drive our machinery, and the forked lightning convey our intelligence, science may open to us all its stores, and literature may pour its treasures at our feet, and the nation sink with its own depravity. Colleges and schools may be multiplied, and yet ruin may overtake us, if destitute of the moral principle found no where else but in God's blessed book. The world has had a most lamentable illustration of the utter incapacity of these agencies to preserve a nation in the history of revolutionary France. That great nation had intellect, and science, poetry and literature, while the sewers of Paris ran with rivers of human blood, and while the guillotine cut off heads fast as the horrid machine could be made to work.

The developement of the physical resources of our country can give us no security for its future moral character.

The success, or the eventual triumph of any one political party cannot work out our salvation from Sin. Intense political excitement, as we may daily witness, only increases the danger in a more fearful ratio.

The increase of population, the multiplication of States, and the extension of territorial domain cannot work out our emancipation from Sin. There is not the least adaptation in physical agencies to guard us from the dangers to which we are exposed. And, yet, the means of our salvation from Sin are within our reach. They are found in the simple principles of the *gospel of Christ*. The object is to be gained by the very simple measure of making the population of our country a sober, thinking, reading, praying and truly religious people. It is quite possible to provide these means for the whole population of our country, and for all the immigration from foreign lands.

All the destitute population of our country may be provided with a regular and constant gospel ministry. Every city, and village, and settlement, and remote hamlet on our Western or Southern borders may have the gospel of Christ. Every slave, now in mental and moral darkness may be visited with the lamp of life, and taught regularly and completely the truths and duties of God's word.

It will not cost as much to provide ample means of religious instruction for the eight millions of population in this great Western Valley as has been expended in time and money on the presidential election this season.

We have already seen the Baptist denomination has *one fourth* of this work on their hands, and they can do it *if they try*, and God will undoubtedly give success in the effort.

The measures to effect this great work are very obvious.

1. *The Education of the Ministry.*—However valuable and important have been the labors of the ministry that God has raised up in these Western States, the day has come when our churches demand better trained minds and a higher order of intellectual and biblical culture among the qualifications for pastors. It is not a mere question of choice but of necessity. Divine providence, with an unerring finger, points to the education of the rising ministry as an indispensable measure for the prosperity of our churches and the country.

2. *Home Missions.*—By Home Missions, I mean co-operative measures to sustain stationed and itinerant preachers where no churches have been organized or where churches are too feeble to sustain their own ministry. There should be at least one itinerant missionary in every Baptist Association in the Southern and Western States. And in every principal town or village a stationed minister or pastor should be kept employed.

3. *Bible Distribution*, till every family has the word of God and every member be induced to read that blessed book, should be prosecuted. Our church and associational organizations are admirably adapted to carry out this design, by hearty, regular, systematic and efficient co-operation with the American and Foreign Bible Society.

4. *The establishment and support of Sabbath Schools and Bible classes* is another measure of incalculable advantage.

5. *The press must be employed to its utmost extent.*—No family should be without one or more religious periodicals. In this age of light and action we can find no excuse for a Baptist family living without a medium of religious intelligence. Religious books and tracts in this age are as indispensable to the moral health and successful enterprise of a religious denomination, as bread corn is to the comfortable support of the family.

The *Baptist Publication Society*, with which the speaker stands officially connect-

ed, has claims of a most urgent character on the denomination. It has one paramount object, to make the members of our denomination, and all the people over whom our ministry have influence, intelligent, devout, liberal, and benevolent christians. To accomplish this, it proposes, through the medium of Associations and sustaining itinerant ministers and colporteurs, to circulate a large number and variety of religious tracts and bound volumes of useful and instructive books—to establish sabbath schools and bible classes—and to provide small libraries for a numerous class of needy ministers. More than fifteen hundred preachers in our churches in the Western Valley are exceedingly deficient in religious books. Many are quite destitute. At least one thousand of this class ought to be supplied by donations. Give these men books and aid them by kind and mutual co-operation and in a short time their usefulness would be more than doubled.

All other sects are at work in this department of religious effort, and each in a denominational way. Presbyterians, Methodists, Episcopalians, Romanists, Universalists—every sect, good and bad, are employing the press and circulating books and tracts. Each has its class of periodicals. Our denomination must put forth all its strength and by mutual co-operation provide ample means of instruction for all within our reach.

DAVIDSON COUNTY, TENN.,
December 5, 1844.

REV. R. B. C. HOWELL, D. D.

Dear Brother.—A few of the sisters of the Antioch Church have thought proper to form themselves into a Society, for the purpose of trying to aid a little in the cause of Missions. We can do very little we know, but we wish not to excuse ourselves on this ground. We feel that we are highly favored, and we know that we are indebted to the Gospel and its author for all the privileges we enjoy in this life, and for our hope for that which is to come, therefore, we feel anxious that those who are in heathenish darkness should have gospel light, as we believe that none can have a correct view of the Saviour and the plan of salvation without it. For this purpose we meet once every three months, open and close our little meetings by prayer, contribute something of our own manufacture and make sale of it. Although some may sneer at our plan, our motto is onward, although we travel slowly. Our Society is young and weak yet, pray for us that we may grow in strength and zeal. We believe the cause is good, and would be glad to see our sisters unanimously engaged in this work. If they do not approve of our plan, perhaps they can form a much better one; when there is a will, there is always a way. Although they should far excel us, it will not discourage, but gladden our hearts to hear from them. Should our respected editors think proper to give these lines a place in the columns of *The Baptist*, we would say to our sisters in the Lord, that although there should be no benefit arising

from the little funds we contribute, we feel that we are benefited by meeting together for this purpose—we feel that the chords of christian love are strengthened toward each other. Our sincere desire is that we might all be enabled to discharge every duty we owe to God and our fellow-creatures. We send seven dollars which we wish you to forward to the Indian Mission.

Yours in Christian love,

E. L. McFADDEN.

SHELBYVILLE, Dec'r. 6, 1844.

BROTHER HOWELL:

I wish you to announce the following appointments through "*The Baptist*," to the Churches of the Liberty and the Muscleshools Associations: I will attend and preach, Providence permitting, at the

Forksofmulberry,—on the 31 Sabbath in December.

Enon, (Liberty Ass.,)—on the 4th Sabbath in Dec.

Huntsville,—Tuesday night following.

Athens,—on the 5th Sabbath in Dec.

Roundisland,—Tuesday, 11 o'clock, Dec. 31st.

Poplarcreek,—Wednesday, 11 o'clock, Jan. 1st, 1845.

Springhill,—1st Sabbath in Jan., Muscleshools Association, Ala.

Friendship,—2d Sabbath in Jan.,

Hopewell,—Tuesday, 11 o'clock, 14th Jan.

Mountisgah,—3d Sabbath in Jan.

Enon, Lawrence co.,—Tuesday, 11 o'clock Jan. 31st.

Moulton,—Thursday night, Jan. 23d.

Salem, in Lawrence,—4th Sabbath in Jan.

I shall have with me a full assortment of books, of the Baptist Publication Society, and I hope the Churches will be prepared, to purchase such as they need. The claims of the Publication Society, Union University, and the American and Foreign Bible Society, will be presented in order to the several Churches; which I trust they will be ready to patronize, to the extent of their ability. In addition to the above, "*The Baptist*" will engage our attention. The subscribers who are in arrears will have a good opportunity to pay their subscriptions. Others who have not subscribed, would do themselves and the cause good to give us their names.

Yours in the Gospel,

A. WEDGE, Agent.

For the Baptist.

MISSIONARY SERMON,

BY THE REV. J. C. KEENEY.

Delivered before the Chickasaw and Columbus Associations, at their meeting near Aberdeen, Miss., on the 2d Lord's day, in Sept., 1844.

[CONTINUED.]

It is fit the gospel should be preached; Srd. because the missionary enterprise is sure of success.

The final triumph of the gospel is no longer problematical. The broad seal of Heav-

en's approbation is enstamped upon the grand enterprise of evangelising the world. The Great Head of the Church, who sits on high, superintending the affairs of His kingdom, will not suffer one promise to fail of its final accomplishment.

Contemplate a few moments the success which has attended missionary effort among the degraded heathen. Our brethren number, as the fruit of their labors, under the blessing of God *seventy-five* lovely churches, containing about five thousand baptised believers. About one hundred native preachers and assistants have been raised up, and partly supported by those who were recently heathen, to publish to their countrymen the glad tidings of salvation. The wild men of the woods, the rude Karens, wandering in the rugged mountains of Burmah, are most readily embracing the gospel, and promise speedily to become a Christian Nation. They often travel long journeys to seek an interview with the missionary, and say, "sir, are you Jesus Christ's man? pray give us a writing that tells about Jesus Christ!" Other anxious inquirers come two and three months journey from the borders of China and Siam, and say, "sir, we have heard there is an eternal hell; we are afraid of it; pray give us a writing that tells how to escape it?" Others say, "sir, we have seen a writing that tells about an Eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die!" Such are the interesting inquiries made by heathen lips. And a mountain chief has recently erected a church for the worship of God, and with every demonstration of kindness and respect, has invited the missionary to his residence, to receive for himself and people, a knowledge of a crucified and risen Saviour.

God is evidently saying to the "North, give up, and to the South, keep not back." "The isles are waiting for his law."

But the amount of good which has been accomplished, is not to be estimated by the number of those who have been converted. The Bible has been translated into a variety of languages and tongues, and these are finding their way into many parts of the different kingdoms, sapping the strong holds of error with a secret influence, and when all the moral artillery of the gospel is brought to bear upon the false systems of religion, a succession of victories may be achieved with the rapidity of lightning; nations will be born in a day, and error and superstition will fall before the rising glory of Messiah's kingdom, as Dagon fell before the ark of God.

Though the church militant has been made to pass through many a fiery trial at different periods of time, and the blood of her sons and of her daughters, has been poured forth like a fountain of living waters, and the fires of persecution have been kindled around those who have worn the crown of martyrdom, and the smoke of the funeral pile has risen up in thick volumes of pitchy blackness towards heaven; yet the malice and rage of her persecutors could not achieve for them

the victory; but their names stand in the archives of the nations, as monuments of perpetual disgrace; and these proud kingdoms, which were thought to be built on a solid basis that might defy the hand of time, have fallen into one common heap of smouldering ruins.

But the church is coming forth from the conflict "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." She has tolled the bell, and preached the funeral of kings and emperors who had published decrees for her destruction, and would gladly have sunk her to irrecoverable ruin.

It is heart-cheering to contemplate the effect of the gospel, upon heathen minds, in the South Sea Islands. "Their enjoyment was vice; their worship, murder; their war, extermination. Hideous images were the visible representations of their deities. In the erection of their temples each post was set in the body of a human victim, murdered for that purpose; and high over head, another murdered man was exposed as a sacrifice. Two-thirds of their children were killed before they were two years old. In war every hamlet was burned by the victors, and men, women and children, were massacred in cold blood. There you might see a chief tossing the unoffending babe in the air, and catching it, as it descended, on the point of his spear. Another would pierce their heads through and through, string them on a rope and drag their bleeding bodies behind him in triumph. And after the battle you might see, (as was seen by a missionary,) human bodies piled transversely upon each other in a lofty stack, as a monument of victory. And at a little distance, a mother sitting by the side of a tree, her infant at her breast, both murdered and left to stiffen in that affecting attitude. The common intercourse of life was marked with blood. At seasons when the tender infant calls forth the deepest anxiety from the Christian mother, the mother of the South Sea proved a monster. When her babe was sick, instead of attempting to alleviate its pains, she pressed her hand upon its mouth to stifle its cries, hastened it away to a grave, and trampled to a level with her own feet the earth, beneath which her babe was struggling in the agonies of death." "These were the dark places of the earth, filled with the habitations of cruelty." While the people were thus groping in worse than Egyptian darkness, the missionaries carried to them the moral luminary of this lower world, the Bible, and explained to them its sacred character. And although they labored for years without any apparent success, and were at times compelled to flee before the unrelenting hand of violence, while some fell victims to their rage and malice, yet God, in the plenitude of his mercy and grace, appeared for their deliverance, and these devoted servants of the Lord had the unspeakable joy of seeing their labors crowned with great success. The idol temples are demolished or changed into a sanctuary for the worship of

the living God. The king and chief become converts to the faith; the immolation of human victims ceases; the gospel prevails; man is made happy, and God is honored. Who would not bear a part in an enterprise like this? Who would not desire to be "Jesus Christ's man," and bear the news of salvation to heathen lands; tell them of an Eternal God," and the way to "escape an Eternal Hell?"

The Missionary to the heathen stands in a higher grade of moral dignity than any other man. He turns his back on all the pleasures of social life, with kindred and friends in his native country, to dwell among degraded heathen. With a full conviction of duty, he breaks asunder every cord that binds him to the pleasures of earth, and works a full dedication of all he possesses to the good of the church. Thus did the Rev. Adoniran Judson, our beloved missionary to Burmah. He gave his entire estate to the amount of \$4,000 into the hands of the Missionary Board to be disposed of as they should deem best, to spread the gospel in heathen lands. When a treaty of peace was concluded between England and Burmah, Bro. Judson was employed by the two nations as interpreter, for which service they gave him \$6,000. This sum also, he cast into the treasury of the Lord, for the same object as the former, not reserving a single dollar for his own use. And what is still more, he gave himself, with all the energies of his great mind, to the most arduous and indefatigable labors in preaching the gospel, and preparing a grammar and a dictionary for the Burmese, and in translating the Bible into their language.

In view of the great work accomplished by this man, a certain writer observes: "I have often thought (and if I were a painter, I would paint it,) that the pious and devoted Judson presented a most sublime, moral spectacle, when with an emaciated form, a pale and haggard countenance, an eye bedimmed with close and protracted study, he bowed down at the hour of midnight with the two last leaves of the Burman Bible in his hand,—the translation of which he had just completed, and with tears of joy, returned thanks to God, that he had granted him strength to complete his arduous enterprise."

Did not the Great Head of the church look propitiously down upon his humble devoted servant, and give him an approving conscience in having faithfully translated the whole Bible from the original into the Burman language which was spoken by more than fifteen millions of human beings!

[TO BE CONTINUED.]

A DISCOVERY.—The New York Herald says that a native of New Jersey, who has been engaged for years in a series of successful experiments in relation to the diving bell, under the patronage of Government, has ascertained by actual experiment that catarrh, bronchitis, and even consumption itself, may be effectually cured in a few hours, by a novel application of the agency of the diving bell

SELECTIONS.

From the Baptist Memorial.
NOTES OF A TOUR.

By DR. BABCOCK.

We hastened on our way toward Tennessee. For fellow passengers we had Father Carr, one of the pillars of the church ministered to by brother Dillard above mentioned; who, with his amiable and intelligent daughter, added not a little to the relief of an otherwise tedious and monotonous ride. Early in the afternoon of the second day, we reached Hopkinsville, and by the provident care of brother Keen, (though he had not yet returned,) we found ourselves delightfully at home, with one of the estimable families of his flock. The day was fine, and after dinner we sallied forth, for a general reconnaissance of the town. The object of chief attraction and interest was the new edifice nearly completed for the Baptist church. It is an uncommonly fine specimen of the semi-gothic style of architecture, forty feet by sixty, with an ample basement, and an exquisitely beautiful spire, not deformed with a weather-cock at the top—which the Catholics are wont to say is the appropriate designation of the fickle, changeful Protestants. Here too, for the first time in our lives, we had a favorable opportunity of forming the acquaintance of the Cumberland Presbyterians. Their Presbytery and Synod were about holding their regular session here; we were introduced to several of their preachers and brethren, and attended the opening services. Of the introductory sermon little need be said, for it was regarded by all that spoke of it, as an unusually small affair. With several in attendance it was our happiness to converse, and they seemed to be good men, truly desirous of honoring the Saviour and securing the salvation of men. These qualities are estimable and endearing wherever found. Here, too, at a late hour, our beloved yoke-fellow, Rev. J. M. Peck, joined us, on his way from Illinois to the General Association of Tennessee. A little after midnight we boarded an over filled stage, and quietly seated on the top, took up our line of march. Long before sunrise, we had passed the southern boundary of Kentucky, and for the first time in our lives entered her neighbor, Tennessee. Breakfasting at Clarksville, on the northern bank of Cumberland river, we witnessed the very usual concomitants of high political excitement, in shape of some of the degrading parade and buffoonery too much resorted to by both the political parties. Here, too, we saw the small and unattractive place of worship of the Baptist church, to which our long-tried friend, Rev. Thomas Baldwin Ripley, has for the last two years ministered. He was now absent; but the very place where so good and guileless a man has long labored for souls, is invested with a moral dignity, however unpretending. The whole of this day's ride was unusually slow and wearisome, through a country less interesting

than we have usually found in the west, and over roads which, to say the least, do no credit to the public spirit or private enterprise of the inhabitants. Half tired to death we reached Nashville at a late hour. Have our readers, either gentle or simple, ever made the transition from such a coach, at the end of such a day's ride, to the luxury of a first rate hotel, such as we found kept by our excellent brother, J. H. Marshall, and deservedly regarded as the head-quarters of both travellers and boarders who desire quiet, neatness, comfort, and good fare, at reasonable charges, in this proud capital of the state? Here we met several friends on their way to the place of our anniversaries. The next morning, in company with our valued correspondent and friend, Dr. Howell, and several brethren, we took up our line of march for Wilson county. Our road passed by the Hermitage, and it gratified a reasonable curiosity to turn aside for a few moments and pay our respects to its illustrious inmate. The estate of Gen. Jackson lies on the southern bank of the Cumberland, about twelve or fifteen miles above Nashville, and consists of more than one thousand acres of land, a considerable portion of it under cultivation. The mansion in which he resides is larger than that of Washington on the Potomac, or of Mr. Clay at Ashland, or Mr. Calhoun at Fort Hill. A lofty portico, in full Grecian pro-style, runs across the entire front of the edifice. The grounds around are less distinguished for fine taste, than amplitude; and the same remark would be justified by the building itself. An aged negro met us at the door, and regretted to say that his master was ill. Learning, however, that he had seen some company that morning, Dr. Howell sent in his name, and we were at once called for by the General, to wait on him in his bedchamber. He was sitting in his chair and evidently had been in bad health for some days; but he welcomed us with his usual courtesy, and insisted on our sitting down with him, which on his account, we were disposed to decline. He was told the object of our journey, and expressed a fervent desire for the successful prosecution of all the great objects of religious benevolence. He spoke of them as the hope, the only hope, under God, for preserving the union of the States, and perpetuating our free institutions. One of our number adverted to a quotation the General had made in a letter recently published, from the farewell address of Washington, and thanked him for thus reiterating the salutary counsels of that great father of his country, to beware of sectional jealousies and divisions. With impassioned pathos and glowing emotion, he repeated the sentiment, and after a few moments more spent in his presence, he kindly traced his name and the date in our note book, and we rose to retire. Taking each one of us by the hand with paternal kindness, and a hearty "God bless you," he bade us all adieu. His appearance, aside from the wan and pallid aspect created by illness, was truly noble; and in recollection of all he has done, and of

the important stations which he has filled, we could not but breathe an earnest prayer that his last days on earth may be peaceful, and that through the merits of an atoning Saviour, his spirit, like that of the humblest and most obscure, may be prepared for a blissful immortality.

Our ride for that day terminated at Lebanon, a pleasant village which has recently become the seat of the Cumberland College, an institution under the control and patronage of the Cumberland Presbyterians.—With its late President, the Rev. Dr. Cossitt, we took tea that evening, and found him and his amiable family, intelligent, catholic, and agreeable. They accompanied us to the Baptist chapel, a plain brick edifice, where a crowded congregation had been drawn together by the expectation of a sermon from brother Peck. Two short discourses were delivered, the last by him on the necessity of unfainting perseverance in well doing, if we would reap its rewards in due season. This church is now flourishing under the charge of brother Bullard, a recent graduate of Hamilton Theological Institution. The next morning saw us on the way to Round Lick church, situated near the *Three Forks*, and less than two miles from the county road or turnpike, a well constructed Macadamized road, which greatly increased our comfort all the way from Nashville.

The edifice of the Round-Lick church is situated in a beautiful grove of the natural growth of trees, which extends in one direction as far as the eye can reach. Near by flows the stream constituted by the union of the "Three Forks," presenting a picturesque view which a painter would admire. For nearly half a mile the horses, carriages and vehicles of different descriptions gave indication of the extensive gathering. On entering the place of worship a large number were found already assembled. The opening sermon was delivered according to appointment by the Rev. John M. Peck, before the Tennessee Baptist Publication Society, from the apostolical injunction "Give attendance to reading." It was a happy effort, and listened to with great interest by the whole assembly. Then followed the organization of this and several other societies, filling up the time till the afternoon (uniformly called *the evening* here,) was well nigh spent. On the adjournment we proceeded to the place assigned us for quarters—some two or three miles distant—where a very large number of guests soon assembled. Had not our kind entertainers possessed an unusual amount of genuine, unwearied benevolence, their patience would have been exhausted. For four days not less than thirty of us were well accommodated in an ordinary sized house, filling the table three times in succession at each meal, and comfortably lodging some dozen or fifteen in a room. This experiment showing conclusively, that "where there is a will there is a way," and "that some things can be done as well as others." We should not fail to mention that after supper each night, these guests, together with the family

and servants of our host,—making up a congregation of some fifty souls,—attended religious services; a sermon or two being delivered on each occasion by some of the ministers present.

(To be continued.)

MONUMENT TO WASHINGTON.—The board of managers of the "Washington National Monumental Society" have determined to expend the fund now standing to the credit of the Society (about \$49,000) in the erection of a monument to the Father of his country at the seat of Government.

RECEIPTS.

The following persons have paid their subscriptions for the first volume of the Baptist:

W. H. Allen, J. T. Pendleton, J. R. Whitlock, B. Radford, F. Plaster, James Ewing.

BAPTIST BOOK DEPOSITORY,
NORTH CORNER OF THE PUBLIC SQUARE,
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NOW on hand and for sale very low, a well selected assortment of Books, among them are—

Bibles, large and small in various binding.
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The Psalms, the new Hymn Book published by the A. M. Baptist Publication Society, of various sizes and bindings, some of them very elegant.

Howell on Communion.
Hinton's history of Baptism.
Ripley's Notes on the Gospels—do. do. on Acts.
Jewett on Baptism.
Pengilly's Scripture guide to Baptism.
Church Members' Guide.
Church Discipline, a new and valuable work.
Karen Apostle, or memoir of the first Karen convert, with notices concerning his Nation, with maps and plates, a new work.
Memoir of Mrs. Judson, a very interesting and valuable Book—a new edition.
Memoir of George D. Boardman, embellished with a likeness.

Malcom's Travels in South Eastern Asia—sixth edition.
Memoir of William Carey, D. D., forty years missionary in India.
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JAMES THOMAS, Librarian.

Oct. 12, 1844.

"A CARD."

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New Orleans.

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Rev. Dr. Howell, } Nashville.
Matthew Watson, Esq. }
Rev. H. F. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

ALMANAC & BAPTIST REGISTER,
FOR THE YEAR 1845,

Just received, and for sale at the Depository, North corner of the Square, Nashville, Tennessee.

Also, a fresh supply of Books.

JAMES THOMAS, Librarian.

November 16, 1844.—Fw.

THE BAPTIST

Is published weekly, on a large SUPERROYAL sheet in octavo form, at \$2 per annum, in advance.

THE BAPTIST.

Published for the Tennessee Baptist Education Society—C. K. Winston J. H. Shepherd, J. H. Marshall, Committee.

R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. 1.

NASHVILLE, DECEMBER 28, 1844.

No. 19.

MUSCLESHOALS HOME MISSION SOCIETY.

Our readers will find, in this paper, an account of the organization and proceedings, together with the Constitution, and Circular Address, of the Muscleshools Baptist Home Mission Society, North Alabama—A very interesting document.

A CORRESPONDENT.

We respectfully suggest to our anonymous correspondent, who proposes several questions to the Campbellites, that we cannot publish any communications without the names of the writers; and, unless we have stipulated to the contrary, the payment of the postage.

A BAPTIST'S PROPOSITION ACCEPTED.

"A Baptist" will see, by a letter, in this paper, from brother R. H. Taliaferro, that his proposition, relating to holding protracted meetings in Madison county, Ala., is accepted. The Lord give you, brethren, eminent success in this labor of love.

CHRISTMAS.

We may, perhaps, be asked, why we do not keep Christmas. We do not, and we will, in few words, give our reasons. Well then—

1. It had a bad origin. It was gotten up by unscriptural christians, two or three hundred years after Christ, to satisfy the heathen, as a sort of substitute for the feast of Bacchus. It was made to come on the same day with it, and has ever since been, pretty much, of a Bacchanalian affair.

2. An Apostle expresses doubts of the religion of those christians who are so very fond of observing Holidays, Feasts and similar ceremonies; not divinely authorised, and we agree with him.

3. The day of the Saviour's nativity is not known; and it is not at all likely that it was the 25th of December.

4. There is no warrant in the word of God for the observance of such a Festival as Christmas.

5. There is nothing in the observance of it, which is not more emphatically signified in the divinely sanctioned Sacrament of the Lord's Supper.

6. The observance of Christmas is attended with a fearful amount of reckless mirth, and impious feasting.

7. The Festival is of human origin, and decidedly popish in its name and character.

These are our reasons, and there are as many of them as there were wise men in Greece. What think you of them, good brother?

TEXAS.

In another part of this paper will be found a very interesting letter from Judge Baylor, of the Supreme Court, Texas. The communication was designed for our own eye only, but as it contains much of general interest, the writer will, doubtless, pardon its publication.

Most gladly would we send ministers, and of the right sort too, to Texas; but where shall we find them? Those who would succeed there, find multitudes of Churches soliciting their services at home. We could, in the South-west, and in Texas, instantly employ a thousand men. This destitution of the ministry distresses us immeasurably. Brethren, let us do what we can to supply this want, and fervently pray "the Lord of the harvest, to send forth more laborers into the harvest."

We hereby appoint brother Huckins, of Galveston, our Agent for this paper, and authorize him to do whatever he may think proper to extend its circulation in Texas; to