

# THE BAPTIST.

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"One Faith, One Lord, One Baptism."

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## SALUTATORY.

THE BAPTIST, after a suspension of nearly two years, is again respectfully offered to the public. It is still under the same auspices as formerly, has in view the same objects, and will be guided by the same motives. I cannot, therefore, but anticipate the same kindness and liberal patronage.

Whether this paper is needed in the southwest, and will be sustained by the people, are inquiries which the experience of several years past has rendered too plain to admit of discussion. Our brethren, Churches, and Associations require a more direct medium of communication, and a warmer advocacy of our several local enterprises for the sustenance of the true principles of the Gospel, than can be expected or afforded by papers of other states. Our numbers, which amount to about forty-five thousand communicants, our wealth, our intellectual, literary, and theological resources, are ample. Why, then, can we not sustain a journal of our own, of ability and energy equal to any other in our country? The discontinuance of The Baptist, the consequences of which we have all felt so painfully, was caused, not by a want of patronage, but by the failure, in which it became involved, of the attempt to unite all the papers in the west and south, with an editor in each state, in one mammoth sheet. Immediately after the explosion of that arrangement we began to be called upon, from all quarters, to resuscitate The Baptist. We now yield to the public voice.

Regarding the principles which this paper will maintain, it may, perhaps, be unnecessary to say more than that they are those taught in the Bible, which is our only rule of faith and practice, and which have characterised the true Church of Christ in every age. I wish, however, for special reasons, in respect to some leading topics to be more specific. Let it be remarked then that we

hold, and shall advocate that "the Lord our God is one Lord," and that he has revealed himself as "the Father, the Son, and the Holy Ghost," the same in essence, and equal in divine properties; we hold the total depravity of human nature; the righteousness and atonement of Jesus Christ as the only meritorious means of pardon; the operation of the Holy Ghost in convincing and converting sinners, and in comforting saints; election according to the foreknowledge of God without interfering with the freedom of human agency; justification by grace through faith and not of works; the final perseverance of the saints; the resurrection of all the dead; the eternity of future rewards and punishments; that believers only are entitled to receive baptism which is never administered without immersion; the restriction of the bread and wine in the Lord's Supper to those persons who have received the one baptism; the entire independence of the Churches; that the true ministry are called and qualified for their work by God; and the union of the Churches for the promotion of brotherly love, and co-operation by the use of divinely appointed means to spread more extensively the knowledge of the Gospel of Christ. In defence of these, and all other doctrines of the Word of God, The Baptist will be found firm and uncompromising. It will, however, towards those who differ from us cultivate brotherly kindness, and maintain towards all christian denominations a courteous and respectful bearing.

One consideration which has produced delay in recommencing the publication of this paper, was the fear, that the daily numerous and pressing duties involved in my pastoral and other relations, would leave me no time to devote to it, and that, consequently, it would fall short of the public expectation. This impediment is now happily removed. We have been so fortunate as to procure the services, as our associate in the



editorship, of our Rev. brother W. CAREY CRANE, of Virginia. He has been, by the Trustees, lately appointed one of the Professors of Union University. The duties of his chair do not, however, forbid for the present his connection with the paper. Brother Crane is already known to many of you as the late pastor of the Church in Montgomery, the editor of the Alabama Department of the Banner and Pioneer, and the able contributor to the columns of the Religious Herald.

We invite our former correspondents, and our ministers and friends generally, to send us communications for our columns, on all subjects which may interest them. We also solicit accounts of revivals, and of any other events which may occur, illustrative of the state of the Churches.

To the several contemporary journals, religious, commercial, literary, and political, we offer fraternal salutations. With politics and commerce we have nothing to do, further than to chronicle such of their transactions as may be considered of importance to all parties and classes. We wish to be considered as devoted to religion, and to literature only incidentally. We are the competitor of none; we seek to take the place of none; we ask only to be considered as a co-laborer in the good cause. My thanks are due, and hereby offered to them all for past kindnesses and I trust the paper will now be still more worthy of their respect and good will.

Respectfully, &c. &c.

ROB. BOYTE C. HOWELL.

NASHVILLE, June 29th, 1844.

In undertaking the chief labor of editing this paper, I am impelled, more by a sense of duty, than either of honor or profit. On resigning the General Agency of the Virginia Tract Society, an office which I held for almost two years, either directly or indirectly, I was induced by the hope of accomplishing an amount of good in this state, in the cause of education, which it did not appear probable to me I could effect in my native state, to give heed to a proposition from the friends of this cause in Tennessee. I came to the state in March, and surveyed the field. After consulting with numerous friends in Philadelphia, Baltimore and Richmond, when in attendance on, or on my way to attend the Triennial Convention, I decided to come here, and exert my feeble powers in behalf of "Union University;" but

I was thwarted in my hope of immediate action, and concluded, that prior to any general effort thoroughly to endow it, it was necessary to disseminate information among the people. The Education Society had already determined to publish this paper. It seemed, therefore, that through it, the denomination throughout the state, while enlightened upon all other topics, would, more likely, be aroused to a sense of duty, than by any other means.

Professions, I have none to make. My brief career has been identified with the benevolent institutions of the day. In their defence and behalf, and in every thing connected with them, I hope ever to labor, and in their prosecution, I trust I shall die. That venerable man whose name I bear, and whose whole life was devoted to the most extraordinary labors for the spiritual welfare of the Heathen, asked no other epitaph than this—"A sinner saved by grace." If in humbly advocating the same blessed cause, *the glory of this age, the cause of Foreign Missions*, and its kindred objects, no less worthy of warm regard; the distribution of God's Holy Word, faithfully rendered; the spread of true religion among the destitute of our own country; the education of the rising ministry; and the circulation of a standard Evangelical and Baptist literature, I can be of any service to the church or the world, I ask, in imitation of my sainted namesake, to have as my epitaph—"A sinner saved by grace."

The doctrinal sentiments set forth in the previous article, and the articles which fill up this number, will give a fair idea of the course which will be pursued hereafter. It is to rival no cotemporary, lessen no subscription list, advocate no sectional policy, that our efforts are now put forth in this paper. While we shall strive to avoid unpleasant controversies, we shall defend our denomination and our quarter of the union, from all unjust aspersions.

I have fulfilled this part of my duty. I close this article, by calling your attention to a story which some of you have heard me rehearse from the sacred desk.

After an Athenian orator had harangued an audience of his countrymen, for some time, and ably, a General, who was more gifted on the battle field than on the rostrum, rose and addressed his countrymen, briefly thus;—"Men of Athens, what he has said, I will do." If, therefore, you will apply what

we say, as the Athenian General applied the orator's speech, Tennessee and the southwest will soon exhibit the vigor of matured christian faith, in the rich fruits of holy living.

W. CAREY CRANE.

June 29th, 1844.

#### IS THIS PAPER NEEDED?

The Tennessee Baptist Education Society has decided that it is difficult, if not impossible, to carry on all our operations in the State effectively, without a regular communication with the brethren, with whom we harmonize, and are desirous of co-operating.

The committee, appointed to "enter into an article of agreement between the society and the publishers and supervise such matters of a personal or delicate character as may be originated during the publication of the paper," have determined to issue this number, as a specimen, in the confident hope, that in a few weeks, more than a sufficient number of subscribers to ensure the regular publication of "The Baptist" will be obtained. We anticipate no defeat. Relying upon the active efforts of the ministry and the cordial support of lay brethren, we look forward to a subscription list which will not only pay the printer, but remunerate the editor. Give us the requisite number of subscribers, and no pains will be spared to make this paper the equal, if no more, of any other denominational paper in the Union.

It is possible there may be some good brethren, who do not see and feel the necessity of such a publication. Let us, therefore, consider some reasons:

1. *It is needed as the State organ.* Towns have their papers, parties are rife with periodicals, and these journals may be called "legion" for number. There is no cavilling as to the necessity. Religious denominations have their papers and they are not more than one in ten as compared with the emanations of the miscellaneous press; yet when a new paper is projected, it is said at once, there are too many papers already. Let us see. The political parties which divide this State poll, neither of them, hardly more votes than we have communicants, yet will any objector please inform us how many organs of communication they have? Besides central papers, they have small ones in all parts of the State. Certainly we can sustain one paper where they sustain a score. Again, it has been found inconvenient to send communications a considerable distance out of the State,

to be printed and returned, after much delay in time.

2. *It is needed to give tone to public sentiment.* The immense power of the press is unquestionable. That it may be the means of the greatest pollution of morals, as well as of the highest elevation of Christian purity, is manifest from facts. The evils of a wicked press are too plainly seen, in the publication of such productions as the "Mysteries of Paris," "Ninon de L'Enclos," and the "Roué" of Bulwer." It is not only to counteract the evils of a wicked press, but it is to infuse into the public a healthy, spiritual tone, of thought, feeling and sentiment, that this paper is needed. Our brethren may have incorrect views of truth; they should be set right: they may be indulging low and contracted ideas of duty; they should be enlightened, and assisted to obtain such conceptions of duty as accord with Divine truth: they may be behind hand and backward, in discharging their obligations to the world, the church and God: they must be stimulated to greater exertion in the cause of God, that they may be approved of the Master.

The consecration of life and powers to God is required of Christians, and this is seldom set forth in pulpit ministrations. By supplying this deficiency in the ministry, this paper will be needed, and in so doing will be elevating the tone of religious feeling.

3. *It is needed to effect harmony of sentiment and action.* Living at a distance from one another, seldom exchanging our views, we oftentimes follow courses of action and indulge sentiments, which would be avoided if a consultation could be had and the opinions of others obtained. We ought to believe as nearly alike as possible, and our action will not then be dissimilar. If we read the same thing, week after week, year after year, we will be sure to think alike and then to act alike. It is by reading the same blessed Book that we get a common faith and evince the fruits of that common faith in the deeds of a godly life.

4. *It is needed as the record of religious intelligence.* There is a Baptist brotherhood which may be found almost everywhere in christendom; we should become acquainted with them. Our missionaries are laboring among the heathen; the report of their labors will stimulate us to prayer and effort. Ministering brethren are preaching to the destitute in our own country; their journals will encourage our hearts and inform us of the



progress of truth. Revivals of religion occur among us and with our brethren abroad; we desire to stir up one another by rehearsing the gracious dealings of God towards us and in hearing of what blessed seals he is placing upon his faithful people elsewhere.

5. *It is needed to introduce the brethren of distant parts to each other.* How pleasant is it to know, if we are ourselves weak at home, down trodden and oppressed by enemies, that God has raised up champions in the cause in other parts! If we cannot see them, we can read them, and thus know them by the witness of our spirits. When they travel abroad or when the officers of our societies are on excursions to promote great objects, all our brethren can consider the notice of their appointments as letters written to them individually, that they will visit them, to talk of the things of the kingdom and strike hands in holy fellowship, the prelude of a happy, eternal greeting above.

6. *It is needed that our friends and brethren may know who we are and what we are about.* We have many friends in the east, in Virginia, in Kentucky, Alabama, North Carolina, Louisiana, Arkansas, and Texas, to all whom this paper will be welcome, as conveying intelligence of our spiritual state and our growing interest in Christ's cause. May we not hope that many of these brethren will see this paper and send us some account of their religious state.

These, dear brethren, are some, not all, of the reasons why this paper is needed. There is one other; that one is, that *all our benevolent societies languish for the want of such a means of communication.* Sustain this paper properly, and not only the cause of education, with which the paper is identified, but every other cause will be successfully maintained, to bless our children and children's children.

C.

#### EDUCATION.

So much has already been said and written on the subject of education, that it may perhaps be difficult to find a single expression, or give utterance to a single thought, in relation to it, that will not seem hackneyed and common place. Statesmen and Patriots have urged its claims upon American citizens, as the only basis on which our free institutions can securely rest, and philanthropists have proclaimed it the hand-maid of religion—the most efficient and powerful ally that Christianity can summon to her aid in her efforts to

suppress vice and encourage virtue—to diminish the misery and augment the happiness of the human race. But much as has been said on the subject, we believe among the great majority of the people, even in our own country, who proudly boast its superiority over other nations in regard to the general diffusion of knowledge, the value of a high standard of education is not duly appreciated. This arises in part from the tendency of the age in which we live to look to immediate results, to magnify the present, till it shuts from our view the long vista of the future, with all its important interests and weighty responsibility. Hence, the student who has toiled all day over his books, will at night enquire into the result of his labor, he sees that he has added nothing to his pecuniary resources, he has accumulated no wealth which is visible to the senses, he has impressed no one with a sense of his greatness, he therefore concludes that he is losing his time, and forgetting that knowledge is power and wealth and influence, he begins to think of some shorter road to business or a profession, than that patient and laborious study by which alone his mental powers may be fully developed and brought to that degree of perfection of which the great Author of mind has made them capable. This is the history of hundreds of young men who set out with the intention of acquiring a thorough education, and hence, though they might have become men of giant minds, they never rise above the stature of intellectual dwarfs. But as ignorance is always self-confident and presumptuous, they claim to have all knowledge and make a great parade of the little smattering of science they may chance to have attained, and there they lead many well intentioned people, who look upon them as the representatives of learning, and become disgusted with their arrogant assumptions, to conclude that after all, education is not of much benefit to its possessor, and that common sense is of far more value than book knowledge. Public sentiment needs to be disabused from these and similar prejudices, and so aroused to the importance of mental training as to require of the rising generation, not merely a superficial glance at the various branches of study, but such a thorough and vigorous exercise of the mental powers, as shall develop their full strength, and induce the habit of deep, continuous, and energetic thought. With a view of contributing our mite, however small, to the accomplishment

of an object so desirable, we propose in a series of future numbers to present some considerations on the subject of education in general, and especially as it relates to the rising ministry.

E.

#### POWER OF THE PRESS.

The press is the tongue of the present age. How wonderful its power! How wide-spread its influence!! Egypt and Palestine, Greece and Rome could not boast its equal in their palmiest days. Unspeaking, unheard agency, it utters no sound, yet sends its messages world-wide and thrills a million hearts. It is beautifully said by a writer known to fame as a prominent contributor to American literature—"The printer is the daily teacher. Cunard's mail to-day brings the latest news from London and Liverpool, Paris and Canton; all night the presses of New York and Boston groan with their labor, and to-morrow the car and the steamer are bearing every description of news, and of moral and pernicious influences towards every point of the compass. The iron horse, whose sinews are steel, and whose provender is fire, is off for Washington and Buffalo, St. Louis and New Orleans. His unceasing clatter echoes among our hills all day, and his fiery train illumines our valleys at night. In less time than it once took to go from London to John O'Groat's, the news from the other hemisphere is borne over one-half of this."

The press is supposed to have been given to the world about the year 1440. Faust first used it publicly in 1457 for printing the Holy Scriptures, which has been considered the morning Star of the Lutheran Reformation. "Materials exist in letters of light all along the pages of that reformation, and in letters of blood in the records of the French Revolution, for its history." What mighty throes of decaying States, what high heavings of rising Kingdoms are not the product of this powerful engine! The public mind has been formed and then ruined, raised to noble intellectual strivings, then corrupted and debased by the power of the press. An author has said that the people are a vast body, of which men of genius are the hands and the eyes, and the public mind is the *creation of the philosophical writer*. Chales II offered in extenuation of the sentence of death pronounced upon Algernon Sydney for the manuscripts found in his possession, this apology: "*Scribere est agere*—To write is to act." The man, therefore, who thinks clear-

ly and profoundly, and at a suitable period of his life commits the results of his reflections to paper, may, though forgotten among friends and despised by the world, live in after ages the world's wonder. How truly do the histories of Bunyan and Milton confirm this assertion. He who properly appreciates the productions of high genius would rather be Homer than Alexander, Milton than Napoleon. What may be accomplished through the press may be best shown by what has been accomplished. Who can compute the power wielded through the press by Voltaire, a giant in universal literature, by Bentham in Jurisprudence and Statesmanship, by Lamarck in Natural History, and by Laplace in the highest Mathematical Analysis?

"The Reign of Terror" in France is fraught with the evidences of the tremendous power of a debased and corrupting press. Millions of infidel and atheistical pamphlets and tracts, (to say nothing of the Encyclopædia and other works of atheistic science for the learned) were circulated without regard to number, throughout the length and breadth of the land. The power of the press for evil can hardly be compensated by the exertions of the living speaker. Similar power directed to holy objects can only eradicate evil. If the press will deck vice in virtue's garb, and defend vice when most offensive, who can calculate the ruinous consequences which must inevitably ensue? Destroying the virtue of a people, the public heart is diseased, and if the heart is diseased and inconstant in its action, it will soon convey its malady to the head; the faculties will cease to think and reason, compare and recollect, and intelligence will be gone. Take virtue and intelligence away, as supports of a republic, and the pillars of liberty are gone, *gone forever*. That nation cannot long exist which tolerates a government of wicked hearts and perverted heads. Is it asked then, shall the "alien and sedition laws" be revived? Emphatically we say, no. But let there be a law in men's hearts which their tongues shall express, which shall drive every pander to a corrupt literature from the pale of honorable society. There are facts on record which show that works which are high in reputation as a part of the literature of the language, have instigated to deeds of murder and bloodshed. It is not denied that Philip Spencer, the son of the late Secretary of the Treasury, owes his untimely fate, under charge of the most atrocious crimes,



to the influence upon his mind of published pirate's journals. Courvoursier, the murderer of Lord Wm. Russell, confessed and wished the sheriff to let it be known to the world (and the murderer's dying message has reached our land,) that the idea of his work of blood was first suggested to him by reading and seeing the performance of "Jack Sheppard." The book was lent to him by one of the servants of the Duke of Bedford, and he lamented that he had ever seen it. Oxford, who sought the Queen's life, it is said, made substantially the same confession respecting the influence upon his mind of the "Bravo of Venice." And yet the general public cry is, like that of the horse leech, never satiated—give, give; and there is no scarcity of gifts:

"Authors hear at length one general cry, Tickle and entertain us or we die."

The very large number of weekly and daily issues of the newspaper press, amounting to one hundred millions of sheets a year, for over 18,000,000 of people, the fact that one hundred different works of avowed or indirect infidelity, are published and republished in this country, and that probably not less than 8,000 different works of an immoral or licentious tendency, are now offered for sale in the book shambles of the country, should induce the intelligent patriot and the serious christian to calculate the power of the press for good and evil, and offer fervent aspirations that evils which threaten us may be averted by the salutary distribution of a wholesome, intelligent, and sanctified literature.

The publishers of the ephemeral newspapers and books for the times, greedily only for pelf, and administering only to the parsimony of the money loving and money saving, have thought literature, *the more diffused* the cheaper made, the better for the people. They forget that wine may be so diluted as to be worthless, that literature may be so cheapened as to be trash, that by as much as this cheapening of literature continues, all vigorous mental effort to obtain profound and valuable views of important subjects must cease, and the national literature will prematurely enter upon its second childhood. A cheap religious literature will be the only antidote for the immoral and vicious productions which stream from the press. Who will not see in the light of all these truths, the strongest arguments for energetic exertion in behalf of the American Tract Society and the American Baptist Publication Society.

#### MINISTER'S DEPARTMENT.

It is intended to furnish in each number, a skeleton of a Sermon and Biblical criticisms. By way of introducing it to notice we subjoin a sketch of a discourse which we heard last Sabbath, June 23rd, delivered by our highly esteemed co-laborer Bro. R. B. C. HOWELL, who in many respects may be considered the Western Melancthon. C.

#### CHRISTIAN FEELING.

Ezek. xxxiii, 32. Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not.

The eloquence of Ezekiel was unsurpassed. His frequent appeals to his countrymen produced, for the moment, the most thrilling effect. His auditors, while he exhorted them, would weep over their sinful departures from the law of God. In their deep penitence they would enter into vows of reformation, and solemnly promise a return to their allegiance. But as they ceased to hear the voice of the Prophet, the cause that stirred them to repentance being removed, they relapsed into their habitual carelessness, and indulged in all their former aberrations and follies. Jehovah regarded, with displeasure, the irresolution and inconstancy of his professed people, and deprecating the spirit by which they were actuated, addressed the prophet in the language of the text, "Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not."

The preaching of Ezekiel, as to its influence upon the mind of his countrymen, is compared to the effect of music, heightened in its power over the feelings, by the brilliancy of composition, the cultivation and harmonious excellency of a pleasant voice, accompanied by the thrilling tones, skilfully touched, of a commanding instrument. The tenderest feelings of the soul were excited. "Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not." But the charm of melody, however enchanting, does not long rest upon the mind. It departs, like a vision, leaving only a faint remembrance of its rapture. From the sweet spell that bound him, man relapses into himself, and again pursues his wonted course, under the influences to which he was accustomed. So it was with Israel. "They hear thy words, but they do them not." So too often with us.

It is proper, and perhaps necessary, for me to say, in passing, that the reference in the text to songs and music is not made in the spirit of invidiousness, or with a design to depreciate their value, or devotional excellency. That singing the praise of God, with every accompaniment which can add to its power and effect, is a divinely appointed means of grace, none of you will for a moment doubt. Such exercises are as expressly enjoined in the word of God as praying, or preaching the Gospel. Christ himself has

set us the example, who, with his disciples, sung a hymn of praise; and, like their master on the night in which he was betrayed, thousands of his followers have since kindled their devotions, cheered their dungeons, soothed the fires of the stake, and calmed their spirits for the last conflict, by the aid of the songs of Zion.

The whole object of the passage is to express *complaint and disapprobation of the want, among the Hebrew worshippers, of properly regulated and permanent religious feeling.* Unlike the transient effect of melody, which is exclusively the language of emotion—the exhibition of the throbbing soul itself—religious feeling should add to its own fervor, firm and unwavering principle. The rays of light that play around us are as fleeting as they are beautiful, but the artist dips into them his pencil, and fixes them forever on the breathing canvass. So must religious feeling be embodied, and incorporated with the heart as a part of itself. If the contemplation of the Gospel, touchingly presented, pours a flood of glory upon the soul, bright as the shining sun, religious feeling should keep it there with the regularity of his noon-day beams.

As were the people of ancient Israel, is it not probable that many of us, may be deficient in properly regulated and permanent religious feeling? It is, I think, not only probable, but certainly true. Nothing is more apparent, and from few causes do we suffer more and greater inconveniences. Let us, then, in our present discourse, consider *its perversions, its true nature, and the advantages of correct and permanent religious feeling.*

1. Christian feeling may be perverted in various ways.

There is, indeed, nothing connected with experimental religion more liable to be turned aside, and which requires greater vigilance, than religious feeling. Sometimes, for example, we mistake entirely the nature of the feeling by which we are guided, and so pervert Christian feeling altogether. I remark, therefore—

1. That sectarianism, bigotry, prejudice, and similar influences, are, under false names, not unfrequently dignified with the appellation of Christian feeling, and mistaken for it, and multitudes who, perhaps, are not even aware of their presence, are constantly guided by their dictates in their religious associations and actions. We will, if you please, make ourselves more intelligible by illustration.

Sectarianism we will denominate as that spirit which sees nothing as true or valuable but the distinguishing peculiarities of our own Church, and is more anxious that people should embrace them, than that they should be saved. This is displayed in various ways. Is this Christian feeling? This may be mistaken for zeal for the truth.

Bigotry is the spirit which obstinately adheres to indefensible error. Is this Christian feeling? How many of your acquaintances dignify it with the name of commendable firmness?

Prejudice is a prepossession of the mind in favor, or against, unexamined opinions. If it is subsequently found that we have adopted or rejected important principles, our pride of consistency will not permit us to retrace our steps, and we claim praise, as to them, for a generous contempt of things indifferent. Is this Christian feeling?

So of all kindred influences. Their embodiment becomes our leading impulse, and we imagine it to be Christian feeling. Not a particle of Christian feeling is there.

2. Christian feeling may be perverted by permitting it to fall into extremes.

There are those who repudiate all feeling and make religion a pure intellection. They require it to be professed and acted upon, as a man would study and carry out a principle in Moral Philosophy, as something upon which the reasoning powers only are called into action. This is demanding of man that which is wholly inconsistent and impossible. Thought without feeling can no more exist, than can storms without the agitation of the winds. Even Moral Philosophy, as McIntosh tells us in his "History of the Progress of Ethical Science," p. 12, consists in—"The nature of those feelings with which right and wrong are contemplated by human beings." So of every thing else.

A religion that produces no feeling is a religion destitute of power to affect the heart, or influence the life. It is, in a word, but a figment of the imagination. A power so operating upon the mind as to bring about the revolution and developments which attend religion must evolve feeling. Christians in primitive days were occasionally much excited. I do not advocate foolish and ludicrous expressions of feeling, but feeling itself. This is one extreme by which Christian feeling is perverted. If feeling is wanting, ministers dwindle into dry metaphysicians, church members are mere controversial theorists, sinners remain undisturbed in their sins, and the world derives no benefit from the services or people of the sanctuary.

The other extreme is to make religion a thing wholly of feeling—something with which the deductions of reason have little to do—a storm of ceaseless passion.

Persons who have adopted this perverted view of religion seldom enter into the *rational* of any thing. They are governed by feeling. This has a most injurious effect upon the ministry, the church, and the world. Ministers seek excitement, and neglect to teach. The church collectively is never disciplined, and has no efficiency. Individuals are led to judge of duty by feeling. If their feelings suggest a thing to be duty it is duty, and not otherwise. Nothing is means of grace but exhorting, and shouting. This is the other extreme. No extreme is consonant with true Christian feeling.

3. Another perversion of christian feeling is the cultivation of it periodically.

Some expect a *weekly* visit of Christian feeling. During the six days they enter deeply into the spirit of the world, and their principal object in going to church on Lord's day



is to get their feelings excited. A calm instructive sermon, rich with the knowledge of God, is dull prosing to them. They came to feel, not to think. True Christian feeling with them—the excitement which thought produces—is impossible. Their minds are inaccessible. They never rise above infants in religion.

But there is another and still worse periodical form of this disease—it is that which is expected *annually*. Never mind; we have no feeling now; but protracted and camp-meeting time will come, by and by.

I am not opposed to your feeling at camp-meetings, &c. and on Sundays. But if you do not feel at other times it is a perversion.

4. Another perversion of Christian feeling is to substitute it in the place of duty.

But, you say, no one surely does this! Ah! How many are there whose religion consists in *feeling* good, and not in *doing* good! Good feeling without good action is fanaticism.

These are some of the perversions and injuries of right Christian feeling, in consequence of which it may but too often be said to the devoted minister—"Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on instrument, for they hear thy words, but they do them not."

II. We proceed to consider the true nature of right Christian feeling.

Right Christian feeling is predicated upon correct Gospel principles, and influences equally the intellect and the heart. Let us illustrate this proposition.

Right Christian feeling has to do with the intellectual powers. Their exercise is necessary before we can determine whether we should feel at all, and if so, how we should feel, and to what extent we should feel. To feel without reason is childish. To feel on account of fictitious representations is silly. To feel on account of false conclusions or erroneous opinions is foolish and sometimes injurious. How, then, unless we investigate and decide as to what is truth and duty, can we know what or how we ought to feel in relation to them?

But how is the intellect called into exercise in this process? I answer, to collect facts; to determine their authenticity, and relative importance to the object of inquiry; to weigh evidence; to compare arguments; to examine the succession of steps in a chain of reasoning; to distinguish that which is real from that which is only in appearance; and to deduce general conclusions from particular instances. These and kindred intellectual exercises are essential to a knowledge of that which is true, and to distinguish it from that which is false. When we know what is right then, and not before, are we prepared to feel right in relation to it.

The Gospel of Christ presents propositions to be believed. But, from the very constitution of our nature, we cannot believe without such evidence as is, or appears to be, sufficient. Feeling is wholly at fault until the intellect decides. Unless the intellectual powers are in exercise no one will content-

plate the subject long enough, or favorably enough, to feel its force, or be moved to discharge its obligations.

These are the mental actions with which right Christian feeling is associated, and the effect of their exercise is instantly seen in various important respects. Prejudice against the truth is removed. Friendship is conciliated. Courage to obey is imparted.

Thus it is seen how, why, and to what extent right Christian feeling has to do with the intellectual powers.

Right Christian feeling has also to do with the heart.

The enlightening of the judgment, necessary as it is, is not enough. Many cases exist, both of sinners and of Christians, where knowledge is not wanting, and yet there is no action because either there is no feeling, or the feeling is corrupt and depraved. In this category three classes of men present themselves.

1. Consists of those who from corrupt *feeling* are prevented from giving heed to truth, or considering its claims.

2. Those who from love of the world still adhere to it.

3. Of Christians regarding many of the parts of religion.

We can, in all such cases, resort to but two expedients. Prayer to God for the influence of his spirit upon the hearts of these several classes. And having presented truth, which is the sword of the spirit, appeal to the heart, by all the motives which religion gives. When intelligence is possessed and the heart is moved, Christian feeling and action begin.

We have remarked that, still, if our feelings lead us in the right way they must be predicated on correct Gospel principles.

Our conceptions of God—the Father, Son and Spirit—must be just.

Our views of ourselves must be true. We must understand the relations subsisting between God and ourselves, and have just views of the way of salvation through Jesus Christ, of the nature of experimental religion, and of the obligations to duty.

Thus we see that right Christian feeling is based upon a correct knowledge of the Gospel, and in its nature equally affects the intellect, and the heart.

This feeling may be more or less intense in different persons. It may exhibit itself differently in different individuals. It may be stronger in the same person at one time than at another. But it is the same feeling, and it is permanent.

III. We will consider, for a moment, the advantages of a correct and permanent Christian feeling.

Christian feeling, which is not the result of principle, cannot be correct. Produced by one fortuitous event, it is swept away by another. Eased upon principle, it is not the passion of an hour. It is permanent, and will be found most beneficial in every respect. By its constant operation upon the mind it will give intensity to convictions of duty, and lead their conscientious performance.

It removes from the mind all prejudices against parts of religion.

It cements brotherly love, by brotherly kindness, courtesy, and fidelity.

It cherishes the truth of God, and the honor of the cause, as inexpressibly dear.

It will never discourage the people of God, by withholding its presence and co-operation.

It sets a proper estimate upon the soul.

It is always ready to engage in whatever may be requisite.

These are some of its advantages.

We have now set before you the various ways in which religious feeling may be perverted, what is the true nature of correct and permanent religious feeling, and the advantages which such feeling produces.

#### APPLICATION.

1. How does this subject apply to those of you who have no religion? Have you no feeling on the subject? Yes, but it is either indifference or enmity! What will be the consequence?

2. Enquirers; do you feel—but know not what to do? Come—"I will teach you the way of the Lord."

3. Christians are your religious feelings perverted?

Do you properly estimate correct religious feeling?

Seek it. You know how it is to be acquired. Then it will never be said to those who preach to you, as says the text.

#### ORIENTAL PHRASEOLOGY OF THE BIBLE.

Though "holy men wrote as they were moved by the Holy Ghost," they wrote in man's language. By plenary inspiration, human idioms were used to impart celestial ideas.

The following phrases occasionally cause perplexity, because the custom of the times are not understood.

Galatians, 1, 6, "Another Gospel, which is not another."

Matthew xxv, 29, "From him that hath not, shall be taken away even that which he hath."

Job xxii, 6, "Stripped the naked of their clothing."

In such passages there is an ellipsis or rapidity of speech, which leaves something to be supplied by the reader.

"Another gospel, which is not another," means which does not deserve to be called by the name of "Gospel;" it is not the gospel; it is quite another thing. "Stripped the naked of their clothing" would not sound strangely to an Arab, who would call a person naked who was divested of his outer flowing robes, and retained only his closer vesture or tunic. To take from one who has little, what little he has, is what is obviously meant. Luke iv, 18, explains Matthew xxv, 20, "Whosoever hath not, from him shall be taken even that which he seemeth to have," that is, perhaps, "He that hath not added to his talent shall lose the talent itself."

These cullings will be continued. C.

## THE BAPTIST.

NASHVILLE, JUNE 29, 1844.

### ATTENTION!

*Soldiers of the Tennessee Baptist Army,  
Shoulder arms!*

You are hereby informed that the number of subscribers to this paper which will ensure its regular publication is not made up. *Shall it continue?* This will depend upon the efforts of each and every one of you. If you wish to receive this paper weekly, immediately go to work and get as many subscribers as possible. We expect that every person who receives this number, whether subscriber or not, will as soon as it is received send the names and the subscription price for as many persons as can be obtained.

Post Masters will forward names and money, and thus save us and our friends postage. All communications must be *post paid*. C.

In the absence of Rev. T. W. Haynes, the Pastor, Rev. W. Carey Crane will preach to-morrow (Sabbath 30th) in the morning at the usual hour, and in the afternoon at 4 o'clock, in the 2d Baptist Church, on College Hill.

### A COLLECTION CALLED FOR.

At the last Anniversary of the Tennessee Baptist Education Society, it was

*Resolved*, That each of our churches, favorable to the improvement of the ministry, be requested to take up a collection, at an early day, to aid in this object, and to transmit the amount to the Treasurer of this society, to assist the young brethren now engaged in a course of study, preparatory to more extensive usefulness as ministers.

We do hope this resolution will be *resolved* into an act. May we not suggest the monthly meeting in August, as a suitable time when this collection shall be taken up. Send the money here. C.

Bro. A. Wedge, colporteur of the Publication Society has been commissioned to obtain subscribers for this paper, and is now exclusively engaged in this work, which he will continue until a fresh supply of books reaches the Depository. Will every brother consider himself a committee of one to get him at least five subscribers in Tennessee, alone, to say nothing of what we expect from our friends abroad.



## NOTICE.

The next quarterly meeting of the Boards of the General Association, Foreign Missionary Society, Education Society, Publication Society, and Bible Society, will be held at Mill Creek on Friday, before the third Lord's day in July. A punctual attendance of the members is earnestly desired. We subjoin the names.

**General Association.**—John McIntosh, Thomas H. Everett, B. Kimbrough, J. H. Marshall, Thomas H. Maney, James Thomas, P. F. Norfleet, John Bond, John Wiseman, N. Smith, A. Bass, R. W. January.

**Foreign Mission Society.**—J. H. Marshall, C. K. Winston, J. H. Shepherd, A. B. Lawson, H. G. Scovell, W. F. Bang, W. G. M. Campbell, G. D. Crosthwait, A. Wright, John McIntosh, C. C. Trabue, T. L. Marshall, James Thomas, W. L. Murfree.

**Education Society.**—P. F. Norfleet, J. H. Shepherd, C. K. Winston, J. H. Marshall, Jas. Thomas, H. G. Scovell, W. F. Bang, James Thomas, W. G. M. Campbell, A. Wright, John McIntosh, G. D. Crosthwait, C. C. Trabue, T. L. Marshall, W. L. Murfree.

**Publication Society.**—C. K. Winston, J. H. Shepherd, P. F. Norfleet, Jas. Thomas, James Darden, J. H. Marshall, G. D. Crosthwait, W. S. Perry, John McIntosh, O. J. Fisk, R. W. Nixon, M. Hillsman, O. S. Connell, T. H. Mancy, H. Sears, R. Kimbrough.

**Bible Society.**—P. F. Norfleet, T. L. Marshall, Jas. Thomas, W. G. M. Campbell, Jno. McIntosh, A. Nelson, J. Darden, A. B. Shanklin, H. Gosset, O. S. Connell, J. H. Marshall, H. G. Scovell, H. Sears, W. S. Perry, O. J. Fisk.

The anniversaries of these bodies are to be held with the church at Round Lick, Wilson county, near Lebanon, commencing on Friday before the fourth Lord's day in October, 1844.

## MURFREESBOROUGH.

The brethren of this pleasant village and vicinity, expect soon to see the workmen engaged in erecting a neat and commodious house of worship, when it is finished we may hope that under the ministrations of Professor J. H. Eaton, the cause in Ruthersford county will gain ground rapidly.

Rev. J. A. Bullard has recently changed his location from Knoxville to Lebanon, Wilson county, where he is now laboring.

Rev. H. Sears is supplying the Church in Knoxville to good acceptance. C.

## THE PUBLICATION SOCIETY.

We refer our readers to the advertisement of the Depository, brother James Thomas, from which they will learn what books are on hand.

The Parent Society expect to put to press soon, Alexander Carson's profound work on "Baptism." When do they contemplate publishing an edition of Fuller's works?

## UNION UNIVERSITY, MURFREESBOROUGH.

What is it, which is called as above? A charter obtained about three years ago, as good as paper and man's wit could make it; a two-story brick building leased for a specific period; some books, and a kind of running lien upon two or three professors.

What has been accomplished? Under the supervision of professors Eaton and Smith, as good classical instruction has for nearly three years been imparted, as could elsewhere have been obtained in the south-west. Some young ministers now in the field have obtained all their education here. At present there are in the institution about 40 pupils, two or three of whom are either licensed to preach or have the ministry in view. As at all other institutions of a religious character, they are not charged for tuition. As the agent of this institution and Professor of Belles Lettres, we beg leave to inform our friends, we are discharging our duties, by editing this paper. At a proper time brethren will be called on either by ourself or another, for an expression of their zeal, in behalf of the education of the ministry and the rising generation in this State. There is nothing as yet to discourage us. Hamilton Institution commenced in a log cabin; Yale College came into being upon a fund of onions, pots, kettles, old books, etc; Richmond College and Mercer University were also log cabin affairs when we first knew them, and the history of other institutions is traced to as humble an origin. In a future number, we propose to glance at the state of collegiate and theological instruction among the Baptists in the United States; in the mean time we bespeak the prayers of Tennessee Baptists for Union University. C.

It affords us pleasure to hear that brother A. W. Meacham has accepted the call of the church in Shelbyville, and is now actively and zealously employed. We hope, the brethren will succeed in erecting their house of worship, soon. Half a dozen Drs. Barksdale, would have put up a house long ago.

## CITY HOTEL—NASHVILLE.

If the good people, who visit this city know how to appreciate comfort and plenty, coupled with any amount of disposition to accommodate, we advise them on their own account as well as of our esteemed, and warm hearted brother, J. H. MARSHALL, to patronize the above named house. Perhaps, our company may be an inducement, if so, they may have that gratis. C.

## DOMESTIC MISSIONS.

The General Association of the State employs two General Agents, and some four or five missionaries, it is our purpose to keep our readers informed of the success of these laborers in the Lord's vineyard.

We regard the steady prosecution of domestic missions as essential to the successful issue of all other great plans of usefulness

## THE MODEL CHURCH.

NO. 1.

I will show thee that which is noted in the scripture of truth.—Daniel, x, 21.

To argue from the silence of scripture is fallacious. Were this admissible and legitimate, evidence would not be wanting to establish whatever absurdity. Our knowledge, inquiries and testimony in religion, are limited to whatever is written by inspiration.—Here our reason and faith find anchorage. Never was a revolution in an empire, a change in dynasty, the emerging into existence of a new government, or the destruction of a nation, marked so distinctly upon the page of history, as Luke, the Physician exhibits, the origin, constitution, laws and subjects of the first visible Christian church. Inspiration could not have produced a sketch of its outlines more ample. It is perfect in its delineations. Examine the record. How definite even in circumstantialities!

1. They were "Disciples." Acts 1, 15.
2. The Disciples were "men and women." 1, 14.
3. The number was "120 names." 1, 15.
4. The saved were added to them. 11, 48.
5. They that gladly received the word, were baptized and added to them. 11, 42.
6. These men and women continued in breaking of bread.
7. The church chose Deacons.
8. They received into membership a preacher and an Apostle. Paul joined them. All of the Apostles were private as well as public members.
9. They reported their stewardship to the church.
10. This particular, local, visible church was in Jerusalem.

Was this church Pedo Baptist essentially or in form? The record exhibits no such evidence. Were infants a component portion of the church in its origin or growth? The silence of the book can only plead this cause. Were unbelievers introduced to membership or baptized? In so far as the historian testifies, the proof is wanting. This was the mother church, the divine model of all future churches. The history designed so to exhibit the pattern that others might be guided by the light of the example. This model church was either Baptist or Pedo Baptist, or mixed; but if mixed, it was Pedo Baptist; if both, inconceivable, if not impossible. If it was Pedo Baptist it was not Baptist, but if it cannot be shown to be Pedo Baptist it was plainly Baptist, essentially and in form, though not in name. It cannot be proved to be Pedo Baptist, by the record. The absence of the records of its Pedo Baptism only is urged in proof of its Pedo Baptism. The want of evidence, the total nullity of testimony is not, cannot be, nor in any other cause was ever assumed to be competent demonstration. Far fetched analogy, deduction and part apostolical practice only are brought to the rescue, or perchance ante-deluvian or ante-Mosaic institutions are pressed into the service.—Hopeless cause! Tho Delphic Oracle might be consulted with equal prospect of success,

as the Bible, to sustain such unsupported pretensions. Limit the inquiry to Luke's history of the model church and it stands forth Baptist, in bold relief undeniably, in beautiful symmetry of proportion.

PHILO.

## A SKETCH FROM LIFE,

*Or a Picture of Truth painted by imagination, by the late Mrs. Alcesta F. Crane.*

With what rapidity and speed do the halcyon days of childhood and youth pass? Months and years roll on unnumbered, and the events which are so vividly depicted upon the mind seem to have transpired, but yesterday.

"We take no note of time but by its flight." Meeting a friend of early life whom for years I had not seen, I was struck with the marks in his countenance, which indicated the lapse of time, as compared with the impression which I still retained of what he was when we were together before and ranged our native hills in all the buoyancy and gladness of youth. Since then how various, the scenes which have passed, in which we have been actors. Eagerly inquiring into his history he gave it to me, and I relate it not because there is so much that is wonderful or striking, but to inculcate some truths, gained from his experience, for the benefit of those now treading the unexperienced, unpractised ways of youth.

"You will remember said he, the ambitious spirit which characterized me as we talked of future anticipations and marked out to ourselves a path which to us appeared encircled with a halo of eternal sunshine, without a cloud to cast its shadow upon it. That spirit led me to leave the hills and vales of my nativity, in search of the sources of distinction and emolument. This was to me the only way to elevation, which would enable me to overtake others who had preceded me.

It is needless to relate, how step by step, I ascended and at length, reached the point at which I aimed. I felt now as dissatisfied as when penniless, I was discontented with the slow manner, by which I accumulated my "chief good" and entered upon a course by which many a poor man's pittance, was abstracted from him, to swell my already groaning coffers. Here at first my conscience would upbraid me, as I turned from the confiding, unsuspecting countenance of a man who was complacently looking over the worthless paper, which I had given him in exchange for the hardly earned and slowly collected sum which he had deposited in my hands. Impelled by the gnawing of my restless ambition I soon silenced the upbraiding of conscience.

Suddenly the aspect of my affairs changed and I like many others who might have amassed their wealth in a more honorable or equitable way than myself was stripped of all and left destitute. Having been extremely selfish myself, I could not expect to find my former friends and associates other than



cold and unfeeling, when I preferred to them requests for assistance. My ruling passion had given me no disposition to contract friendships based upon all that is noble and dignified in human nature. I was therefore without resource from any quarter. Could I have been soothed by the sympathies of but one true and sincere friend, it would have partially sustained me. It was not surprising that my spirit writhed under the stroke which had bereft me of my idol, without allowing me a substitute. Was it wonderful that I resolved to put an end to my existence and my misery together? I had toiled incessantly from my early manhood until white hairs indicated the decline of life, in order to accumulate wealth that I might roll in splendor amid the envy and strifes of enemies, and now to be deprived of every thing well nigh unhinged the powers of reason from their throne.

While revolving in mind the means which I would employ to close my life and hopes together, the recollections of a mother who, in the short time which she was spared to me, had inculcated the only virtuous principles I had ever imbibed, flashed upon my mind and stayed my murderous hand. Dread of appearing in the presence of the Judge of all the earth, uncalled for, and then to confront that mother, kept me from my suicidal purpose. Calm reflection, at length filled my mind and I took a retrospect of my life and the motives which had actuated me. Their folly and impotency to confer happiness were manifest, and I resolved henceforth to be a reasonable being. Little or nothing of my former fortune remained to me, still I enjoy such tranquility of mind and composure of spirit, as affords me infinitely more of happiness than when the most ample resources were at my command. Were it in my power to exchange my present circumstances, for my former condition with the accompanying disposition, I should shrink from it and dread the exchange as I would the spirit of disease or the foul touch of plague.

I have now to regret a life nearly spent in struggles which have sometimes brought me into contact with the interest of others and thereby prostrated them without really benefiting me. And now as old age steals over me, I am without intellectual resources, which afford pleasures of the most rational kind. My ruling passion has continually cried "give, give" and denied me the time or inclination to devote myself at all, to literary pursuits. You see me, my friend, trembling under the accumulation of years and if not, tottering to the grave, at least descending the hill of life a living proof of the fallacy and instability of earthly grandeur. How impotent it is to confer happiness upon its possessor! How dangerous is it to give loose reins to an ambitious desire for wealth, and make its rash and impetuous teaching the guide in the short journey of life!"

#### TENNESSEE BAPTIST PUBLICATION SOCIETY.

The following is a report of my labors as Colporteur in behalf of the Tenn. Baptist Publication Society, embracing three months.

Upon entering my field of labor, I found a great work before me, a great need of more Evangelical preaching among the churches, a vast destitution in regard to books, and such means of information as are requisite to wake up Christians to active engagedness in every good work. Some families I found pretty well supplied with a choice library, others partially furnished, while great numbers were wholly destitute.

Two causes greatly hindered me in my work. In the first place I had no means of distributing books, for a number of weeks, except on horse back; my carriage, for which I had sent, not arriving according to my expectation. Secondly we had not in the Depository a full assortment of books, such as the churches seemed to demand, for distribution.

During three months I have only been five or six weeks actually employed in the sale of books, and I have thus far succeeded beyond my expectation. I have been welcomed with cordiality to the houses, and I believe to the hearts of the people. They are anxious to obtain information; and wherever books have been distributed, their contents appear to engross the thoughts and conversation of the readers. Some circumstances in connection with the first church I visited are worthy of note.

The Deacon of the church appeared deeply anxious that our publications should be distributed among the people. So much so that he went with me from house to house and often advanced funds, to induce the neighbors to purchase. At length we came to the house of a pious sister who greatly desired books but had no means of procuring them. She had an interesting group of children growing up around her for whose welfare she was deeply concerned. Some were old enough to read. The Deacon knowing her situation told her to make a selection such as suited her and he would pay for them himself. She did so and we retired. As I learned afterwards the mother and children read with eagerness the precious truths embodied in those little volumes. One day the mother said to her son, about fourteen years old, after reading an extract, "what do you think of these things my son." His eyes filled with tears, his feelings being too full for utterance he rose and left the room, he was deeply convicted for sin reading the work called "Father's Apples." Soon after he returned and the mother suggested the propriety of his getting off to school. He replied "mother I cannot learn if I should go." By this time she fully understood that her son was concerned about his soul's salvation. That day he went to nill, on his return the Lord spoke peace to his troubled spirit and enabled him to rejoice in God his Redeemer. When he arrived at home he sat down and related what the Lord had done for him nearly as follows, "Mother

as I was riding along, all at once light broke into my mind, and it appeared to me that God was all around me. I felt that my sins were forgiven, and that the Saviour was precious to my soul." He immediately manifested a deep concern for a younger brother, about twelve years of age, and in the course of a few days this brother too was rejoicing in hope. The next church meeting, the deacon, the mother and others who loved the Saviour present, had the happiness to see these sons with a servant of the deacon, go forward in the ordinance of Baptism.

Here then are some of the results of our publication efforts to disseminate the truth of God's word in the form of books and tracts. May our prayers ascend, that the good seed already sown may produce a much more abundant harvest.

In the course of my labors I have

Traveled	-	-	-	532 miles
Visited	-	-	-	13 churches
Preached	-	-	-	27 sermons
Visited	-	-	-	45 families
Made about	-	-	-	200 calls
Distributed tracts	-	-	-	4,700 pages
Obtained subscriptions				\$156 50 for pub s.
Sold books to amount of				\$266 29

All which is respectfully submitted.

A. WEDGE.

Clerks of the East and West Tennessee Conventions, Associations, and other religious bodies in this state, are earnestly requested to forward copies of their Minutes to this office. It is the intention of the editors to make out a tabular statistical scheme of churches, communicants, etc. when the proper information is obtained.

#### THE BREAD OF LIFE.

At the anniversary of the Bible Society, President Dagg made the following thrilling appeal: "Go to yonder mount and poison the fountain that sends streams of health and blessing through the city, but poison not the water of eternal life. Poison the bread that supplies the tables of your families, but poison not the bread that comes from heaven. Poison the milk which the tender infant sucks from its mother's breast, but poison not the sincere milk of the word."

#### "BE NOT CONFORMED TO THIS WORLD."

Ko San Lone, one of the native converts, who accompanied Rev. Jonathan Wade to this country some years since, was on one occasion noticing particularly the style in which many professing Christians in this country live, and the slight difference which apparently exists, in many instances, between Christians and the people of the world. Making a large sweep of the arm, said he, "When the disciples in my country come out of the world, they come clear out."

#### RELIGIOUS SUMMARY.

Although present in Philadelphia at all the Baptist Anniversaries, as a delegate from Virginia, we took no notes, and now rely for the following compilations upon the various reports published.

*The American and Foreign Bible Society*, held its Anniversary in the First Baptist Church, Philadelphia, April 22d, and days following. From the Annual Report it appears that every State and Territory, except Arkansas and Iowa, have been embraced in the Society's operations during the past year. The donations amount to \$21,451 62, several thousand dollars over those of last year—the orders for books covered \$3,215 86, a total of \$24,667 49 receipts. The Bibles and Testaments sent forth into this field, amount to 25,702 copies. New Auxiliaries recognized during the past year, amount to 19, making the number 225. The life memberships and directorships in all the States, amount to 148.

Appropriations were made during the past year for printing the Scriptures for the benefit of the American Indians, Germany, Greece, Africa, India, Burmah, Tavoy, Assam, Siam and China. The Foreign appropriations amounted to \$8,000.

Addresses were delivered by Rev. Eugenio Kincaid, Missionary to Burmah; Rev. Mr. Robinson, of the British Provinces; Rev. Dr. Belcher, of London; Rev. Wm. Hague, of Boston; Rev. Dr. Dagg, President of Mercer University, and by the President, Rev. S. H. Cone, of New York.

The principal officers elected for the ensuing year, are Rev. S. H. Cone, D. D., N. York, President. Rev. Cha's. G. Sommers and Rev. Elisha Tucker, N. York, Vice Presidents. Rev. Rufus Babcock, D. D., Cor. Sec. Wm. Colgate, Esq., Treasurer. Rev. Ira M. Allen, Assistant Treasurer and General Agent.

With regard to this Society, we must be permitted to say, that we have always doubted the wisdom of its policy in publishing English Bibles and Testaments. After the illiberal course pursued towards the denomination, had driven us away from all active co-operation with the American Bible Society, it was not necessary for us to use the funds obtained upon pleas made before the people in behalf of the *translated* and not the *transferred* Word of God, for the Heathen, in the publication of the Bible in this country. If we could not induce the American Bible Society to do us justice, we should have done ourselves the justice to get as much out of the Society in another way, as possible. If we could not have received money, we could have saved money, and obtained as good Bibles as are wanted. While we would urge active efforts in behalf of this Society upon all good Baptists, we would recommend to the Society, caution in publishing English Bibles and Testaments.



## AMERICAN BAPTIST HOME MISSION SOCIETY.

The Report represents the total receipts, including those of Auxiliaries, as amounting to \$51,811 52, that is \$11,223 40 more than last year, exclusive of Auxiliaries, \$13,401 76. The Society is in debt, \$3,869 61.

The total number of Agents and Missionaries registered in the Missionary table, is 349—distributed in 25 States and Territories, in Canada and Texas. They supplied 761 stations, and their joint labors are equal to those of one man for 179 years.

The chief results are the baptism of 5059 persons; the organization of 55 churches, and the ordination of 30 Ministers; the instruction of 6525 children in Sabbath Schools; the completion of 19 houses of worship, the commencement of 23 others, and the ability secured to 12 churches, hereafter to sustain Ministers without Missionary aid.

The principal officers elected for the ensuing year, are Hon. Heman Lincoln, Boston, President; Wm. Colgate, Esq., New York, and Wm. Crane, Esq., Baltimore, Vice Presidents; Rev. B. M. Hill, Cor. Sec.; R. W. Martin, Treasurer.

The following resolution was offered, and discussed for many days.

*Resolved*, That as the sense of this Society, a Minister being a slave-holder, should present no barrier to his being employed as a Missionary of this Society.

This resolution, and others, were either negatived or laid upon the table, and one appointing a committee of 10, to take into consideration the amicable dissolution of the Society, or such an alteration of the Constitution, as will "admit the co-operation of brethren cherishing conflicting views of SLAVERY" was adopted.

## AMERICAN BAPTIST PUBLICATION SOCIETY.

Nearly 30,000 Tracts and some volumes have been printed during the past year.—Five editions of the "Psalmist" have been printed, and 12,000 copies of the "Almanac and Baptist Register." The *Agencies* and the *Colporteur* system are noticed with favor. About \$400 worth of books and tracts have been given away; seventeen L. M's or L. D's have been secured during the year. The "Baptist Record" is the organ of this Society. The Treasurer's report showed a receipt and disbursement of \$12,714.

Resolutions were adopted, recommending the plan of raising \$50,000 in five years, that Agencies be employed to accomplish the object, and all the churches be invited to assist in it. The amount of money raised during one of the sittings of the Society was \$725.

With a fund of \$50,000 invested in stereotype plates and on interest, to be used only in the publication of standard books, which are likely to be published by no other Society, nor by individuals; it would be impossible to compute the amount of good which would be accomplished by this highly important and little appreciated organization.

## TRIENNIAL CONVENTION OF THE BAPTIST DENOMINATION.

This body, composed of delegates, not exceeding one for every hundred dollars contributed, held its 11th session, in the First Baptist Church, Philadelphia, on Wednesday, 24th April, and continued its sessions until the afternoon of April 30th. Four hundred and sixty delegates were in attendance from all the states, except Mississippi, Louisiana, Arkansas, Tennessee and Missouri. At the first session, held in the same place, thirty years ago, eleven states were represented, by thirty three delegates.

The deliberations of the Convention, were in the main, deeply interesting. The extraneous subjects of discussion, however, occupied, unfortunately more attention than foreign Missions. The following resolution settled the question of slavery, so far as the Convention is concerned.

*Resolved*, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery or anti-slavery; but as individuals, we are perfectly free, both to express and promote our own views elsewhere on these subjects, in a christian manner and spirit.

The receipts of the Board derived from individual and associate donations, and from legacies, amount to \$62,062 29, being \$16,179 22 more than was received during the previous year. The expenditures have been \$74,221, an excess of \$12,159 over receipts, and which, added to previous indebtedness, make the balance against the Board \$27,018.

Of the "Missionary Magazine," 4,700 copies are published; of the "Macedonian," at Boston, 23,000; and at Cincinnati about 5000 copies.

The number of Missions, in connexion with the Board, is 18. Stations and out stations, 92. Missionaries and assistants, about 100. Native Preachers and assistants, 100. Churches, 75. Baptisms reported, 829. Members, 4,000. There are from 30 to 40 schools, containing from 800 to 1000 pupils.

Interesting reports were presented, on a variety of important subjects. During one of the meetings, Rev. R. Fuller of S. C. remarked, "The other evening I endeavored to urge upon you the importance of action. We have talked enough, let us now begin to act. The proposition that I have to submit, is this, that 20 individuals come forward to the table and subscribe \$400 each, for the support of 20 Missionaries in foreign lands. I will head the list." Before the adjournment, the 20 brethren were obtained.

We would earnestly recommend every Baptist to obtain the proceedings of this great body, and read for himself. Rev. F. Wayland jr. D. D., President, of Brown University, R. I. was elected President of the Convention, and Rev. Jas. B. Taylor of Richmond, Va., and Rev. R. H. Neale of Boston, Secretaries.

The principal officers of the Board of Foreign Missions, are Rev. D. Sharp, D. D. President; Rev. S. Peck and Rev. R. E.

Patison, D. D. Cor. Secretaries; Hon. Heman Lincoln, Treasurer.

The next meeting is to be held in Cincinnati in April, 1847.

## LONDON BAPTIST ANNIVERSARIES.

The National Baptist Societies of Great Britain held meetings about the same time our anniversaries occurred in Philadelphia. The Baptists of England should be warmly regarded by us. Having not many over 150,000 communicants, they give nearly three times as much annually for foreign missions, as do all the eight hundred thousand Baptists in this country, and with smaller means of doing it, at the same time that they are compelled to pay towards the support of a church from which they dissent and by which they are oppressed.

The report of the *Baptist Home Mission Society* details the following facts: Seventy-two agents are employed in different parts of the kingdom, who, with the assistance of their brethren, are in the habit of preaching in 500 villages and towns. To the churches 800 persons have been added through these labors. From the speeches made and facts elicited, it would appear that this society is accomplishing great good.

*Baptist Irish Society*. This institution has been in existence thirty years, and is intended to benefit Ireland. It is pursuing its object with vigor.

*Bible Translation Society*. It is kindred in character to the American and Foreign Bible Society, with this exception, that it does not publish English Bibles, but leaves Baptists to co-operate with the British and Foreign Bible Society in the publication of English Bibles. The receipts of the year amount to £1622 15s 5d.

*Baptist Missionary Society*. Nine new missionaries, with their families, had been sent out, and six others are waiting to occupy their fields of labor. 45,000 volumes of the Scriptures have been printed; 47,760 were distributed; making in all 230,837 copies since 1831.

"In India a greater number of converts has been added to the churches than in any previous year of the society's existence; and the educational establishments were reported to be highly flourishing. In Jamaica the number of members was 33,644, and in the Bahamas 521 persons have been added to the churches, whilst the schools have been considerably increased." Missionaries are soon to be sent to Trinidad and Hayti. A new mission has been commenced at Morlaix, Brittany.

*Baptist Union*. It was attended by 102 members and 53 visitors. The clear increase during the past year in 922 churches of the Baptist denomination in Great Britain and Ireland, amounted to 5,246 members, and judging of the remaining churches by this ratio, it is supposed 9,600 persons were added to the Baptist churches in our mother country during the past year. There were sixty-two new churches added to the Union during the

year. Many of the churches do not belong to the Union.

"Strong resolutions were passed disapproving the annual Parliamentary grants to necessitous Protestant dissenting ministers, recommending its abandonment, and deploring that any portion of it should be accepted by Baptist ministers, and entreating those gentlemen of the denomination, who have acted as agents in its distribution, to decline doing so, and thus prevent an unjust reproach."

God speed the cause of truth in the land of our ancestors. *Baptism and Independence!*

## AMERICAN SUNDAY SCHOOL UNION.

This society has published, during the past year, twenty-five books, eighteen of which are original. The whole number of publications is ninety-one.

The London Religious Tract Society has adopted one of the publications, "The Way of Life," by Prof. Hodge, and published it, and the Union in return has adopted and published a work upon the "Nature and Evidences of Christianity," by Rev. Geo. Bedford, D. D. under the title of the "Great Change," prepared for the London Tract Society.

The number of specific donations to needy Sunday schools is 243, and their value \$2350: these donations have been scattered over twenty-three states and territories.

## AMERICAN TRACT SOCIETY.

Hon. Theodore Frelinghuysen is President of this society; and at its recent anniversary made a speech, which brother T. S. Malcom of Louisville remarked to us, on our way from Philadelphia, had more of religion in it than he had heard recently. Rev. Dr. Stowe of Cincinnati, Rev. Dr. Morris of Baltimore, and Rev. T. S. Malcom of Louisville, also made addresses. The report states, that 5,000,000 of publications, including 182,480 volumes, have been circulated during the year.

At the meeting of the Triennial Baptist Convention in April, the following resolutions, moved by W. Carey Crane and seconded by Archibald Maclay, D. D. were unanimously adopted:

*Resolved*, That the thanks of this Convention be tendered to the American Tract Society, for the generous assistance it has heretofore rendered to our missionaries, in the publication of books and tracts, and especially for the donation of \$3000 made during the past year.

*Resolved*, That the catholic principles upon which the society is based and its active and uniformly consistent efforts to propagate the gospel throughout the world, entitle it to the enlarged charities and fervent prayers of our brethren generally, and that it is recommended to our brethren to co-operate with its friends in promoting its usefulness, so far as shall be consistent with their relation to other objects.



## VIRGINIA BAPTIST ANNIVERSARIES.

The first week in June is the annual period for the gathering of the Baptist clan in the good "Old Dominion." At the recent meeting, a smaller number of ministers was present than usual, owing to the occurrence of the General Anniversary this year, and the inability of many members to attend both.

The *Bible Society* received a little over \$700 during the year, and the *Foreign Missionary Society* considerably over \$5000.

The *General Association* sustained 21 missionaries during parts of, and 9 ministers for the whole year. About 230 had been baptized, two or three churches formed, several Sunday schools established, and much good done in the temperance cause.

The *Education Society* supported seven beneficiaries at the Richmond College. Receipts \$1300.

A proposition was made by President Dagg, of Mercer University, Georgia, that Virginia should support the Theological Department of that institution, which is endowed with over \$55,000 as a theological fund, while at the same time the friends of education should not cease to patronize the Richmond College.

The Baptists in Buckingham have recently purchased the *Female Institute* in that county, and are taking measures to receive pupils, 150 of whom can be accommodated.

## BOOK DEPOSITORY.

North corner of the Public Square, Nashville, Tennessee.

Where may be found a valuable assortment of Religious Books—to wit:

The Holy Bible; Ripley's Notes on the Gospels; do. on the Acts; The Great Teacher, by Harris; The Great Commission; Howell on Communion; Hinton's History of Baptism; Church Member's Guide; Imitation of Christ; Claims of Jesus; Scripture Natural History; Malcom's Travels; Malcom's Bible Dictionary; Memoirs of Mrs. Judson; do. of Boardman; do. Roger Williams; do. Wm. Carey; Karen Apostle; My Progress in Error and Recovery to Truth; Baxter's Saints Rest; Christian Union; Church Discipline; Primitive Church; Baptismal Question by Town and Hague; Wayland's Political Economy, large and small; do. Moral Science, large and small; Encyclopedia of Religious Knowledge; The Baptist Manual, and The Psalmist, a new Hymn Book, published by the A. B. Publication Society, Philadelphia, and Gould, Kendall & Lincoln, Boston, and many others.

JAMES THOMAS,  
Librarian.

Tennessee was unrepresented in the last Triennial convention. Why? Because \$800 had not been contributed for Foreign Missions from the whole State during three years. Never may this be said again. C.

## THE WORST TRANSLATION OF THE BIBLE.

At one of the missionary meetings recently held in Philadelphia, said Rev. R. Fuller:

"We sometimes speak, and justly too, of covering up and concealing the meaning of words in a professed translation of the Bible? But do you want to know what is the worst translation given of the Bible? It is that translation of it given in the inconsistent lives of professed Christians! For that translation, if it be wrong, contradicts not only Baptism, but the whole tenor of that gospel which teacheth us to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world. Christians are witnesses to testify by their lives as to the truth of what is proclaimed on the Sabbath. And is it not to be feared that these witnesses, in too many instances, contradict, by their lives, six days in the week, what we preachers testify on the seventh?"

## REVIEW OF BOOKS.

*The Definitions of Faith and Canons of Discipline of the six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church. Translated, with notes, together with the Apostolical Canons, by the Rev. William Andrew Hammond, M. A. of Christ Church, Oxford. New-York, James A. Sparks. 1844.*

This work is only a collection of definitions, canons and decrees, some by councils connected with the ancient Papal church, some by the English Episcopal church, and others by the American Episcopal church. The idea of settling difficulties, overwhelming heresies, and killing off heretics, by issuing a canon or decree, is a little too much dependent upon the belief in the infallibility of the church or its head, to suit our free republican taste. How little of reliance upon God appears in it. As matter of history, these "definitions, canons and decrees" are important and should be preserved. The preface to this book says, "A very little acquaintance with the ancient heresies, which for the first six hundred years after Christ related chiefly to the ever blessed Trinity, and to the nature and person of our Lord, will show that there is hardly any, perhaps not one, expression in the longest of the Definitions of the Ecumenical Councils, which was not directed against some particular heretical opinion, and the omission of which would not have been made use of by heretics to further their pernicious designs." C.

## THE BAPTIST

Will be published weekly, on a large superroyal sheet, in octavo form, at \$2 per annum. All those who have subscribed and those who intend to subscribe, will please remit the money immediately on the receipt of this number, as the second will not be sent until our terms are complied with. Those who have formed clubs in accordance with our proposition, will address us as soon as possible.

## 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, AUGUST 31, 1844.

No. 2.

## THE BAPTIST.

We now lay before our readers the second number of *The Baptist*, (revived,) and take pleasure in saying, to all concerned, that arrangements are made by which its continuance, for one year at least, is secured. The paper will, hereafter, be regularly issued every Saturday morning.

Our terms require payment in advance, but many of our subscribers have hesitated to send the money, because they considered the continuance of the work doubtful. Every impediment is now removed; the enterprise, with the divine blessing, will be prosecuted; longer delay is unnecessary.

## STATE OF RELIGION.

From every part of Tennessee, and indeed the whole South West, complaints come up of the coldness of our Churches and the decline of religion. A few bright spots, it is true, present themselves, as will be seen by the letters of brethren Taliaferro and Meachum, but all the remainder is dark and repulsive. The Gospel is preached as heretofore, protracted, and other meetings are held, but they are not accompanied by the power of the Holy Spirit, and no cheering results follow! Brethren, is there any good reason for this condition of things? Has the Gospel lost the power to animate the Christian, to comfort those who mourn, to subdue the heart of the sinner, and to bring men to love and obey the truth? The fault is undoubtedly wholly our own. We have forgotten our high privileges, and descended to mingle in the strifes and contests of the world; our affections have become cold; we are no longer spiritual; and our God has withdrawn from us his favor!

Christians have, in no small degree, lost the spirit of their work. Still, time passes on as before, sinners are dying in their sins, the chains of evil are being fast riveted upon the necks of our fellow-citizens, the judgment of

the great day is approaching, where we must all appear, and can we remain thus indifferent, without accumulating awful guilt? O brethren awake, and call upon God, lest he visit your iniquities with fearful chastisement. Pray that your love, and faith, and zeal, may be enkindled anew; renounce the vanities of the world; examine your own hearts, and repent. "Draw nigh unto God, and he will draw nigh unto you," and again bless and prosper you.

It is not difficult to determine the principal cause of our present calamitous condition. We are in the midst of the most intense political excitement. In all parts of the country meetings are constantly being held, by both parties, attended by multitudes of all classes. The impassioned eloquence of the speakers lashes the crowds into almost phrenzied excitement. Such a tempest of feeling has never before pervaded the South West. Ministers, Deacons, and people, to a great extent, mingle freely with the throng, and feel all the influences of the populace. Religion has, we fear, with many of them, become, at least for the time, a secondary concern. Not unfrequently the regular meetings of the house of God are forsaken, and our brethren, instead of assembling to pray, are found shouting at the political meeting. Is it, therefore, astonishing that spiritual dearth is upon us? Is it surprising that the tempest of politics is sweeping away before it, all that is beautiful in morals and religion. Should we be astonished that many of our promising young men are buried in the ruins, from which they will arise no more?

In this free republic it is proper and necessary that Christians should feel a deep interest in the choice of our rulers, and in the maintenance of our glorious Constitution and laws. But to do this it is not necessary that they should prove recreant to Christ, degrade