

Also answer these questions in your paper:

1. Is it right to ordain a man to the work of the ministry when a part of the church is objecting to it?

Answer—No.

2. Is one Elder and a licentiate, or Deacon, authorised to constitute a church, when two could be procured to assist?

Answer—No.

C. L. C.

From the Christian Intelligencer.

### OBEDIENCE TO THE POPE'S BULL.

A Presbyterian brother some time ago informed me, that a Papist who occasionally made a purchase in his store, was anxious to obtain a Bible, and requested me to obtain one for him from the American Bible Society. I complied with his desire, and it was distinctly mentioned to the Agent, that the copy of the Scriptures asked for was a donation to a Papist, who could read. At that same time the public discussion was going on respecting the use of the Scriptures; and some of the Jesuit priests openly avowed their solicitude that their Protestant brethren would bestow that precious boon upon their poorer neighbors among the Romanists. One of the Vicars General even appealed to God as a witness how heartily the Papal ecclesiastics would exult in the fact, that every one of their community read and searched the Holy Scriptures.

Immediately after one of those public meetings my friend M. S. proffered the Bible to the Papist, for whom it has been procured. He was startled when the man positively refused to accept the treasure, or even to touch it with his fingers. The Protestant remarked: "Why? How is this? The Bible was gotten on purpose for you."

He replied, "I must not take it."

M. S. rejoined: "Did not the Priest P., the other evening, say that he wished all your people had a Bible, and studied it? and publicly called upon God to witness how sincerely they should rejoice at it?—and you heard him, for I saw you at the meeting."

The priest ridden Papist answered, "I cannot help that, Master S., for what Father P. said at that meeting, and what he orders us when we go to confession, are two different things—and so I dare not take the Bible. I would, if I could, but he will not let me have it."

That is "just exactly" according to the Pope's Bull!

NO BIBLE-BURNER.

### 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.—Pw.

### THE BAPTIST

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

### RECEIPTS.

For the 1st volume of the Baptist during the past week—M. Brown, Mrs. M. M. Green, Thos. J. Turley, Thos. Etherege, Joel Crenshaw, Joseph Miller, Alexander Walk, Alfred Harris, Elder E. Parrot, Alfred Williams, Elder Rob. Pulley, J. W. Jarrett, Andrew Baird, A. Kimbrough, J. C. Sparkman, S. O. Wooten, Martin Smith.

### NOTICE.

THE next meeting of the Baptist Ministerial Conference of Middle Tennessee, will be held at the Enon Church, Rutherford county, on Wednesday January 15, at 10 o'clock A. M. Sermon by Rev. J. A. Bullard, of Lebanon, or Rev. Dr. Howell, of Nashville. A punctual attendance of the members is requested.

### SUBJECTS FOR DISSERTATIONS.

JOHN BOND—The importance of greater efforts in Domestic Mission in Middle Tennessee.

J. H. EATON—The Scripture Doctrine of Election.

J. C. HOLT—The improvement of the gifts of the Church.

P. F. NORFLEET—The duty of effort by private Christians for the salvation of souls.

R. B. C. HOWELL—On the Millennium.

R. W. JANUARY—Have we positive proof from Scripture, that it is wrong to use wine and other fermented liquors as a beverage.

W. S. PERRY—What is the design of the Lord's Supper, and who are suitable communicants.

T. B. RIPLEY—On Ministerial intercourse with each other.

M. HILLMAN—The duty of the Baptist denomination in Tennessee to sustain the Union University.

JOHN HARRIS—The importance of united and concentrated action to the success of the Baptist denomination in Tenn.

JOHN RUSHING—What constitutes human depravity.

C. K. WINSTON—What was the polity of the Apostolic Church.

B. KIMBROUGH—Dissertation on John 3: 5.

J. A. BULLARD—The importance of a systematic study of Theology.

JOHN C. HOLT, Cor. Sec.

Shelbyville, Nov. 12, 1844.

### BAPTIST BOOK DEPOSITORY,

NORTH CORNER OF THE PUBLIC SQUARE, NASHVILLE, AT THE SADDLER SHOP OF JAMES THOMAS.

Now on hand and for sale very low, a well selected assortment of Books, among them are—

Bibles, large and small in various bindings.

Testaments, large, with the Book of Psalms annexed.

Testaments, large and small with out Psalms.

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.

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."

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Aug. 31, 1844.

Nashville.

Clarksville, Tenn.

# 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, NOVEMBER 30, 1844.

No. 15.

### MINISTER'S MEETING.

The Minister's meeting which was to have been held at ENON, Rutherford county, on the 15th January next, is by order of the Corresponding Secretary recalled, and for the present postponed.

### DEATH.

We learn, by the New York papers, that, on the 5th of November, inst., and while her Father was with us in Nashville, Mrs. EMILY EDDY SWIFT, wife of Geo. H. Swift, and second daughter of Rev. Dr. Babcock, died at Po'keepsie, aged 18 years 3 months and 2 days, leaving a helpless infant of premature birth. We assure our beloved brother that, in this severe, and unexpected bereavement, he has our warmest sympathies.

### BROWN UNIVERSITY, R. I.

We are indebted to the Rev. Alexis Caswell, D. D., Professor of Mathematics, and Natural Philosophy, affectionately remembered by us as one of the instructors of our youth, for the Catalogue of the Officers and Students in Brown University, for 1844-5. The Faculty is composed of TEN Professors, with Rev. F. Wayland, D. D., extensively known as a distinguished American writer, at their head. The number of students is 157. The annual expenses of education are about \$125. The course of study is thorough and extensive. The University is in a flourishing condition, and takes rank, deservedly, among the very first institutions of learning in our country.

REASONS, why I am not a Churchman, Richmond, Va., H. K. Ellison's Press, 1844, pp. 35. "This tract is by a Southern Baptist, who for the present does not choose to be known." "It is the size, the spirit, the argument, the every thing." Thus speaks a

confidential friend, high in the affections and esteem of the denomination, in a letter to us. We have perused the tract attentively, and have formed the same opinion of its merits, which is thus briefly and tersely expressed by our friend. It is eminently calculated for usefulness, and should be circulated extensively. There are six arguments, all perfectly conclusive to our minds, exhibiting extensive reading, varied acquaintance with the writers who have advocated Episcopal views, and strong attachment to the principles of the Baptist denomination. Baptismal Regeneration and Apostolical Succession, are each severely investigated and disproven. We suggest to the author, that he should prepare a similar tract, giving reasons for not being a "Campbellite," and another for not being a "Pedobaptist." In so doing he would be rendering an important service to the Church of Christ. We advise our readers to take means to supply themselves with the tract afore mentioned. C.

### ASSOCIATIONS.

#### THE COOSA, Ga.

The ninth annual session of the Coosa Association was held in October last in Walker county, Georgia. The minutes are now before us, by which we learn that it has 39 Churches, how many ministers they do not state, and 1761 members. Baptised during the year 211, received by letter 266, restored 8, dismissed by letter 167, excommunicated 39, and dead 15—nett increase 264 members.

This Association occupies a new country, and very properly deprecates the practice so frequently pursued by religious immigrants, of retaining for years the letters of dismission which they brought with them, and refusing to join Churches of their own faith



and order, when it is perfectly convenient for them to do so. On this subject our Churches ought to adopt, and have fully known, some uniform rule. A true history of the conduct of many professors of religion who remove to the west, and we could ourselves write not a few, and we probably shall some time, would reveal some melancholy and appalling facts.

The Association kindly recommends this paper as follows:

"Resolved, That this body recommend to each head of a family to take one or all of the following newspapers—The Christian Index, ably edited by our brother Joseph S. Baker, Penfield, Georgia; The Alabama Baptist, Marion, Ala.; The Baptist Banner and Pioneer, Louisville, Ky., edited by brother Buck, and devoted to the interests of the Indian Mission Association; The Baptist Memorial, a standard denominational paper, published by the A. B. P. Society; The Baptist, edited by Dr. R. B. C. Howell, Nashville, Ten. and W. C. Crane, Columbus, Miss. also The Baptist Preacher, Richmond, Va."

We find also in these minutes the following

#### NOTICE:

"Information having been received that William L. Phillips, who was excluded from the Pleasant Valley Church, Murray county, Ga., for defrauding his creditors, and other immoral conduct, is imposing himself upon the public as a preacher of the Gospel, therefore—

"Resolved, That he be published in our Minutes, and in The Baptist, issued at Nashville, Tennessee, by brn. Howell & Crane."

#### WESTUNION, Ky. and Tenn.

This body held its eleventh anniversary in September last, with the Republican Church in Obion county, Tennessee. It contains 28 Churches, 16 ministers, and 847 members—baptised during the year 88, received by letter 61, dismissed by letter 86, excommunicated 25, dead 33—nett increase 4 members. The Executive Committee for missionary purposes for the present year are R. D. Gholson, W. E. Bishop, Joseph Smith, L. D. Stephens and P. Stratton. Delegates to the General Association (of Ky.—why none to Tenn?) Elders J. P. Edwards and T. L. Garrett.

The Pastoral Letter of this Association last year was on SACRAMENTAL Communion, to which it appears a formal reply was pub-

lished by "A Methodist Preacher." The Pastoral Letter in the minutes before us is by brother T. L. Garrett, in answer to the assault of the Methodist Preacher. We insert it entire.

#### LETTER.

*Beloved Brethren in the Lord:* You have already seen that the Association at its late meeting at Republican appointed me to write (in the form as much as might be, of a circular letter,) an answer to a late publication of a 'Methodist Preacher,' which a few weeks previously made its appearance as a 'Reply to the circular of our last year's Association;' 'With remarks on the Sermon of Dr. Lynd, on Strict Communion,' recently published by myself. Upon my first reading of the Methodist Preacher's pamphlet, I thought the best answer to it would be, to circulate it together with our former circular and the Dr.'s Sermon, and let it thereby answer itself: and upon a careful reading since our late meeting, my opinion, so far from being altered, has been more than doubled in strength. But as I have been appointed by my brethren in council, I cheerfully comply.

I am at a loss to know which we ought most to admire, the modesty, or the caution of our 'Methodist Preacher' in withholding his true name from his *weak* effort at opposing the truth set forth in the documents he set out to meet. If it was modesty, that is commendable; but if it was *caution*, that he might hide himself behind the slender fabric he has built, and thereby screen himself from being brought before the public by those that might follow him, as the author of such a failure: however much we might yield to his sagacity, we can see nothing to commend or admire. This 'Methodist Preacher,' however is none other than the Rev. Mr. Allen, of the Memphis Conference, now their station preacher at Paducah: and in his true name, I shall now examine his production.

To give himself the appearance of great moderation and kindness, Mr. Allen, leads off with a quotation from 'Sozomen,' a rather obscure Asiatic writer, who died about the middle of the fifth century. This quotation sets forth the sweetness of the temper of the primitive Christians towards each other, and had that been all every body must have admired it. But at the same time it shows too much. It shows the primitive churches to have been divided in sentiments by different customs and observances which if true, would make it appear that the prophecy of the Lord by Isaiah, 'Thy watchman shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion;' to fail even in the days when the inspired Apostles of Jesus, were engaged in building up that Zion, and exhorting and commanding its subjects to 'Be of the same mind,' and 'To walk together in love.' But time must fail us, to show all its absurdities. Two things claim our attention, 1st—'They judged it, and that very justly, a frivolous thing' . . . to

separate from each other's communion for the sake of some petty customs and observances.' Now, gentle reader, what a petty custom is the holy ordinance of our SAVIOUR (Baptism) in the eyes of Mr. Allen! For that is mainly what separates us. 'Foolish and petty customs,' to obey the mandate of the King of Glory! We have not so learned Christ. 2d—'For not the same traditions, are found in all the Churches.' 'Traditions!' yes, this is no doubt the most detectable sentence of all to Mr. Allen. For he that could undertake to sustain either Infant or Adult Sprinkling, against believers' Immersion, must always leave his BIBLE and betake himself to tradition. After a few remarks upon the claims set up by the Baptists and others to be the true church of Christ, Mr. A. next enters upon the mode of baptism. He tells us: 'They (the scriptures) nowhere tell us how it is to be administered.' Now reader just turn to the 3d chapter of Mathew and read the 6th, and 16th verses. 'And were baptised of him in Jordan.' . . . And Jesus when he was baptised, went up straightway out of the water—and see how our Saviour was baptised. Next, turn to the 8th chapter of Acts, and read the 38th and 39th verses. 'And they went down both INTO THE WATER, both Philip and the eunuch, and he baptised him. And when they were come up out of the water, the Spirit of the Lord caught away Philip,' &c. Turn next to Rom., 6th chapter and 4th verse. 'Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, *even so, we also should walk in newness of life.*' Once more, turn to Col. 2d chapter, 12th verse, and read, 'Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead. Let us pause for a moment, and reflect. Can we form any definite idea from what we have read, concerning the mode of Baptism? Let us try. 'They went down into the water,' both administrator and recipient: he buried him in Baptism, raised him in the likeness of Christ's resurrection, and (then) they came up out of the water. If a man is buried in water, is he not necessarily immersed? With what face then, does Mr. Allen tell us that the Scriptures 'No where tell us how baptism is to be administered.' In view of this assertion, can we wonder that he did not set his name to his pamphlet? I think not. He says next, his church narrows not the mercies of God nor the privileges of the gospel: as though the mercies of God were confined to Baptism and the Lord's Supper alone. But this I shall notice in another place.

Mr. Allen again tells us, 'Ancient history shows that Immersion was not considered essential to baptism; for they baptized both by Immersion and Aspersión.' Now let us hear Dr. Mosheim, the celebrated German pedit-Baptist historian. And bear in mind reader, that I have lying before me, the very same copy of Mosheim that Mr. Allen had, when he wrote his pamphlet. Mosheim, Book 1st,

Cen. 2nd, Part 2nd, Chapter 4th, page 167. 'Twice a year, namely at Easter and Whitsuntide, Baptism was publicly administered by the Bishop or Presbyters, acting by his command and authority. The candidates for it, were IMMERSSED WHOLLY IN WATER.' As I have not the work before me, I must now quote from memory, Dr. Wall, the English pedit-Baptist. 'Immersion was the general practice of the Church.' But he states at the same time, that it was allowed when a man was sick, and in danger of dying, who had not been baptised, and they believing at the same time that without baptism none could be saved, that baptism might be administered by pouring water on him as he lay in bed, so as to wet him all over; but such was the estimation in which such baptism was held, that if a man was so baptised and recovered, that he was disqualified forever for Holy Orders, on account of the invalidity of his baptism. Again says Dr. Wall, 'We can but pity those persons who speak reproachfully of Immersion, when in all probability it was the very way in which our Saviour was baptised, and for certain, it was the universal practice of the Church for twelve hundred years. This twelve hundred years, reader, brings us down to the reformation, when pouring and sprinkling was substituted in lieu of the Ordinances of Christ, (Immersion.)

Professor Stuart, of Andover, than whom perhaps, no man in America is better qualified to judge, after a full examination of the original word, concludes with the following acknowledgement—'On the whole, however, the probability seems to be in favor of Immersion, when we argue simply from the force of words and expressions in themselves considered.' And yet with all this testimony before his face, from pedit-Baptist authors of the first standing for piety and learning, and a hundred times as much more, could our limits allow us to introduce it; it remains for Mr. Allen to assume the responsibility to assert, that, 'Neither from the Holy Scriptures nor from the original meaning of the word, nor from Ancient History can it be proved that immersion alone is baptism; or that it is essential to baptism.' Now what must we think of the author, who in the middle of the 19th century, with all the means of knowing better before him, who will be guilty of such bold and reckless assertions?

Mr. Allen next undertakes to notice the several names under which our last circular shows a people to have existed from the days of the Apostles down to the present time; and in the most dogmatic manner, after giving his share of abuse to each of them, pronounces them no baptists.

He commences with Novatus, and giving him the most infamous character that a man could have, presents him as the founder of the Novations, and then brings up Dionysius the Roman Catholic, the mortal enemy of Novatus, and makes him say, what? Why, 'That by him the church (Roman Catholic) is split in sunder, and some of the brethren have been drawn aside' . . . and that his



doctrine and course, 'Sets aside holy baptism, that is, the baptism of the Church of Rome, given to save men's souls which Novatus was wicked enough neither to believe, nor recognize, and consequently baptised all who came over to them from the Romish Church, which they denied to be the Church of Christ.

He also brings Dr. A. Clark to try to make him accuse them. But what does the Dr. say, 'He thinks that as they were called Cathari, or Puritans, it is likely that their manners were simple and holy.' Truly, I think there are not many Baptists or even Methodists who would feel much cast down to have that much said against them. But Mr. Allen must add another of his assertions, to make this quotation suit his purpose, 'That they arrogated this name to themselves, they were called by the church Novatians.' Now let us see whether they arrogated it to themselves, or whether others conceded it to them on account of their virtues—

In the first place however, we beg leave respectfully to inform Mr. Allen that if he will read his Histories a little more attentively, that he will find that he is mistaken when he sets Novatus down as the founder of the Novatians, and consequently his pop gun, was leveled at them in vain—NOVATIAN, and not Novatus, is set down as their founder, by D Mos, about the year 250. And although some of the Greek writers, write their names alike, they are two separate and distinct persons. See Mos. vol. 1, p. 245. Novatus united with the Novatians after his separation from the church of Rome, which was on account of Cyprian, his then Bishop, with whom he was in a violent quarrel, says Dr. Mosheim, same page. And he also says of them, 'They did not indeed corrupt the doctrines of Christianity, but by the severity of the discipline to which they adhered, they produced a lamentable schism'—see above p. Mosheim again. Vol. Cen. part, and chap. same, of Mosheim p. 246, 247, he says, 'Respecting the fundamental articles of the Christian faith, there was no disagreement between the Novatians and other Christians.

Their peculiarity was, that they would not receive into the Church, persons, who, after being baptised, fell into the greater sins. \* \* They did not however, exclude them from all hopes of eternal salvation; but they considered that, all associations of Christians that opened the door for the return of such offenders were unworthy the name of true churches of Christ. And hence they assumed the name of *Cathari, the pure*, (which we mean to show the world readily accorded to them in contradistinction to 'The mother of harlots, with which they were in constant conflict, for the honor of the cause of Christ) and what was still more they re-baptised such as came over to them from the Catholics; they did not believe Catholic baptism imparted to its subjects remission of sins. Neither do the Baptists of the present day, and consequently we baptise all that come to us, from any branches into which that same Roman Church has spread herself, even if

all this, friend Allen can see nothing like BAPTIST. Well, perhaps he cannot. As we have just shown, his optics seem not to be very acute, or he never would have put *Novatus for Novatian*, with Mosheim or any other reputable Historian before him. But we believe, that with the foregoing evidence, very many will see a most striking likeness between the Novatians of the third century and the Baptists in the West Union Association; for be it remembered that infant baptism was not known to history at that time.

Mr. Allen next takes up the Donatists, and here he gives the best sketch from history to be found in his work. But strange to see, after showing from history that the Donatists not only separated from the Romish Church, and that they re-baptised all that came over to them, and also re-ordained all the ministers that joined them from the establishment; and last though not least of all, that they refused to commune with any but their own church, he still sees nothing like Baptist principles among them; but asserts with his wonted boldness that they did it from different motives from the Baptists of the present day. Now then, let us see what their motives were. See Mosheim, vol. 1, p. 339. It seems about this time, (A. D. 320) that under the severe persecutions of the Donatists, that the rustic populace espoused their cause, and unfortunately appealed to arms in their defence: but while this 'brought extreme odium upon the Donatists,' yet it does not appear from any competent evidence that the Donatist Bishops, and especially those possessed of any measure of good sense and religion, approved or instigated their proceedings. This warlike horde were called *Circumcelliones*. Mosheim says, vol. 1, p. 341—'The Donatists were sound in doctrine as their adversaries admit, nor were their lives censurable, if we except the enormities of the *Circumcelliones*, which were detested by the greater part of the Donatists.' 'They believed that themselves alone, on account of the sanctity of their Bishops, merited the name of the *true, pure, and holy church*; and in consequence of these opinions, they avoided all communion with other churches, that they might escape defilement.' Now we ask you, reader, with these facts before you, to weigh Mr. Allen's assertion, that 'They refused communion with others and re-baptised on very different grounds from the Baptists of the present day,' and say candidly what it is worth. And say also whether you are ready to believe the assertions of any man in the present day, in the face of plain historical fact to the contrary. And now, backed by such testimony, we venture to put our assertion in opposition to friend Allen's, and say, that so far as the facts are stated, the Donatists of the 4th century acted in the main upon the same principles as the Baptists of the present day. Mosheim also gives us a pretty full account of the Donatists of the 5th century and shows—vol. 1, p. 421—that 'They were fined by the imperial edicts, their goods confiscated, themselves even put to torture, and

to death, but though weakened, in their influence, yet they were not exterminated. So much at present concerning the Donatists.

In the next place Mr. Allen undertakes to make just as sweeping work at the Paulicians, as bold and daring assertion, will admit of.

Our quotations here will be found in Mosheim, vol. 2, from page 118 to 122. Mr. Allen says nothing about the *Paulicians* from the 4th to 9th century, as if they rose to being at that time. But whoever will examine the passages named above, will see that Dr. Mosheim there gives an account of them and their sufferings from the 7th to the 9th cent. and shows, that although during this long period, various Emperors harassed, and tried to extirpate them, they were unable to do it; because they were so inflexible, and despised all sufferings. 'In the beginning of the 9th century the Emperor *Nicephorus* gave them free toleration. But this remained but a short time before the iron hand of persecution was lifted against them,' and finally the attempt was made to exterminate them with the strong arguments, *Fire and Sword*; which state of things continued most of this century. They also spread themselves into several different countries:

'These Paulicians by the Greeks, were called *Manicheans*, but as *Photius*, the Greek writer, himself states, they declared their abhorrence of *Manes*, (the founder of the *Manicheans*;) and his doctrines, and it is certain, that they were not genuine Manicheans; although they might hold some doctrines in general, bearing a resemblance to those of that sect.' 'They did not give their ministers either the high sounding titles, or prerogatives of the *Manicheans*, or of the Roman Catholics; but held them as to authority only equal to the laity.

That they are charged by Mosheim with rejecting the two Epistles of Peter, for reasons not known, and also with allegorising is true; but that they adopted the doctrines of the Gnostics, and Manicheans as stated by Mr. Allen, is not true.

As to the other doctrines charged against them, it becomes us to look faithfully at who it is that thus accuses them. It is this same Greek writer, *Photius*, their open enemy. And secondly what does he charge them with? Some of these charges are, 'that they contemned the Virgin Mary, \* \* and the Cross.' But how? Why my reader, they would not worship either Mary or the Cross; but insisted on worshipping Christ alone, just as the Baptists do at this day. And, 'that they would not call their ministers *Preshyters*, &c. All of which must have been about as offensive to Romish ears as opposition to sprinkling an infant is at this day, to Methodist ears. We do not suppose it probable that the Paulicians were free from all error; but we want better evidence than friend Allen has given, to believe them what he has represented them to be. And let it be remembered, that in the connection from which we

have been quoting, that we have accounts of their continuing down to the 17th century, in Thrace and Bulgaria. In the latter part of the 9th century, these same *chathari*, (called in France *Albigenses*;) Paulicians, Bos Homos, Good men, were to be found in France, Germany, Italy, Bulgaria, &c. Mosheim, vol. 2d, page 236 and 237, century 11th, says, 'They were burned alive. But the case of these good men is involved in obscurity and perplexity. For they are extolled for their piety, by their very enemies; and at the same time, crimes are attributed to them, which are manifestly false—at least, the opinions for which they suffered death, were in general quite distant from the tenets of the *Manicheans*.' \* \* \* Here, also, Dr. Mosheim sets 16 articles of the Paulician's faith; the whole of which, we wish our limits would admit us to transcribe. The two first must suffice, which if one is the least disposed, he may very much misinterpret. '1st—They rejected Baptism as of no use, as regards Salvation, and especially the baptism of INFANTS. 2d—The Lord's Supper they discarded for the same reason.' Not that they did not practice both ordinances, but that they did not regard them as indispensable to the salvation of the soul, as the Roman Church did; especially to infants. The remaining 14 are all simply in opposition to the creeds, and practices of the Romish Church, in which, we would find few in the present day who would not agree. We come next to the 15th century, see Mosheim, Vol. 2, page 539. Here we meet the *Cathari* of Italy, the same with the Paulicians in Bosnia and the adjacent countries, and just on the same page, the Waldenses meet our eyes. And let it be remembered that even Mr. Allen admits that there were Baptists in the 16th century. Our next enquiry then, shall be, what kind of people were the Waldenses? Mr. Allen says they were not Baptists. Let us see.

We have just been introduced to the Waldenses as above described, and now let us hear what History says. Mosheim, vol 3d, page 226, 232—'The origin of the sect, who from their repetition of baptism received in other communities are called *Annabaptists*, but from the celebrated man, to whom they owe a large share of their present prosperity, are denominated *Menonists*, is involved in much obscurity. For they suddenly started up in various countries in Europe, under the influence of leaders of dissimilar character and views, and at the time when the first contests with the Catholics so distracted the attention of all, that they scarcely noticed any other occurrence of those times. The modern *Menonites* affirm that their predecessors were the descendants of those Waldenses, who were oppressed by the tyranny of the papists; and that they were a most pure offspring, and most averse from any inclinations towards sedition, as well as from all fanatical views.' Might we not stop right here, seeing that the *Menonites*, (Baptists,) of the 16th century, claimed descent from



the ancient Waldenses, and challenge Mr. Allen to make them out pedit-Baptists, from any reputable source whatever? We wish to remind our friend that this is no new claim. It is as old as the name Baptist. Let him or any other person look on the last page mentioned above, and read the 4th article of their faith, which runs thus, 'They believed that the baptism of infants was an invention of the Devil,' and show them to have been pedit-Baptists if they can.

That a number of modern Waldenses were pedit-Baptists, no one at all acquainted with ecclesiastical history can doubt, but they are not the people we claim descent from, but, from the ancient Waldenses, or the same from whom our ancestors claimed descent in the 16th century. We might, if our limits would allow, indulge in quotations bearing on this point. But one more must suffice;—page 228 same work—says Mosheim, 'In the first place, I believe the Menonites are not altogether in the wrong, when they boast of a descent from those Waldensians, Petrobrusians, and others, who are usually styled *the witnesses for the truth*, before Luther. Prior to the age of Luther, there lay concealed in almost every country in Europe, but especially in Bohemia, Moravia, Switzerland, and Germany, very many persons, in whose minds was deeply rooted that principle, which the Waldensians, the Wickliffites, and the Hussites maintained, some more covertly, and others more openly.' Such testimony from pedit-Baptist Doctors, is worth more with us than all the assertions Mr. Allen ever did, or ever will make.

As to what Mr. Allen says of Zuinglius, we feel provoked to a smile. Truly, his triumph over the Baptists of his day, reminds us of Weem's description of the British at Bunker Hill. He says he was combating a people of thirteen hundred years standing, and his attempts appeared futile. So will the attempt of Mr. Allen appear in combating the same kind of people in the 19th century. But friend Allen asks, have we not said the same, (meaning with Zuinglius,) we answer, yes, and we expect you will continue to say so the balance of your life, unless you can make a much better effort than the one now before us.

Mr. Allen next remarks, 'The Association says very little about Infant Baptism. But he errs, most egregiously in supposing the reason we did not: it was just what we knew before we got his acknowledgement now before us. It was because it was not to be found in the Bible. He says we bring in the great Baptist argument in the shape of a sneer, and ask for chapter and verse that contains the command for it. Now hear Mr. Allen. 'Now to ease the minds of the Association, and direct their search, we will tell them where that chapter and verse is to be found.' Now reader, is not this a fair promise? and have we not a right to expect some chapter and verse to be pointed out. But what does he say. 'Well then, it is in the very same chapter and very next verse

after that which commands females to partake of the Lord's Supper.' Here then, we have a plain acknowledgement, unintentionally no doubt, made, that it is not to be found in the Bible. Every one that knows any thing about our Methodist friends, knows that they deny that there is any command in the New Testament for female communion, and as Mr. Allen has cited to the same chapter and verse where that stands commanded, to find the command for Infant Baptism, while he denies female communion to be commanded at all, then it follows legitimately, that he confesses at last, that Infant Baptism is not to be found in the Bible, and therefore not a Bible Institution.

We think indeed it would have been better if Mr. Allen had passed by what was said about the Methodists and Presbyterians, making baptism essential without any remark at all. As to the Presbyterians, we shall say more when we find out that they have called upon Mr. Allen to defend them. But respecting the Methodist Discipline, we only will say in addition to the last Circular, that John Wesley, the Father and founder of Methodism, wrote that discipline. If he does not understand its meaning, we presume no one else can. He, then, shall be its expositor. See A. Col. Doctrinal Tracts, published by order of the Methodist General Conference, 1834, page 246, the question is asked, 'What are the benefits we receive by baptism?' And after showing that all mankind are under the guilt of Original Sin, to show the necessity of baptism, this benefit is stated. 'It is certain, by God's word, that children who are baptised, dying before they commit actual sin, are saved. Now we ask, what becomes of those who die without baptism? We who were by nature children of wrath, are made the children of God.' Once more, page 249, 'In consequence of our being made children of God, (by baptism) we are heirs of the Kingdom of Heaven. If children, (as the apostle observes,) 'then heirs, heirs of God and joint heirs with Christ. Herein (baptism) we receive a title to, and an earnest of a Kingdom that cannot be moved. Baptism doth now save us, if we live answerable thereto, if we repent, believe and obey the Gospel. Supposing this as it (baptism) admits us into the church here, so into glory hereafter;' page 250. 'In the ordinary way, there is no other means of entering into the church, or into Heaven.' Now kind reader, take our last circular, the Methodist Discipline, and this book of Doctrinal Tracts, and evade the belief if you can, that the Methodist Church makes baptism essential to Salvation.

As to the flattery and deception with which Mr. Allen charges the Association, there is nothing new in it, but we think it a pity for him, that he should introduce it, just at the point where he intended to make the feeble attempt which he did, to deny the well known fact, that pedit-Baptists *rail* on Baptists for close Communion. 'Deception and Flattery,' And, 'In mercy he must permit it to be so.' One more thought, which is this.

Mr. Allen attempts to make the impression, that the word, *inveigh*, means alone *rail maliciously*. We will only say, we use the word in the sense in which the Methodist Discipline uses it, that is, to reject, to censure, to cast off; all of which, may be, and is done, in the absence of all malice, or railing. And we do heartily pity the man, who in religious discussion, would thus pervert the use of terms, as an appeal to popular prejudice. Bad must be the cause that requires such support. We shall cheerfully commit the statements in our last Circular on this subject, to the decision of a candid public, and the Bar of God.

As to our bigotry &c., we should not think a word of reply necessary; but for the following groundless assertion. 'They think it necessary to their existence that we should be shut out of the visible Kingdom of Christ, yet we have their free and hearty consent to take possession of that which is invisible, and eternal.' The first part of the assertion is untrue. We appeal to our constant practice to justify the denial. We receive into the visible Kingdom, all who come to us from the Methodists, that we think proper subjects for it, and urge Mr. Allen and all of his brethren to come and enter in the proper way; but instead of coming entering, and enjoying all its privileges, they stubbornly refuse, and then take offence if we will not recognize, and admit them to all its privileges as members of that Kingdom; they refuse to enter. The last part of the assertion we rejoice to admit. We make you welcome, friends to take possession of the Kingdom of Glory. We are placed in circumstances here, to make it our duty to keep the laws of the visible Kingdom. They are plain. The baptised believer enters in with a hearty welcome. The Lord of Glory keeps the Kingdom of Glory, and we shall hail all that he admits there, with a hearty welcome. But suffer us to remind you, friends, that he will say in that day to them he admits, 'Well done good and faithful servant.' It will only be the faithful that will enter in. Here would the writer gladly close this answer, but for the advice given the Baptists in Mr. A.'s last page, that calls for a short notice.

As it regards 'Dr. Lynd's Sermon' recently republished by myself, upon which Mr. Allen makes an attack. The writer feels disposed to advert to his prefatory remarks. I speak here, for myself. When I first saw Mr. Allen's pamphlet, I went to the Printing Office, and offered to circulate them with the Dr.'s sermon, as I expected it was for gratuitous circulation. Finding, however, that it was for sale at two dollars and a half per 100; I of course declined further attempt to circulate it. I was also no little amused at friend Allen, in a conversation after he had learned that I was to answer his pamphlet. He requested me to bring forward Dr. Lynd's strong points and defend them. I pictured to my mind the ludicrous predicament that a man would be placed in, if he should sent himself upon the fortress of Gibraltar, and cry out to the owner of some fishing smack,

ho, ho! I am sitting here to defend the strong parts of this rock—don't let your vessel run against it, I am afraid you will knock it down. This I conceive, would be precisely my situation, if I should attempt a defence of the weakest of Dr. Lynd's productions, against the puny attacks of friend Allen. And finally, with none but the best feelings towards him, I must say, that Mr. Allen in this affair, reminds me of a certain little animal that I once heard of that picked an unprovoked quarrel with the full moon, and taking his stand in full view of it, clamored forth his objections to the Moon, fearlessly, and fiercely. And what reader, do you think the Moon did, under such circumstances? Why she just kept shining beautifully on, lighting up the way of every traveller. And so we believe will brother Lynd's Sermon after all the clamors, friend Allen will ever raise against it. Finally we wish Mr. Allen had understood Dr. Lynd, before he attempted to oppose him. Dr. Lynd set out to write for the instruction of those who believe, as all Baptists, and if we judge from their conduct, many Methodists do; that immersion alone is baptism, and shows unanswerably, that if baptism is indispensable to communion at the Lord's Table, and immersion alone is baptism, that no unimmersed person is a fit subject for sacramental communion in the Baptist Church. He further shows most clearly, that immersion is not the only, though an indispensable term of communion, and that though a person may have been immersed, yet if he do not walk orderly, and continue in the bosom of the church, he is just as unfit for communion in the Baptist Church, as if he had never been baptised at all. We opine, that if friend Allen can see an argument, that he felt the force of the Dr.'s argument, and was fearful, 'Lest his flock should feel it too,' and hence his attempt, if possible, to throw some obscurity around it. We have no fears, however, but that the truth will commend itself through brother Lynd's Sermon, to all enquirers after it. Mr. Allen says on this topic in substance; that if open communion is only to stop the baptising of believers, and crowd pedit-Baptists into Baptist Churches, until they become a majority; (which would at once, annihilate the Baptists,) he hopes it will prevail. Yes, friend Allen, we doubt not, but that you hope so, or rather, that you wish it so. We have always feared that this great solicitude for open communion, has been the offspring of a desire to annihilate us, rather than love for us.

In reply to Mr. Allen's first question addressed to the Baptists in his concluding remarks—we say yes. We are sure that we are right when we refuse to partake with pedit-Baptists. To the second, we say what a distortion of truth; who ever saw a Baptist 'drive' a Methodist from the Lord's Table? We do not invite them, because we do not believe sprinkling to be baptism. And consequently, that they are not fit subjects for it. But, says friend Allen, 'Don't mistake us, we don't want to proselyte you.' O no, we think we understand you sir. You only wish



us to disregard the authority of the Lord Jesus Christ, in the order of his commands and let you come in, until you get a majority over us, and then you can so easily, kindly, and christian like do, that by your votes you never did and never will by your arguments, stop believers' baptism, sprinkle all our children, and compel us to either tamely submit, or go out from you, to be called by you, 'BIGOTS, DECEIVERS,' Schismatics &c. &c., all of which we think we understand beforehand, and as we love our master, and the honor of his cause, more than the honors of the world, we feel disposed to bear all the scoffs that may come upon us, and keep the even tenor of our way, in obedience to him who will say to us in that great day, 'Well done good and faithful servant, enter thou into the joys of thy Lord!'

We wonder indeed, if Mr. Allen did not see the sophistry in his last paragraph, or if he used it to deceive, and mislead the unwary. He says, in advising Baptists to open communion, he advises them to do no more than his own practice comes up to. But who is so blind, as not to see the absurdity of this statement? The Methodists and Presbyterians he says, 'hold doctrines differing from each other.' But upon what point, communion? No. They hold the same doctrines on baptism and communion. They both hold Baptism a prerequisite to Communion, and also, that *Sprinkling* is Baptism. We see at a glance then, that they meet on common ground in open communion. Their doctrines lead to it. But who does not also see, that the Baptist who believes in common with them both, that baptism is an indispensable prerequisite, but who believes at the same time that *sprinkling* is not baptism at all, but that immersion only is; is doctrinally opposed to both, and cannot commune with either without violating his own declared faith and convictions of duty. And we now appeal to the candid and reflecting, to determine between us and our Pedit-Baptist neighbors, and let them say how much of christian charity they exercise towards us, in requiring us to do that which we fully believe would be wrong, while they refuse to do that which they admit to be right, and with which, if they would comply, they would at once break down the partition wall which separates us at the Lord's Table. Yes reader, they only have to be baptised in the Lord's appointed way, and give up (what we have already seen Mr. Allen has tacitly acknowledged is not to be found in the Bible;) *Infant Sprinkling*, and all difficulties would be at an end. And are they not bound to show that it is commanded by the blessed Saviour, or give it up? We think they are.

We would now in our turn, say a word or two, to every Methodist into whose hands this may fall. Dear friend, are you sure you are right when you choose sprinkling for baptism? Are you sure you are right when you carry your infants to be sprinkled? Can you find 'Thus saith the Lord,' for either? If not (and we feel confident you cannot) we exhort you to think for a moment what you are

doing, and what would you answer at the dread tribunal of God, if the awful question be asked you, 'Who hath required this at your hands?'

Finally, dear brethren, be strong in the Lord, and the power of his might, be sober, and watch unto prayer. Make the word of God the man of your council, and turn neither to the right hand, nor the left, but come up to the help of the Lord against the mighty. Bear hardness as good soldiers of Jesus Christ, that having done all, you may stand at last, clothed in the righteousness of the blessed Jesus. Remember, that in the world you must have tribulation, but in him you shall have peace. Let us then, earnestly contend for, and faithfully act out the Faith that was once delivered to the Saints, that when Christ who is our life, shall appear, we may also appear with him in Glory. The grace of our Lord Jesus Christ be with you all. Amen.

T. L. GARRETT.

#### THE LADIES.

We congratulate ourself that although we cannot claim to be much of a ladies man, yet we have been favored by a fair friend with the following elegant and pious essay on "contentment." Miss Florella has our sincere thanks, and will also elicit those of our readers. A sweet little hymn will be found in another page from the same writer. Will Florella favor us frequently with the emanations of her pen? They will always be most welcome.

#### CONTENTMENT.

Who are the happy, who the cheerful ones? Those upon whose cheeks repose, the sweet and placid smiles of contentment? Those whose hearts are filled with gratitude and love to their Maker. Behold the contented man! No change of fortune, or circumstances, can render him long unhappy. The peaceful smiles of tranquillity, ever mantle on his cheek. Radiant beams of joy emanate from his countenance, and he is a happy being. Though lurid clouds may occasionally obscure his pathway, and the sad frowns of adversity, dim his mental sky; yet, like morning dews, (dissolving before the rays of the genial sun,) they soon pass away, and leave a calm and resigned will, to the dispensations of a super-ruling Providence.

While in this transitory mode of existence, there are none exempt from disappointment. There are none from whose eyes the tears of grief have never fallen. Sorrow, affliction, and disappointment, are all incidental to life. It is requisite too, that *we should* be afflicted, to teach us our dependence on God, and subordination to him. Did the stream of life always pursue the same unruffled channel; was our pathway always a delightful and flowery plain, interspersed with variegated

beauties and richly strewn with roses; did no emotion ever vibrato discordantly, on the peaceful tenor of our minds, our complaining natures would not appreciate the continued blessings. By interspersing with our joys, some of the sorrows incident to the human family, we can better realize the change, and be more grateful when those sorrows are removed.

Those who have experienced the bitter pangs of corroding grief, can, after a mitigation of their sorrows, feel more sensibly the alleviation, and can rejoice more at the anticipation of returning joys. But there are some naturally of such a cheerful and contented disposition, that the trivial afflictions, casual to all, have but little bearing upon their minds. In glancing at the future, they ever view the fair side of the picture; though that is not always pleasant to persons of a different disposition; for they frequently anticipate much bliss, and then to be disappointed in their bright imaginings, is exceedingly painful.

Disappointments are grievous, yet they often prove blessings to us. Did we always view our afflictions rightly, and consider them as sent by a just and righteous Being, who can see into futurity, who knows our frailties, and understands the means by which they may be corrected, we would not be so prone to murmur and repine at his chastisements. Did we impute them to some wise purpose, instead of viewing them as detrimental, we might be humbled and benefited by them. But we are so worldly minded, and pertinacious in our dispositions, that we are disposed to cavil and fret, whenever the least thwarted in the accomplishment of our designs. We should be vigilant in guarding against such a disposition. By indulging it we augment our own sorrows; but by cultivating a cheerful and contented mind, a desire to please others, and a disposition to be pleased ourselves, the various vicissitudes of life, the precariousness of fortune, and the sad frowns of adversity, would not long intimidate us with misgivings of the goodness, power and wisdom of an infinitely merciful God.

It is an old but true maxim, that—"A contented mind is a continual feast." Blessed with this, the poor man's home, no matter how humble, becomes an earthly Eden; his children are cheerful and happy; his formidable enemy, *poverty*, may assail his door, but so long as he has food, and raiment, he heeds him not. But often while the poor man, in his humble cottage, is contented and thankful to God for his homely meal, we behold the rich in abodes of splendid misery. We see one highly gifted and accomplished, blessed with every comfort; surrounded with all the luxuries that a bountiful heaven could bestow; caressed and flattered; no want unheeded; every earthly desire gratified; admired, loved, and almost idolized; visiting the scenes of gayety and festivity; mingling in the dance; laughing, talking and jesting with animation; yet he is not happy! And why is he? His heart is not right; there is a blank within. He has no religion; and how

can he be happy or contented? There is no real enjoyment, exempt from a desire to do good, and please God.

FLORELLA.

NOVEMBER 8, 1844.

#### BROTHER HOWELL:

It is not often I write for the public eye, having no pride to gratify in that way, nor would I do so now, but feeling deeply interested in the success of the cause of Christ, I hope I may be able to enlist the feelings of the brethren in a good work. I have for a year or two past been looking with intense interest at the progress of the Church in Middle Tennessee and North Alabama, and have been willing to aid all I could to move more rapidly the car of salvation. Although the board of the General Association and the Liberty Association have done much through their Missionaries to promote the interests of the Churches in these regions, yet many are the waste places still uncultivated.

I wish to call attention in this communication particularly to the state of religion among the Baptists in Madison county, Alabama. In this county Baptist influence was once equal to that of any other denomination. The case is very different now. There were formerly some nine or ten flourishing churches in this county, but they are now either extinct or dwindled down to mere fragments, with probably two or three exceptions. This state of things has been produced by error of different sorts. The Flint River Association, which is now almost a wreck, covered this county; this body went into anti-missionism, ultra Calvinism, and two seedism, and carried out their principles by measures as intolerant as they were erroneous. The result is, that the most intelligent and efficient members are driven from their ranks, who in turn have fallen into the opposite extreme, the error of *Campbellism*, or gone into the ranks of pedit-Baptists. The meeting houses once occupied by Baptists, and where interesting churches worshiped God, are now, in many instances, in the hands of others, or tumbling into ruins for the want of tenants. Where respectable churches once met to do business for God and to hear the word preached, now ten or a dozen members meet and listen to harangues, only calculated to render more profound the death like slumber into which they have fallen, and to extinguish any sympathy that might be left, for perishing sinners. In addition to the influence exerted by anti-ism injurious to the prosperity of the Church, is *Campbellism*. This heresy which is a system of compromise with the devil, and which suits the notions of depraved human nature, has exerted here, as it does wherever it prevails, a most chilling influence on the spirituality of professors of religion, freezing up the very fountains of spiritual life in the soul, making religion to consist in learning by memory a few favorite passages and connections of scripture, supposed to sustain their creed, a nominal faith in the Scriptures, a nominal repent-



ance and baptism for the remission of sins. While therefore a portion of the Baptists of this region have made "shipwreck" on the rocks of *anti-ism*, others have been swallowed up by the whirlpool of *Campbellism*. In the midst of this stern desolation there are only a few green spots. There are two Churches in this county belonging to the Liberty Association, one of which have preaching regularly by Elder Kimbrough of Tennessee, the other is destitute except as occasionally visited by a Missionary, there being no preacher of our order in the county. There is also the remnant of a Church, with some excellent members, in Huntsville. This Church was gathered by W. H. Muse, once a promising young minister, but who took the Campbellite fever, taught some dangerous and most absurd doctrines which were repudiated and condemned by a resolution of his Association and published in their minutes as well as one or two papers; soon after which he left his Church, and now preaches to a Campbellite Church at Columbus, Miss. If a suitable minister could be procured and sustained in Huntsville, this Church might become influential and prosperous. But it is too weak to sustain *wholly* a minister. While this work of destruction has been going on among Baptists, our pedit-Baptist brethren have not been idle. They have many flourishing Churches, embodying a vast amount of intelligence, piety and influence, much of which would have been in the Baptist ranks but for the above errors. While, therefore, I give an unfavorable picture I wish to be understood as confined in my remarks to the state of the Baptist cause.

Now, dear brethren, in view of this picture what shall we do? It is not impossible to revive our sinking cause in this region. The Anti-ists, I have no doubt, in many instances, if they had good evangelical preaching would reconsider their course, and if treated affectionately would do right. The Campbellites are short lived any way, and enjoy probably not much religion except while they are talking and defending their creed; and even they, if they can be held still long enough, can be brought back to the truth. For many of them are good Christians led off by a specious error, and if God by his spirit should rekindle the old flame of heart felt religion, they will die to Campbellism and become alive to pure and undefiled religion. There are also very many who are no professors who are Baptists in sentiment, while a host of thoughtless perishing sinners are there, and through God's blessing may be gathered into the Church. Again I ask, what shall be done? Who will accept this proposition? I will find one preacher who will volunteer his services and spend in connection with two others if they shall respond to this, one or two months in holding protracted meetings throughout this county. The time to be agreed upon by those volunteering. The minister pledged will not accept the services of imprudent men, or young starchy preachers who take

more pains to show their persons to a good advantage, than to preach the truth, neither would the services of a waggish preacher be acceptable. If any feel disposed to enter into this work they can announce it through *The Baptist*. Will Elder R. H. Talliaferro be one of the number?

A BAPTIST.

ATHENS, Monroe Co., Miss., Oct. 30, '44.  
BROTHER HOWELL:

Having a leisure hour I would occupy it in addressing you a few lines, which are at your service for *The Baptist*, should they be deemed worthy of a place.

Leaving Nashville on Thursday morning, Sept. 12th, I arrived at Manchester in the evening of the second day. The Separate Baptists had just closed a meeting (of nine days) at this place, with an addition of 25 by baptism and 8 by letter. The church at Concord, seven miles from this place, has recently enjoyed a refreshing from the Lord, and an increase of 35 to their number. Brethren Luck, Cate and Sherrill, had closed a protracted effort at Hillsboro on Sabbath evening, 8th. A deep interest was manifest, and it is hoped that abiding impressions were made. There are two or three Baptists here, and those brethren contemplate the organizing of a Church soon. My route now lying through a barren, sandy, and swampy region; I had little opportunity of ascertaining the condition of Church affairs. Reaching the foot of the Cumberland mountains, I spent the evening (from two o'clock) of Saturday 14th, in climbing up its steep: arriving near the summit, I turned my horse about in order to observe the prospect beneath. One broad, beautiful map, extending far as the eye could reach, was now spread out before me. I stood amid the glories of the Creator's works, and for a moment seemed to think myself with Israel's Leader on Mt. Sinai's top; and almost involuntarily raised my voice in adoration to God. Passing over the ridge, I found a few brethren on Battle creek enjoying the fruits of a revival. They had closed a meeting 23d August, with an addition of 15 by baptism. My horse's back having become very sore, I was detained four days in the Sequache Valley: during which time, it seemed necessary to controvert the doctrines of a Romish Priest, who had been for several days employed in sowing the seeds of Catholicism among those rude mountaineers. Sabbath, 22d, I spent with the Old School Presbyterian brethren at their camp-ground near Cross plains, Ga. There are several interesting Baptist neighborhoods between this and Cassville, but a great destitution of ministerial laborers and consequently few additions. Enjoyed the evening of Tuesday, 24th, in company of brother Shackelford (at Cassville) who is an interesting and useful minister, laboring for the good of souls at a sacrifice of personal and family comforts. Dined on Thursday, 26th, with a brother Dobbs, at Marietta. The Baptists have a Church here numbering about 30 communi-

cants. Arrived at Decatur on Friday, 27th. In this place there are two or three members but no Baptist Church. Four miles south, the cause is prospering: near 100 have been added during the past year and the church numbers from 200 to 250 members. Revivals are frequent among the Baptists in those regions, and several churches number from 20 and 30 to 100 communicants. From Decatur to Jacksonville, Ala., I found but few brethren; most of the way being an uninhabited pine forest. At Jacksonville we have a church of 16 members without any one to break the bread of life. Ashville Church numbers about the same. Those sections present an inviting and extended field destitute of husbandmen. There is a flourishing Church at Springville under the care of bro. J. Byers, consisting of about 120 members. From this, was accompanied by father Thomason to the Canaan Association, which convened with the Liberty Church, Jefferson county, Alabama. We travelled through the bounds of five or six small Churches, numbering from 20 to 50 members each, and arrived on the ground Friday evening, Oct. 4th. The meeting continued four days during which time 14 or 15 professed a hope in Christ, and many others were inquiring what they should do. Their contributions for Foreign and Indian Missions amounted to \$28 56. Journeying on through Jasper and Fayetteville, Alabama, I arrived at Aberdeen, Miss., Tuesday, 14th, having delayed several days for my horse to recover from founder. Brother A. W. Elledge, laboring under the patronage of the Columbus Association has built up several Churches in the neighborhoods of my last days travelling, which number from 30 to 50 or 60 members; where before, the Baptists were known only in name. Brother Elledge, returning from a missionary tour, has just now stepped in and presented me with the following report of his last year's operations—"Rode 5766 miles, preached 332 sermons, constituted 4 Churches, baptised 114 persons, 22 of whom were formerly pedit-Baptists, assisted in the ordination of 5 deacons, obtained 50 subscribers to the Memorial, Christian Index, and Baptist Record." Antinomianism seems to be giving way in this country, and Churches hitherto opposed to benevolent efforts, are coming up manfully to the work. Their houses are thrown open and our effort brethren are invited to occupy their pulpits. Brother W. H. Holcomb of Aberdeen, soliciting, I accompanied him on Thursday, 16th, to the Association. The weather proved unfavorable, yet, notwithstanding, a good degree of feeling was manifest among the few in attendance. Several came to the anxious seat apparently in deep concern, and two were added by baptism. Since leaving Nashville, my mind has been impressed in relation to the ministry; and although unauthorised by my Nashville brethren, I twice, during this meeting, (at the urgent solicitation of the ministry) after explaining my situation, entered the stand. Returning from this meeting, I had an interview with brethren of different Churches in the

prairie, and journeyed on as far as Houston, where there is a Church of 14 members entirely destitute of preaching. Having obtained the refusal of a situation for teaching so soon as arrangements can be made, I have concluded to spend the intervening time in company with brother Elledge; hoping by the end of three or four weeks (the time I propose travelling) to become satisfied in regard to duty. My earnest enquiry is, "O, Lord! What wilt thou have me to do?"

Pray for me, dear brother, that my path may become brighter and brighter to the perfect day.

Affectionately yours,

M. S. SHIRK.

For *The Baptist*.

JONESBORO' E. T., Nov. 11, '44.

"Truth crushed to earth will rise again," &c.

DEAR BROTHER HOWELL:

I am happy to inform you and our brethren through the medium of your valuable paper of the pleasant season of grace, through which the Baptist Church at this place has just passed, of which Elder William Cate is pastor.

Few Churches in Tennessee have had more to encounter than this. This Church was organized in April, A. D. 1842, upon about 35 members, most of whom were babes in Christ, and of course undisciplined as soldiers of the cross. We had no house of worship for near two years, and I scarcely need inform you of the persecution that was so unreservedly heaped upon us, by those who differ with us, on matters of religion; yet, I trust we have been able to bear all for Christ's sake. We now have a commodious place of worship, and notwithstanding many roots of bitterness have been ready to spring up amongst us, yet by the mercy of God and the faithful labors of our pastor, who was the honored instrument in the hands of God in planting a branch of Christ's Church at this place, its visibility has been maintained, its numbers gradually increased. His hands have been recently strengthened by the ministerial labors of Elder Joseph W. Pender, who joined in with us at our October meeting, being on his way from North Carolina to Mississippi, and has remained with us and laboured with our pastor for seventeen days; during which time about 25 professed to find the Saviour in the pardon of their sins, thirty six united with the Church, thirty by baptism and six by letter. Of those baptised five were Presbyterians and four Methodists.

The aggregate number of our Church from its organization up to the present time, appears from the register of the Church to be 108; twenty three of whom have been dismissed—including those deceased and excluded.

May the Lord continue his Spirit among us until the borders of our Zion shall be en-



larged, and the blessings of salvation overwhelmed the whole region around.

Yours, in Christian bonds,  
WM. T. M. OUTLAW, Ch. Clk.

*For The Baptist.*  
**REMINISCENCES OF ELDER MOORE STEVENSON.**

Moore Stevenson was a native of North Carolina, born in Northampton county, December, 1760. He married Sarah Perny, September, 1779; was baptised by Elder Lemuel Burket, in 1783; he removed to this State in 1790. He began to preach in 1800, and departed this life, March the 18th, 1818, in his 58th year.

My first acquaintance with Elder Stevenson, was in 1795. I preached at a meeting house on his land, in Sumner county, his appearance at the meeting struck my attention more than any person there; his fine eyes, and the expression of his face, showed him to be a man of a penetrating mind. His stature was of the common size.

When preaching in that county afterwards, I visited his house, and became intimate with him, and found from conversation that the ministry was on his mind, but his feelings were cold and his taste nice, so that he could not begin.

Shortly before he commenced preaching, I was at his house, and he insisted on my studying grammar; I excused myself, that I had a family to regard, and that, with my preaching, would consume all my time; but he insisted on my attempting it, and told me that it was such a delightful study, that if I could bring my mind once to it, that I would be so pleased with it that I would master it; and said he, I will go down to your house shortly and will see how you come on. He came, and I sat with him in much pain, expecting every minute to be called up; but the spell was broke very agreeably. Said he, "If I have ever felt the power of God in my soul, I have felt it since I saw you." Religion was the topic, and he never said grammar to me once.

Shortly after Elder Stevenson began to preach, there was an Association at Elder Dillahunt's meeting house, and he was there. One of the minister's at the stand on the first day, took up the subject of baptism, he commenced about one o'clock, and the Association adjourned and came out. The brother continued his discourse about two and a half hours, his mind on that day was fruitful, he investigated both baptist and also pedobaptist ground, and this discourse was of some use. Elder Stevenson caught the method, improved on it, and excelled. Ebenezer Rice, then a stranger, from the State of New York, was an attentive listener, and he retired with the company to Esquire Dillahunt's; Mr. Rice there told them that he was a Presbyterian. One asked him how he stood the preaching that day; he told them that he had been on crutches fourteen years, but he had lost them. Mr. Rice soon after was baptised; commenced preaching; held for some years the care of

a church, twelve miles west of Nashville; from thence he removed to the church on Fountain creek, in Maury county, where he died, much lamented.

Elder Stevenson was in easy circumstances. He had a managing, industrious wife, and he generally had faithful overseers, and he gave himself to the ministry. He went forth into Wilson county, where Christ had been but little named by Baptist preachers; there he labored day and night, Lord's day and work day, and finally removed into that county, where he died. His ministry was almost wholly confined to that county. Big and Little Cedar lick, Bradley's creek, Spencer's creek, Barton's creek and Bethesda, were places where he had establishments.

Elder Stevenson was a sure preacher—he seldom failed to rise high—he had the perfect control of himself, in the management of his voice. The doctrinal part of his discourses were well studied, and cool and deliberately delivered, without much fatigue, and by the time he would be through with his doctrine, his feelings were generally up, and he would launch into exhortations, which were most admirable—he seldom set down when his congregation were not in tears on their seats. Repentance, faith and baptism was his forte; on baptism he excelled—he drew in a number of pedobaptists by his skillful management of that point. He did not ascend into the more sublime or strong points of divinity, and yet he was a strong believer; he did not hold with systematic preaching, and yet he had a system—he showed divine sovereignty in the new birth, for he was very experimental. To play the man, "and the Lord do that which seemeth him good." was his motto.

In Associations Elder Stevenson had but little to say, and in the churches he was also very reserved; scarcely ever spoke on any point of discipline, more than state the questions and count the votes; he held that the pulpit was the place where the pastor rules. He was a good writer, and yet I do not know that he ever published any thing.

In civil life, Elder Stevenson managed his affairs with discretion; he was a nice man; open, free and kind to all. I need not say, that in his sentiments he was Calvinistic, for all were so in that day, as far as it was known.

In the bounds of his labors Elder Stevenson left eight ministers, where I know not,—there was one when he began,—viz. Jacob Browning, Joshua Woolen, John Impson, Edward Willis, James T. Tompkins, Elijah Mattox, Wm. White and Micajah Estes, the three last were baptised in the old States. Among all these there was not a more efficient man than Elder J. T. Tompkins, while he acted on the method of his predecessor.

JAMES WHITSITT.

*For The Baptist.*  
**TEMPERANCE.**

CHRISTIAN READER:—The bountiful giver of every good and perfect gift, in dispensing

his innumerable blessings to us, works by the rapid rule of multiplication. Hence it is written: "Grace and peace be multiplied unto you." And he requires that you too, should work. But you are to advance by the rule of addition—thus, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance."

Oh! but I am temperate, very temperate, you reply. Be not too hasty in commending yourself, I beseech you; for if you will examine the subject minutely, you may be convinced that, though you never become intoxicated, you are nevertheless an intemperate man.

"Temperance is the moderate use of things useful, and the total abstinence from things that are injurious." Food is necessary to sustain life. But he that eats too much food, because it tastes well, richly merits the name of glutton, and is in great danger of falling a victim to the horrors of indigestion, which will in all probability plunge him into an untimely grave, as a just reward for his intemperance.

If any provide not for his own, especially for those of his own house, he is worse than an infidel. Yet, whoever has his affections placed upon this world, and is toiling to amass wealth, has been brought by intemperance to the very brink of irremediable destruction. For gold is his god, and, with an eastern devotion, he kneels at the shrine of his idolatry. And it is written: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Again: "Covetousness is idolatry." Again: "If any man love the world, the love of the Father is not in him." Once more: "Whoever will be a friend of the world, is the enemy of God." Oh! how hardly shall a rich man enter into the kingdom of heaven.

The tongue is one of the most useful members of the body: for "therewith bless we God." But when not tempered within the bounds of moderation, it becomes "an unruly evil, full of deadly poison," and the prolific source whence arises an innumerable host of fawlers, babblers, tattlers, talebearers and mis-speakers, spreading discord and divisions, jars, janglings and animosities all around, and more to be dreaded than the hissing adder.

I have now enumerated three sources of intemperance, springing from the immediate use of things useful. And now reader, put your hand on your bosom and pronounce yourself a temperate man, if you can. But I thought intemperance meant drunkenness, say you: and I know I never get drunk. Yes, it means that indeed, and much more.

"Abstain from all appearance of evil," is the language of Holy writ. An important question arises here. It is this: Is the use of ardent spirits an evil. The physician has decided in the affirmative. The philanthropist utters a sigh, and answers, yes. And the voice of inspiration has hurled its anathemas against it. Yes, even the abandoned sot himself, in his few moments of sober thought, with streaming eyes and repentant heart,

confess his fault, and make many resolutions of amendment—resolutions alas! too soon to be broken.

Can you wish for more ample testimony than this? Go then to the State prison, and ask its miserable inmates:—Why are your names thus branded with infamy? And nine times out of ten, the answer will be: ardent spirits has caused it all. Go to our Criminal Courts and enquire there, what it is that has swelled their dockets to such an enormous extent. And in a moment you will learn that it is intemperance. Go to that miserable hovel, the abode of poverty and wretchedness, and ask its little squalid occupants, in their tattered and filthy garments how have you been reduced to beggary? Oh! sir, we have seen better days, but now our father is a drunkard, would he the reply.

But turn with heartfelt sorrow from such doleful scenes as these, and we will together approach the holy sanctuary of God. As you enter, mark well what you see, and listen attentively to what you hear. A brother, who once did run well, has been overtaken in sin, and has brought reproach upon the precious cause of Christ, for which he is excluded. Oh! shall I tell you why? He has been getting drunk: and no drunkard shall inherit the kingdom of God. The intoxicating beverage, then, is an evil; a most dreadful evil. Yes, it has destroyed millions of dollars; has hurried thousands into an untimely grave; has made widows and orphans by tens of thousands, and is more destructive in its ravages than the combined scourges of war, of pestilence, and of famine.

Reader, do you ever suffer the intoxicating bowl to touch your lips? You will, perhaps, reply, I am a moderate dram drinker, but I never have indulged to excess, and I am determined I never will. But I do occasionally drink a little: for instance; whenever I feel a squeamishness, or weakness of stomach in the morning, I take a dram to give me an appetite and assist digestion—or, when I have had occasion to be exposed to the damp chilling blasts of winter, I find a little ardent spirits very useful in bracing the system, and in preventing me from taking cold. Also in the heat of summer, when wearied by excessive labor and toil, spirituous liquors assist me much in allaying my thirst, and in enabling me the better to endure fatigue. And sometimes I unexpectedly meet with an old and much esteemed friend, who has long been absent, and we make ourselves merry over a social glass. Stop, stop, I have heard enough. And let me tell you once, for all, you are an intemperate man. For temperance means total abstinence from whatever is hurtful. You have already agreed with me, that spirituous liquors are injurious; and yet you will not refrain. You more, you are in the highway, and in awful danger of sinking into the drunkard's grave, and the drunkard's Hell. We never hear of person's being horn drunkards, or becoming sots in a day. The reason is obvious. Drunkenness is a gradual and a progressive thing; the habit becomes confirmed by custom, and it is the moderate



drum-drinker that makes the drunkard. And whenever a man drinks because it is not, or because it is cold—the fact is, he loves it. If he loves it—unless he speedily arise and put on his strength and resolve to touch not, taste not—he will ere long become a confirmed drunkard; a miserable outcast; a detestable and detested sot. Oh! then, “look not thou upon the wine when it is red: when it giveth his color in the cup: when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.”

WM. A. WHITSITT.

Nov. 15th, 1844.

### RELIGIOUS CONDITION AND PROSPECTS OF OUR COUNTRY.

*Substance of a Discourse preached by Rev. J. M. PECK, in the First Baptist Church, Nashville, Tenn., November 3d, 1844, from 1 TIM. v: 8.*

(CONTINUED FROM PAGE 219.)

But the great principle contained in the text admits of another application.

THE WHOLE POPULATION OF OUR COUNTRY MUST BE PROVIDED WITH ADEQUATE MEANS OF RELIGIOUS INSTRUCTION.

The same principle that directs a man to provide for the wants of his own family, or be liable to the charge of infidelity, enforces the duty of providing for the destitute population of our whole country. A nation is one great family. The Baptist denomination constitute about one-fourth of all the evangelical sects in our country. The population of the United States, (estimated for January 1st 1844,) is *twenty-one and a half millions*; consequently, were Baptists to provide only for their proportion of the whole national population, they have *five and one-fourth millions* to supply with the means of evangelical instruction.

Let us take a view of this GREAT WESTERN VALLEY, including ten States and two Territories on the waters of the Mississippi. In June, 1840, the population of this district was *six millions and one-third*. The census tables for half a century, show an increase at the ratio of doubling at every period of ten years.

#### POPULATION OF THE WESTERN VALLEY.

|          |           |
|----------|-----------|
| In 1790, | 108,568   |
| " 1800,  | 385,647   |
| " 1810,  | 1,099,160 |
| " 1820,  | 2,217,464 |
| " 1830,  | 3,672,571 |
| " 1840,  | 6,342,893 |

And at the same ratio of increase on the 1st January, 1845, the population will be about *eight millions and two-thirds*;—in 1850, twelve millions and a half. Baptist communicants include one-fourth of the members of churches. Consequently we have to provide for more than two millions. The present population of Tennessee will exceed one million. There are about 45,000 Baptist communicants in this State, including the effort, and anti-effort classes. We have to provide

adequate religious instruction for 250,000. These calculations are based on the supposition that Baptists furnish gospel instruction for their proportion of the population only. But who will say our obligation is thus limited? Has Jesus Christ no claims on us for the rest of the community? Shall our ministry confine its efforts to one-fourth of the population? Look at our progress in the past.

In 1790, there were less than 4,000 Baptist communicants in a population of 108,568.

In 1832, there were 102,930

In 1843, upwards of 225,000

We have doubled in numbers in less than ten years.

The conclusion, however, and the position I assume is, *that the evangelical christians of our country are bound to provide for the religious wants of its whole population.*

I desire not to keep back a single missionary, or a single dollar from the Foreign field. We must duly regard the Great Commission of our Saviour, “Teach all nations”—“Go ye into all the world, and preach the gospel to every creature.”

But the Apostles were instructed to “begin at Jerusalem.” Hence I maintain that while we endeavor to send the gospel to the whole world, the claim is great and pressing to provide for the wants of our own denomination and our whole country.

And there are special reasons to be urged why this work should be done speedily.

I shall urge two considerations in support of this proposition.

#### CONSIDERATION FIRST.

THE PROVIDENCE OF GOD, AS DEVELOPED IN THE HISTORY OF THESE UNITED STATES FROM THEIR EARLIEST SETTLEMENT, SHOWS THAT GOD HAS GRACIOUS DESIGNS TOWARD US AS A NATION.

1. *The time and circumstances of its settlement were peculiar.* The old colonies were settled by puritans at a most eventful crisis in their history,—when the principles of civil and religious freedom had taken a deep and strong hold on that class. What if the Spaniards, under the adventurer De Soto, who conducted a marauding expedition across the Southern portion of this republic, and discovered the Mississippi, had subjugated this land, as Cortez did Mexico, and Pizarro Peru, and established the Catholic religion with all its superstition, servility and oppression! How very different would have been our national character, and religious and political destiny? These States would have borne the character of Mexico and Peru, a century since.

Or, suppose the French, who passed up the Gulf of St. Lawrence in 1608, and toward the close of the seventeenth century established trading posts and missions along the waters of the Northern lakes and the Valley of the Mississippi, had founded the colonies of the mouth and Jamestown, would our country have been what it now is? Our republican institutions and intense love of civil and religious freedom are to be traced to the elements of character and circumstances of the early colonists.

2. *The manner of its growth.* At first slow and exceedingly gradual, and, yet, in such a manner as was well calculated to prepare the people for the political revolution of 1776, and for the largest measure of religious freedom. The colonies of New England, Virginia and Carolina, established religion by law, and to an extent just sufficient to create alarm, excite investigation, provoke controversy, and lead to the discovery of the true principles of religious freedom.

The increase of population was slow. In 150 years the population of our nation did not exceed two and half millions. Yet, since the adoption of the Constitution of these United States, the population has multiplied more than eight times, and spread over territory nearly five times its former extent. The growth of our country was not accelerated until a broad and deep foundation was laid for its future prosperity.

3. *In its popular institutions, and wide range of freedom.* On this I need not dwell, and though liable to abuse, it is, nevertheless, a most favorable circumstance for the diffusion of intelligence and the principles of the gospel of Jesus Christ.

4. *In its vast resources and internal capabilities.* The development of these has but barely commenced. In the abundance and variety of its productions, and procured at so little labor and expense, no country on the globe of equal extent possesses such a variety of climate, soil, productions and advantages. There is no extravagance in the opinion that North America is capable of sustaining, in most comfortable circumstances, entirely removed from want, a population of one thousand millions, which is equal to the present population of the whole globe.

5. *The rapid increase of population of this nation within the last half century, is another element in my calculation.* From a little over three millions at the adoption of our National Constitution, we have increased to upwards of *twenty-one millions*. And in the States and Territories of the great Western Valley, in fifty four years, from 108,568, we have multiplied to eight millions and two-thirds. That is, our population has doubled its numbers, as already shown at every period of ten years.

Suppose this ratio of increase to continue, the result would be in

|       |             |
|-------|-------------|
| 1850, | 12,500,000  |
| 1860, | 25,000,000  |
| 1870, | 50,000,000  |
| 1880, | 100,000,000 |

Though this ratio of increase is hardly probable, yet it will be safe to compute the population of all North America at one hundred and fifty millions by the close of the present century.

6. *We may learn the designs of Providence towards this nation from the number and extent of the revivals of religion in our country.* This has been a great and distinguishing feature in the history of these United States, since the commencement of the present century.

Revivals to a limited extent, and confined

to particular colonies, prevailed in 1741, '42 and '43, under the labors of Edwards, Bellamy, the Tennants, Davis, Whitfield and others. These revivals originated the great impulse of modern times to spread the gospel throughout the world. The labors of the Wesleys, Whitfield and their coadjutors in England and Scotland aroused the spiritual energies of the church, for this was the first great and successful measure of modern times to imbue the mass of the people with the elements of spirituality, and impress on their consciences the simplicity of christian morals.

The writings of Edwards and Bellamy, and the suggestion of the former to a concert of prayer for a revival of religion, and his impressive narrative of the “Great Awakening” in New England, originated the “Monthly Concert of Prayer,” and the English Baptist Mission. These writings inspired the minds, and aroused to action those pioneers in the modern missionary enterprise, Carey, Sutcliffe, Fuller, Pearce, Ryland and other coadjutors in the great missionary enterprise to Hindustan. But before the way could be fully opened for the gospel to be sent to all nations, a great political revolution was necessary in Europe and Asia, that the word of the Lord might have free course in all the earth.

About the commencement of the present century, a series of revivals commenced in the United States, which have increased in number, magnitude and extent to the present time.

In 1801, 1802 and 1803 revivals of religion, indicative of a gracious out pouring of the Holy Spirit, began simultaneously in New England, the middle States, Virginia and the Carolinas. And, at the same time, and under an instrumentality apparently feeble and insignificant, the same powerful demonstration of the Holy Spirit was made in Kentucky and Tennessee. Many thousands were converted, and several hundred ministers of the gospel raised up, who were well qualified for pioneers in the early settlement of this Great Valley.

When the whole population of this great field numbered but 400,000, and the territory of the great West was regarded as scarcely deserving the notice of the American Congress,—before the foot of a missionary had pressed its fertile soil,—a Sunday School had been established—a tract had been distributed, or a Bible specially provided for its remote, scattered and famishing population, the mighty power of God was displayed in these revivals for its salvation.

The influence and effects of religious revivals throughout our whole country is incalculable. Seamen on the ocean, boatmen on the canals, rivers and northern lakes,—men of the world, Universalists, infidels, slaves,—people of all sorts and conditions have felt the constraining power of truth and grace. Our national population, with a mighty influx from abroad has doubled in periods of twenty-five years, while communicants in evangelical churches have increased through these



revivals in a faster ratio. They now number three millions and one-fourth of our national population. More than one in seven of our whole population are members of such communities as hold to the leading truths of the Bible.

Between four and five hundred thousand converts have professed to be converted in one year. The Baptist denomination count one-fourth of this number.

These facts show that the salvation of our country is an object of immeasurable importance, and that God has raised up this mighty people, planted the standard of the cross here, and poured out His Spirit in such rich affusions, that we may accomplish the vast designs of his grace.

[TO BE CONTINUED.]

For The Baptist.

### THE BURIAL PLACE.

Ground of life-departed clay,  
A holy, darksome bourne art thou;  
Mother of mortality,  
None thy drear embrace forego.

Valley whence the christian soul,  
Wends its way to God, and love,  
Darkly, doth thy robes unfold,  
"All flesh, thy mouldering stillness prove."

Valley where the sinful spirit,  
Wakes to woe, for aye condemned,  
Thou art all clay doth inherit,  
Thou art mortality's last friend.

Beneath thy surface all is still,  
Cold is thy touch, oh dreary tomb!  
But passed from thee; a light doth steal  
Upon the soul, from yon bright home.

GENIO.

Nashville, Nov. 19, 1844.

### MICHIGAN CONVENTION.

The Baptist Convention of Michigan held its Ninth Anniversary, with the Church at Manchester, October 1st and 2d, 1844.

Elder I. Dudley, of Edwardsburg, preached the introductory sermon, from John xix: 25, at the close of which, a collection of \$32 was taken up for Domestic Missions. Twenty-seven life members, and six annual subscribers were present, making, with the delegates, an aggregate of eighty-six members. The Convention organized by electing Elder O. C. Comstock, of Ann Arbor, Moderator, and Elder M. Sanford, of Detroit, Secretary.

Resolutions on the state of the churches, the Bible, Domestic and Foreign Missions, Sabbath Schools, Ministerial Education, and American Slavery, were presented and adopted, sustained by remarks from brethren Peyer, Harris, Clift, Moore, Tenbroeck, Tucker and Fulton.

On Tuesday morning a Board of officers for the ensuing year, was elected, and B. H. Clift, agent of the American and Foreign Bible Society, by request, presented its objects and claims, in a discourse founded upon John v: 34.

The reports of the Treasurer and the

Board, were presented, approved, and ordered to be published with the minutes, under the supervision of the Board. After the transaction of some business, the Convention adjourned to meet with the church of Northville the first Wednesday in October, 1845.

Though the outpouring of God's Spirit among the churches, was not so extensive the past year, as in the preceding, yet much, with the Divine blessing, has been accomplished in giving permanency and character to the interests of this infant Zion. The existence of a wide spread apathy, and the absence of the spirit of revival, was admitted and deplored by the Convention.—*Baptist Record*.

### RECEIPTS.

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

Mr. E. W. Sively, J. Warren, B. S. Rhea, John Tillman, Charles M. Tandy, J. W. Switt

### 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.—Sw.

### BAPTIST BOOK DEPOSITORY, NORTH CORNER OF THE PUBLIC SQUARE, NASHVILLE, AT THE SADDLER SHOP OF JAMES THOMAS.

Now on hand and for sale very low, a well selected assortment of Books, among them are—  
Bibles, large and small in various binding.  
Testaments, large, with the Book of Psalms annexed.  
Testaments, large and small without Psalms.  
The Psalmist, 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 like new.

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.  
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Marriage Ring, Casket of four Jewels, Bible and Casket, 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."

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

### THE BAPTIST

Is published weekly, on a large super 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 7, 1844.

No. 16.

### WINTER PEACHES.

Our associate did us the favor, last week, of a visit for a few days, and has just taken his leave to return to his charge in Columbus. He brought with him, from our esteemed friend and sister, Mrs. Major Blewitt, a most acceptable present, consisting of a half a dozen large, beautiful, and delicious "*November Peaches!*" Only think of a *fine mess of peaches on the first of December!* Thanks to our excellent sister for her kind remembrance.

### EAST TENNESSEE BAPTIST AUXILIARY CONVENTION.

This body, as appears from the Minutes before us, held its annual meeting at Mossy creek, Jefferson county, August 16th, 1844, and days following. Bishop Wm. Billne was Moderator and Bishop Wm. Cate, Clerk. Reports were received from six Missionaries, and five Agents. Baptisms reported, 297. The Treasurer's report exhibited \$282 48½ as the amount of money on hand.

Twelve Agents were appointed, two for each Association, and nine Missionaries. The next meeting is to be held at Cedargrove, Blount county, on Friday before the 3d Saturday in August next. C.

### ALABAMA BAPTIST CONVENTION.

This active and important body, had its annual meeting at Marion, Perry county, on Saturday, 16th inst. Prof. Jesse Hartwell was chosen President, and Prof. Milo P. Jewett, Secretary. Much and very interesting business was transacted. Reports were presented on the religious instruction of the colored population, on Sabbath Schools and on Foreign Missions. Eleven hundred dollars were raised to free the Convention of debt. Measures were projected to raise \$5000,

which with \$4000 already secured, will be amply sufficient to complete the building in a course of erection for Howard College. The expediency of raising the Theological fund to \$25,000 was referred for the present to the Trustees. The Judson Female Institute was declared to be in a flourishing condition, and fulfilling the highest expectations of its friends. The present number of students is 140. A letter was received from Wm. Jenkins, Esq., of Talladega, who gave \$1500 to the Convention in 1840, making another donation of \$1000—\$200 being for the education of Theological students, \$200 for the distribution of the Scriptures in Foreign lands, and \$600 for the spread of the gospel in Burmah.

Delegates were appointed to attend the Mississippi, Tennessee and Georgia Conventions. We give below the Preamble and Resolutions passed by this body, composed in part of such brethren and Fathers in the ministry as Manly, Hartwell, Baptist, Jewett, DeVotie, Talhird, Curtis, *Cum multis aliis*.

We bespeak for them a careful perusal.

C.

### PREAMBLE AND RESOLUTIONS.

Whereas, the holding of property in African Negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist Denomination united in benevolent enterprise; and by a large portion of our brethren, is now imputed to the slaveholders in these Southern and Southwestern States as a sin, at once grievous, palpable and disqualifying:

1. Resolved, by the Convention of the Baptist Denomination in the State of Alabama, that when one party to a voluntary compact among Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the Union, nor even to